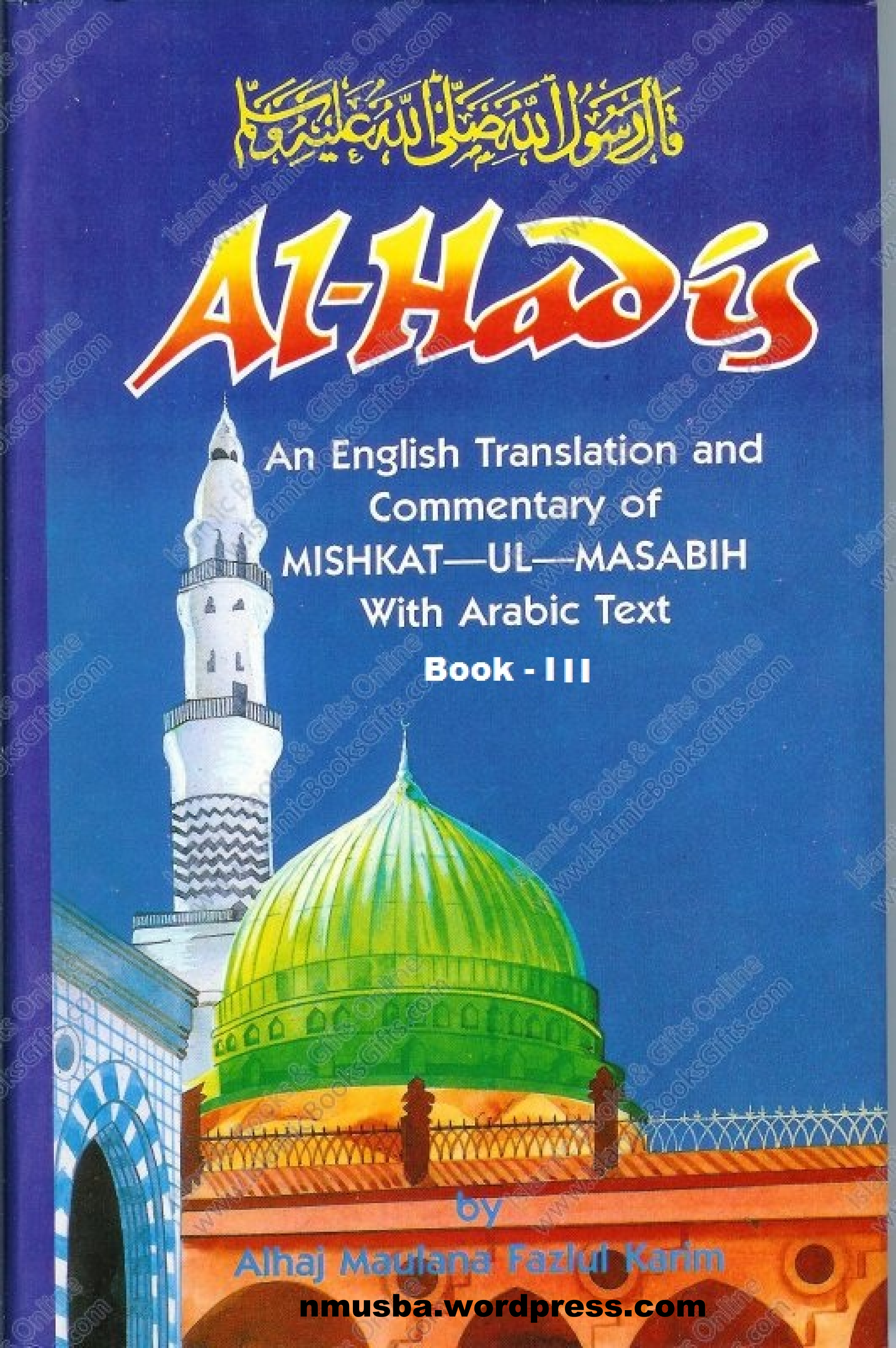

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Al-Hadis
An English Translation and
Commentary of
MISHKAT—UL—MASABIH
With Arabic Text
Book - III
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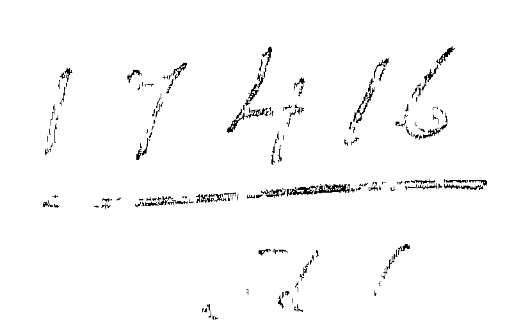
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Dedicated to

THE ALMIGHTY ALLAH

AND TO

HIS BELOVED APOSTLE



AL-HADIS

An English Translation & Commentary with vowel-pointed Arabic Text

OF

Mishkat-ul-Masabih

(Being a collection of the most authentic sayings and doings of Prophet Muhammad (P. H.) selected from the most reliable collections of Hadis Literature, and containing all that an average Muslim or non-Muslim requires to know for guidance in all walks of life)

with

suitable arrangements into chapters and sections

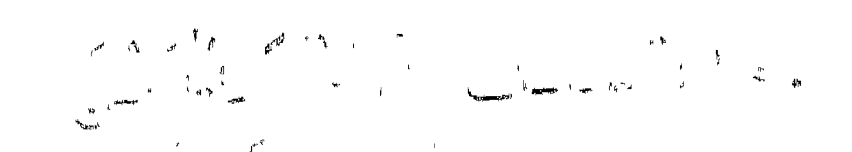
By

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BOOK III

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"We have not sent thee 

but as a mercy for the Universe"—21:17 Quran

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PREFACE

This book deals with the traditions relating to the fundamental duties of a Muslim, namely Prayer, Fasting, Haj, Quran-reading and other religious observances. Besides, the significance of Taqdir, sins and virtues, punishment in grave and death have been tried to be explained.

My thanks are due to the Government of Bengal for its kind assistance in the publication of '**Al-Hadis**' and for its benevolent efforts towards the spread of religious education, and to Maulvi S. Hussain of the Scholar Printing Works.

CALCUTTA
August, 1940.

F. KARIM

Chapter XXX

Chapter XXXI

Chapter XXXII

Chapter XXXIII

Chapter XXXIV

Chapter XXXV

Chapter XXXVI

Chapter XXXVII

Chapter XXXVIII

BOOK III

* بسم الله الرحمن الرحيم *

نحمده و نصلی علی رسوله الکریم ۔

Chapter XXX

SECTION I

1142. Death and Soul.

"The boast of heraldry, the pomp of power,
And all that beauty, and all that wealth ev'r gave,
Awaits alike the inevitable Hour,
The paths of glory lead but to the grave."

(a) **Death is inevitable.** There's no escape from it. It makes no distinction between high and low, rich and poor. It lays its icy hand on the highest and the lowest. Sceptre and crown must stumble down before its inevitable onslaught. The greatest personalities of the world, past and present, were subject to this fate. Adam, Noah, Moses, Krishna, Akbar, Napolean, Alexander, and even Muhammad had to die. The highest intelligent man of the globe or the greatest scientist could not invent a plan of avoiding it. It snatches away an affectionate son from the clutches of his parents, a beloved husband from the consoling bosom of his wife, a worldly man from his enormous riches, and a powerful king from his vast kingdom. What is then this great calamity which every mortal is subject to? This is nothing but God's law that everything having breath must die. The Quran declares: Everything shall taste of death—3:184Q. Wherever you are, death will overtake you, though you remain in lofty towers—4:78Q.

(b) **What does death mean ?** [illegible]
death, we must have a clear idea [illegible]
objects and function. [illegible]
Life is called Jibatma in H[illegible]
Life infuses vigour unto the body [illegible]
energy into the instrument [illegible]
or lamps have got no life [illegible] W[illegible]
there is no electric current [illegible]
idle. Similarly body [illegible]
The limbs freely move [illegible] W[illegible]
limbs of the body cease to [illegible]
"death" of the body. It [illegible]
current in the body. A[illegible]
That current is life. There [illegible]
than life. When there [illegible]
soul remains and will remain [illegible]
after death in great [illegible]
soul is of the spiritual world. W[illegible]
man is transferred from [illegible]
is nothing but the turning point [illegible]
in a man. Is soul then [illegible]
Quran says : O soul that [illegible] d
(with Him) and well-pleased [illegible]
has been addressed. Th[illegible]
corroborated by the following [illegible]
have been killed in Allah's way [illegible]
donot perceive—2:154Q. Th[illegible]
says : Verily, we are for Allah [illegible]
Allah takes the souls at the time of [illegible]
creation and your resurrection [illegible]
31:28Q. The view is also clear from [illegible]
30:25,29. Body is a conveyance for [illegible]
or is lost, the rider cannot be [illegible]
remains though body perishes. [illegible]
cannot be said to have extinguished [illegible]
paralysis of all bodily limbs, [illegible]
destroyed.

(c) **Evolution of man**. Death is the first stage of eternal journey to heaven—31:42, as birth is the first stage of this world's journey. Before birth, there was another journey of man. His creation began from a small life-germ. Then stage by stage, it grew into a dead figure. Unto that figure, current of life was infused and it began to move. After sometime, it is ushered into this world. The Holy Quran says : Have you considered the small life-germ ? Is it that you created it or are We the creators ? We have ordained death among you, and none can prevent Us that We may change your attributes and make you grow into what you know not—56:58Q. O people ! if you are in doubt about the Resurrection, then (remember) surely We created you from a small life-germ, then from a clot of blood, then from a lump of flesh, complete in make and incomplete, that We may make clear to you, and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity, and of you is he who is caused to die and of you is he who is brought to extreme old age—22:5Q. And certainly We created man of an extract of clay. Then We made him a small life-germ in a firm resting place. Then We made the life-germ a clot, then We made the clot a lump of flesh, then We made the lump of flesh bones, then We clothed the bones with flesh ; then We caused it to grow into another creation ; so blessed is Allah, the best of the creators. Then after that, you will certainly die. Then on the day of Resurrection, you will surely be raised—23:12,16Q. Attention has been drawn, therefore, of the various stages in the law of evolution of man. By evolution, the identity of the man remains though forms change. A child of two years is the same man when it grows old. A small life-germ of one month in womb is the same man as the child of two years. Similarly this man will continue after death to have taste of another life after shaking off this material physique. A child did not know any thing in the womb as there was covering of womb. He sees clearly everything when he is brought to this world. Similarly a man does not see and know clearly everything under the cover of this material body and material world. When it will be taken off by death, the hidden secrets of nature will be perfectly brought to light before him. It is wonderful to look at a man from a small life-germ to a powerful king in the world.

Similarly it will be strange to look at a man advancing to the spiritual world stage by stage.

(d) **Is Death to be hoped for ?** To hope for death is unlawful. The reason is twofold. Firstly, hoping for death or committing suicide means acting contrary to the wishes of Allah. Death should be left entirely in the hand of Allah at His sweet will. Secondly, by death a man is deprived of deeds which would have done benefit to himself and to the world at large, or if he is bad, he should not have hastened to receive punisment of the grave but wished for expiation of sins by living longer. Is everlasting life then desirable ? The answer also must be in the negative, as perpetual lease of life will frustrate the very object of creation of man. Horse is necessary for reaching a goal. If the goal is reached, there is no necessity of it. Similarly the object of soul is to attain the love of Allah. If the object is reached, the body is not needed in this world. If it goes astray, the earlier the body goes, the better for a man.

(e) **Constant Thought of Death is Profitable.** (i) As death is inevitable, man must think of it and what will occur after it. One who does not think of it lives in a fool's Paradise. About this man, the Almighty Allah said : Say, verily death from which you all flee away will surely overtake you. Then you will be taken in a world of futurity and attestation, and you will then be informed of what you did—62:8Q. Death is a great admonisher. Constant remembrance of death protects a man from sins and saves him from the transitory vanities of this world. He tries to adorn himself with all the virtues that will take him to Paradise and to avoid the sins that will take him to Hell. It gives a thought in one's mind that he is a sojourner, and as such he should have light commodities in the world. The Holy Prophet said : If you could have seen what I see, you would have wept much and laughed little—30:7. When David remembered death, he used to weep (Yahyaul Ulum). (ii) **Four kinds of men in death thinking.** (I) For a worldly man. Death is generally displeasing to him, as it would deprive him of his wordly riches and vanities. Therefore he gives up thought of death. By this, he removes himself further away from Allah. (2) For a man who is repentant of his past sins. He does not hate death ; but he dislikes that it should soon come to

him because he is engaged in repentance for his past sins. (3) For a good man. He is glad to meet death, as it will take him soon to Allah. (4) For a truly religious man. He does not feel pleased or displeased with the advent of death as he has completely resigned himself to the will of Allah. (iii) **Method of Death Thinking.** Think of death at least one hour every day in a lonely place. Remove all thoughts of the world, and think of your condition and the condition of your family when you are dead. Remember the death of those who were once devoted to you. Think how they spent their life, how they were forgetful of death, the condition of their eyes, noses, teeth, hairs, and how they are now objects of food for worms. Think about the disputes and litigations that have cropped up regarding their properties after their death. Think about their wives who are now betrothed to other persons. If you have passed 40 years of your life, you have passed nearly ⅔th. of it unless you die earlier. Your life's evening is then near at hand, as day's evening is near when ⅔th of the day has passed away. Therefore be prepared for immedite death. Utilise every minute that passes by. The Holy Prophet said : Value five things before five : your youth before your old age, your health before your illness, your riches before your poverty, your leisure before your occupation, and your life before your death—29:8.

1443. What is Soul and Its Functions ?

(a) Soul is something accomodated only in a man. It has not been given to any created thing other than man. A cow cannot think but a man can. This is because of soul. The Almighty says : And they ask you about soul. Say : Soul is from order of Allah—17:85Q. Verily I created man from clay. So when I fashioned him and instilled in him from My Spirit—32:9Q. So soul is a special divine thing and may be compared to a borrowed light from Allah. As the original light is not reduced by the lending of lights, God is not also reduced by the innumerable lights of souls. Because of this soul, man is honoured as the lord of creation. Even Allah termed Adam as His Khalifa (Vicar). What are the functions of soul and why has it been created ? The ob-

REFERENCES ABOUT DEATH—Death is fixed 8:144Q ; man motral—8:184Q ; the dead can not speak with the living—35:22Q ; 30:32Q ; the dead receive spiritual benefit—22:22 ; actions stop at death—28:25 ; 39:1 ; cause of sudden death—30:18 ; necessity takes to place of death—32:36 ; life in this world 21:95Q; nation's death is after a fixed term—7:34 ; life and death for trial 47:2Q; high reward for one who dies in a strange land 30:5 ; be in this world like a traveller—30:7 ; believer dies with sweat on forehead—30:10 ; none should flee from epidemics—30:48.

ject of soul is to attain its own original source i. e. Allah. Everything returns to its origin. Body is of earth and therefore it will return to earth, but earth cannot consume soul which will return to its origin i. e. Allah. The object of the creation of eyes is to see things of this world, of legs to walk upon, and of ears to hear. Similarly the object of creation of soul is to strive to attain Allah and to have His love. This is the natural attribute of soul. If there is defect in sight, there is disease in eye. Similarly if the heart does not move towards Allah or to obey His words, there is disease in soul. When it finds taste in striving towards Allah, it is sound and remains in natural state towards the path of progress. About this soul, the Quran says: The day on which property will not avail, nor sons, expcept him who comes to Allah with a sound soul - 26:88, 89Q. As we cannot conceive of Allah but in relation to His attributes, so also we cannot conceive of soul but in relation to its attributes. There is therefore good and bad soul. Soul remains normal in the beginning of life. It is afterwards by actions that it is made bad or good. The Quran says: He will indeed be successful who purifies it, and he will indeed fail who corrupts it- 91:9Q. Soul therefore takes three names in the process of evolution. *In the first stage, it is called "Nafse Ammara."* i. e. soul prone to disobedience and evil. The Quran says about this: Verily this soul is prone to evils 13:43Q. Then in the second stage, it develops into a moral soul called "*Napse Lawwamah*" i. e. self-accusing soul. It is then engaged in distinguishing right from wrong and accuses itself for every wrong done. The Quran says: Nay, I swear by the self-accusing soul—75:2Q. Then in the third stage, the moral soul develops into a spiritual soul called "*Nafe-Mutmainnah*" i. e. a soul pleased (with God). The Quran says about it: O soul that is at rest—89:28Q. Then after death, soul will continue to develop in the spiritual worlds.

As soul is a divine thing, divine attributes are imprinted in it. The Prophet therefore said: Imbue thyself with divine attributes. Development of these attributes or faculties of man will lead him to Paradise and bad use of these will lead him to Hell. This is good and bad use of souls. There is a great effect of physical health upon the development of mental state of a man. The latter again greatly affects the moral development which again helps the spiritual progress. Thus there is continuation of progress of a soul till it attains its object. The

chief function of soul is therefore to love Allah. Whenever a rust falls on it, it should be removed from it. There is a polish for every thing and the polish of soul is the remembrance of Allah.

(b) **Power of Soul.** Soul has got wonderful force when properly used. It is like a small dynamite placed in a big factory or a small engine which carries millions of tons of loads. A high and cultured soul may carry millions of the people with him as the Prophets of Christianity and Islam did and are still doing. Of this magnificent power of soul, the Quran speaks : Surely We offered the trust to the heavens and the earth and the mountains ; but they refused to carry it and feared from it, and man carried it. Surely he is unjust, ignorant —33:72Q. Owing to this soul, man is the lord of creations, because the greatest power is placed in him. That power of soul is great is also seen from hypnotism and mesmerism. Majority of men are, however, idle and have got no power. What is the reason for it ? The reason is nothing but lack of knowledge in the use of soul and actual user of it. Because of our ignorance in setting up a machine, it cannot be said that the engine has lost its force. When properly used, it will take its normal force. When not used, it will remain just like a dead figure. So is the case with soul. How can then the power of soul be created ? Force or steam in an engine is generated by a fixed degree of heat and water. Out of proportion of things, electric energy is generated. In like manner, out of proportionate use of attributes imprinted on soul, there arises a power unprecedented in force. If however there is no mixture of things in proportionate degree, soul remains like water in a tank or fire in a furnace. Therefore all men should acquire soul-power after cultivation of all the virtues in a proportionate degree.

(c) **Can Soul of Dead Men Correspond with us ?** It is said that the soul of a dead man can inform us about its condition in the spiritual world. How is it possible ? The following will give some light into this proposition. The soul of a living man can not have knowledge of the soul of the dead, as the soul is covered by outer screens in the form of passions and wants of physical organs and of the physique itself. By death, these screens are completely removed, and hence the events of spiritual world appear vividly to souls of dead men. During life-time, it is not so possible. But a good soul

may get a faint idea of the events of the spiritual world. Prophets were exceptions to this rule. They lived as dead in this world and therefore they had perfect vision. Ordinary men have got correct dreams. The Prophet therefore said: Correct dream is 46th part of prophethood 9:90. How can this take place? The following is the explanation. Everything from the beginning to end is preserved in the Guarded Tablet (85:22Q). Things of the spiritual as well as of this world are in continuation of being reproduced from this Tablet. Souls of dead men are brought here. They can know their mutual conditions. The great Tablet is a great mirror. Our soul also is like a mirror. As a mirror can see pictures of another mirror, so one soul can see pictures of the Guarded Tablet which consists of the souls of dead men. If however there is screen over the mirror, nothing can be seen. In dream, soul sometimes becomes free from engagement of this world and physical needs; therefore it can grasp something of the events of the spiritual world. There are however the screens of passions. Therefore, there cannot be any clear vision. The greater is the degree of purity of soul, the greater is the power of vision. The Quran says-Nay, rust has fallen upon their souls—83:14Q. If there are cloud and fog in the sky, the rays of the sun cannot reach us to give a view of all things. If there is screen of the world over the sun, it becomes night and nothing is then visible which was visible in day-time even in clouds; likewise great sins are great screens which prevent clear vision. The Quran therefore says: Verily you were unmindful of this and then We removed your screen from you—50:22 Q.

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1. Abu Hurairah reported that the Messenger of Allah said: None of you shall wish for death, whether a righteous man who perchance may add to (his) good works, or a sinner who perchance may be repentant. —*Bukhari.*

عن ابي هريرة قال قال رسول الله
لا يتمنى احدكم الموت اما محسنا فلعله ان
يزداد خيرا و اما مسيئا فلعله ان
يستعتب * (البخاري)

2. Same reported that the Ms. of Allah said: None of you shall wish for death, nor shall he call for it before it comes to him; because when he dies, his hope is cut off, and certainly the age of a believer does not add but good. —*Muslim.*

عنه قال قال رسول الله صلعم
لا يتمنى احدكم الموت ولا يدع به من قبل
ان ياتيه انه اذا مات انقطع امله و انه
لا يزيد المؤمن عمره الا خيرا * (مسلم)

3. **Anas** reported that the Messenger of Allah said : None of you shall wish for death on account of an injury which afflicted him. If there is no alternative action, let him pray : O Allah ! give me life so long as the life will be good for me, and take away my life when death will be good for me. —*Agreed.*

عن انس قال قال رسول الله صلعم
لا يتمنى احدكم الموت من ضر اصابه
فان كان لا بد فاعلا فليقل اللهم احيني
ما كانت الحيوة خيرا لي وتوفني اذا
كانت الوفاة خيرا لي (متفق عليه)

4. **Obadah-b-Swamet** reported that the Messenger of Allah said : Whoso likes to meet Allah, Allah also likes to meet him, and whoso does not like to meet Allah, Allah also does not like to meet him. Ayesha or some of his wives said : Certainly we dislike death. He replied : That is not so ; but when death comes to a believer, he is given good news of the pleasure of Allah and His gifts. There is then nothing dearer to him than what is before him. So he likes to meet Allah and Allah also likes to meet him. And an unbeliever-when death comes to him, he is given good news of the punishment of Allah and of His chastisement. And there is nothing more detestable to him than what lies in front of him. So he dislikes to meet Allah, and Allah also dislikes to meet him.[1444] —*Agreed.*

عن عبادة ابن الصامت قال قال رسول الله
صلعم من احب لقاء الله احب الله لقاءه
ومن كره لقاء الله كره الله لقاءه فقالت
عائشة او بعض ازواجه انا لنكره الموت
قال ليس ذلك ولكن المؤمن اذا
حضره الموت بشر برضوان الله وكرامته
فليس شيء احب اليه مما امامه فاحب
لقاء الله واحب الله لقاءه وان الكافر اذا
حضره الموت بشر بعذاب الله وعقوبته
فليس شيء اكره اليه مما امامه فكره
لقاء الله وكره الله لقاءه (متفق عليه)

1444. Meeting with Allah signifies death in the general sense of the term but its real meaning is not death but change of man from one stage to another, change of man from worldly temptations to spiritual benefits of the next world. Whoso takes the world with all its enjoyments dislikes to meet Allah and whoso takes it as a seed-ground for the future likes to meet Allah. This is not in opposition to hadis no I which says that none shall hope for death.

5. **Abdullah-b-Amr** reported that a man out of those who were born at Medina died there. The Holy Prophet said his funeral prayer and said : Would that he should have died other than in his place of birth ! They asked : And why is that, O Messenger of Allah ? He said : Verily a man-when he dies other than in his place of birth, there is measured for him in Paradise from his place of birth upto the end of his foot-prints. 1445

—*Nisai, Ibn Majah.*

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ تُوُفِّيَ رَجُلٌ بِالْمَدِينَةِ مِمَّنْ وُلِدَ بِهَا فَصَلَّى عَلَيْهِ النَّبِيُّ صلعم فَقَالَ يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ قَالُوا وَلِمَ ذَاكَ يَا رَسُولَ اللهِ قَالَ إِنَّ الرَّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ *

(النَّسَائِيُّ وَابْنُ مَاجَةَ)

6. **Abu Qatadah** reported that he was narrating a tradition : The Messenger of Allah passed by a dead body and said : Either a relieved man or one from whom relief is sought. They asked : O Ms. of Allah ! what is "a relieved man or one from whom relief is sought ?" He said : A faithful servant takes relief from the turmoils of the world and its troubles to the mercy of Allah ; and as for a sinful servant, men, cities, trees and beasts are relieved of him. —*Agreed.*

عَنْ أَبِي قَتَادَةَ أَنَّهُ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ صلعم مَرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ مُسْتَرِيحٌ أَوْ مُسْتَرَاحٌ مِنْهُ فَقَالُوا يَا رَسُولَ اللهِ مَا الْمُسْتَرِيحُ وَالْمُسْتَرَاحُ مِنْهُ فَقَالَ الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللهِ وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ *

(مُتَّفَقٌ عَلَيْهِ)

7. **Abdullah-b-Omar** reported : The Messenger of Allah caught hold of my shoulder and said : Live in

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ أَخَذَ رَسُولُ اللهِ صلعم بِمَنْكِبِي فَقَالَ كُنْ فِي

1445. He who dies abroad gets greater reward than that of one who dies at home. To give an idea of reward in Paradise, it has been said that the former will get a space in Paradise as spacious as the distance from his home to the place of death. This gives a great stimulus to take journey abroad for propagation of Allah's faith, or for zihad, or for actions in the way of Allah.

this world as if you are a foreigner or a sojourner. 1446 *Ibn Omar used to say: When you enter into evening, don't expect (to live upto) morning, and take from your health for your disease, and from your life for your health.*

—*Bukhari.*

الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَكَانَ
ابْنُ عُمَرَ يَقُولُ إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ
الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ
وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ
حَيَاتِكَ لِمَوْتِكَ * (اَلْبُخَارِي)

8. **Jaber** reported: I heard the Apostle of Allah say three days before his death: None of you must die unless he has a good thought about Allah. 1744

—*Muslim.*

عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم
قَبْلَ مَوْتِهِ ثَلٰثَةَ أَيَّامٍ يَقُولُ لَا يَمُوتَنَّ
أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللهِ *
(مُسْلِم)

9. **Abu Hurairah** reported that the Messenger of Allah said: Increase the remembrance of the Destroyer of all pleasures-death.

—*Tirmizi, Nisai, Ibn Majah.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ
صلعم أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ الْمَوْتِ۔
(اَلتِّرْمِذِي وَالنَّسَائِي وَابْنُ مَاجَةَ)

1446. See also 3:110. A foreigner or a traveller on a way has the following characteristics; he must not erect a permanent structure in his place of rest; he must take for his use things which are essentially necessary; he does not forget his journey's end and therefore he takes care to reach it as early as possible; he does not make permanent love with men around as he has to leave them very shortly; and in short, he does not do such things as are not becoming for a traveller on the way. So also a man should think and act in this temporary world of ours. Health and life are the best treasures of man. So he should make utmost use of them without spending a single minute uselessly. Diseases and death are coming nearer and nearer.

1447. Good thinking about Allah means expecting forgiveness from Allah after death and thinking Him with all the divine attributes in order to follow them. This thought about Allah arises however at death if a servant is devout and pious. Piety and duty are condition precedent to such thought.

10. **Boraidah** reported that the Ms. of Allah said : A believer dies with sweet on forehead. [1448]

—Tirmizi, Nisai, Ibn Majah.

عن بريدة قال قال رسول الله صلعم
المؤمن يموت بعرق الجبين *
(الترمذي و النسائي و ابن ماجة)

11. **Anas** reported that the Holy Prophet visited a youth while he was at point of death. He asked : How do you find yourself ? He replied : O Ms. of Allah ! I hope for Allah and I fear my sins. Then the Ms. of Allah said : These two (things) do not unite in a heart of a servant like this at a time except that Allah grants him what he hopes for, and gives him security from what he fears from. [1449]

—Ibn Majah, Tirmizi (Rare)

عن انس قال دخل النبي صلعم
على شاب و هو في الموت فقال كيف
تجدك قال ارجو الله يا رسول الله و اني
اخاف ذنوبي فقال رسول الله صلعم
لا يجتمعان في قلب عبد في مثل هذه
الموطن الا اعطاه الله ما يرجو و امنه مما
يخاف * ابن ماجة و الترمذي (غريب)

12. **Haresah-b-Mudarreb** reported : I went to Khabbab, while he was cauterized in seven places. He said : Had I not heard the Ms. of Allah say "None of you must hope for death," I would have hoped for it. Indeed I saw myself with the Ms. of Allah while I owned no dirham ; and verily now by the side of my house, there are 40,000 dirhams. He

عن حارثة بن المضرب قال دخلت
على خباب و قد اكتوى سبعا فقال لولا اني
سمعت رسول الله صلعم يقول لا يتمنى
احدكم الموت لتمنيته ولقد رايتني مع
رسول الله صلعم ما املك درهما و ان
في جانب بيتي الان لاربعين الف درهم

1448. This has been interpreted in several ways. The most acceptable interpretation is that a believer is one who is not idle but acts and strives hard in this world up to his death. He is always active and energetic. To this effect, the Holy Quran says : We have created death and life to try who amongst them is best in actions— 47:2Q. Another author interprets it by saying that at the time of a believer's death, sweat will be found on forehead.

1449. If hope of Allah's mercy and fear of sins and punishment unite in a dying man's heart, Allah eliminates fear and keeps hope. In other words, He forgives him of his sins and grants him happinesss.

narrated: Then his coffin was brought. When he saw it, he wept and said: But no coffin was found for Hamzah except a white gown with black cloths. When it was put upon his head, it became bare from his feet, and when it was put upon his feet, it became bare from his head, till it was spread upon his head and "Azkhar" grass was placed upon his feet.[1450]

—*Ahmad, Tirmizi.*

قال ثم اتي بكفنه فلما راه بكى و قال و لكن حمزة لم يوجد له كفن الا بردة ملحاء اذا جعلت على راسه قلصت عن قدميه و اذا جعلت على قدميه قلصت عن راسه حتى مدت على راسه و جعل على قدميه الاذخر * (احمد و الترمذي)

13. **Obaidullah-b-Khalid** reported that the Messenger of Allah said: Sudden death is (for) overtaking of grief.[1451]

—*Abu Daud.*

عن عبيد الله بن خالد قال قال رسول الله صلعم موت الفجاءة اخذة الاسف *

(ابو داود)

427w. **Mu'az-b-Jabal** reported that the Messenger of Allah said: If you desire, I shall inform you what Allah will first ask the believers on the Resurrection Day and what the believers will reply to Him. We said: Yes, O Ms. of Allah. He said: Verily Allah will ask the believers: Do you like to meet Me? They will reply: Yes, O our Lord. He will ask: Why? They will reply: We hoped for Thy pardon and Thy forgiveness. He will say: My forgiveness has become sure for you.

—*Sharhi-Sunnat and Abu Nayeem*

عن معاذ بن جبل قال قال رسول الله صلعم ان شئتم انبأتكم ما اول ما يقول الله للمؤمنين يوم القيمة و ما اول ما يقولون له قلنا نعم يا رسول الله قال ان الله يقول للمؤمنين هل احببتم لقائي فيقولون نعم يا ربنا فيقول لم فيقولون رجونا عفوك و مغفرتك فيقول قد وجبت لكم مغفرتي * (شرح السنة و ابو نعيم)

1450. The Arabs practised cauterization or touching of wounds and bruises with fire-burnt irons. In this case, Khabbab was wounded and sick so much so that but for Prophet's hadis, he would have sought for death. Tirmizi did not narrate from "Then his coffin was brought" up to the end.

14 1. This means that griefs and sorrows become so overwhelming that heart collapses and then death occurs. Baihaqi and Razin added: Overtaking of grief is for an infidel and mercy for a believer.

428w. **Abdullah-b-Amr** reported that the Messenger of Allah said: The gift of a believer is death.[1452]

—*Baihaqi.*

عن عبد الله بن عمرو قال قال رسول الله صلعم تحفة المؤمن الموت * (البيهقي)

429w. **Ja'ber** reported that the Messenger of Allah said: Don't hope for death, and verily the dread of a lofty place is great, and verily it is fortunate that the age of a servent is prolonged, and the Almighty and Glorious Allah gives him provision of turn (to obedience). —*Ahmad.*

عن جابر قال قال رسول الله صلعم لا تمنوا الموت فإن هول المطلع شديد وإن من السعادة أن يطول عمر العبد ويرزقه الله عز وجل الإنابة * (أحمد)

430w. **Abu Omamah** reported: We sat facing the Messenger of Allah. He reminded us (of death) and softened our hearts. Then Sa'ad-b-Abi Waqqas wept and began to weep much. He said: Woe to me! would that I died! Then the Ms. of Allah said: O Sa'ad! do you hope for death near me? He repeated it thrice and then said: O Sa'ad! if you have been created for Paradise, then what prolongs your life and makes your action good is better for you.

—*Ahmad.*

عن أبي أمامة قال جلسنا إلى رسول الله صلعم فذكرنا ورققنا فبكى سعد بن أبي وقاص فأكثر البكاء فقال يا ليتني مت فقال رسول الله صلعم يا سعد أعندي تتمنى الموت فردد ذلك ثلاث مرات ثم قال يا سعد إن كنت خلقت للجنة فما طال عمرك وحسن من عملك فهو خير لك * (أحمد)

431w. **Ja'ber** reported that the Messenger of Allah said: He who flees away from epidemics is like one who flees away from the holy war; one who is patient therein shall have for him the reward of a martyr.[1453] —*Ahmad.*

عن جابر أن رسول الله صلعم قال الفار من الطاعون كالفار من الزحف والصابر فيه له أجر شهيد * (أحمد)

1452. Death is a reward for a believer because this world is a prison house for him owing to his living within temptations of passions, sins and worldly vanities. Death takes him out from these troubles. Hence it is a gift and a boon to a believer.

1453. In places affected by epidemics, no outsider should go there and none from the affected areas should go outside.

SECTION 2

1445. Time & Remembrance of death.

(a) **Pangs of Death.** Pangs of death are great, as death is the greatest event in a man's life. These pangs can be described in full by nobody except one who has tested them. Those who have got no experience thereof can know them either from the prophets or by guess. The Holy Prophet said at the time of death : O Allah ! help me in the pangs of death or intoxications of death—3:115. Jesus Christ prayed : O assembly of disciples ! call to Allah to make these pangs easy for me (Yahya). Hazrat Ayesha said : I saw nobody on whom pain was more severe than on the Ms. of Allah—3:105. If then the pangs of death were so severe on the greatest soul of the world, our miseries know no bounds. At death, every nerve, vein, limb and even life extinguish. Imagine what a great strain falls on the body. If a limb is burnt by fire, the whole body suffers with pain and sleeplessness. In case of death all the limbs of the body and all the component parts of each limb together with life and soul will be taken out. There is in addition the ghastly appearance of the Angel of death. To a sinner, he comes with a huge body as big as the distance between heaven and earth ; but to a virtuous man, he comes with form not the least fearful. It is stated by Imam Gazzali that the angel of death receives from Allah on the 15th date of Sha'ban a list of persons who will die in the course of the following year. A dying man sees also the two angels who have recorded his sins and virtues. These angels will address a virtuous man "There's good reward for you," a sinner "There's no good reward for you". The dying man begins also to see his abode in Hell or Paradise according he is a sinner or a virtuous man—39:4,25. All these things become gradually vivid to a dying man, just as everything in the world becomes gradually visible to a child just coming to the world from the dark womb or to a man in sun-light out of deep darkness of night.

(b) **Fear of I'man at death bed.** Death is a Qiyamat (Doomsday) of the body. At this time, it will be extremely difficult to keep I'man unless a man was habituated to virtues. Pious men, therefore, always think of *Khatema Bil-Khair* (end with good). The Prophet said: Verily actions will be judged by the ultimate results—32:5. Help and be near to one another, because the inmates of Paradise will be sealed with an action of the inmates of Paradise inspite of whatever action he might have done, and verily the inmates of the Fire will be sealed with an action of the inmates of the Fire inspite of whatever actions he might have done. Two causes generally operate to bring disbelief at death-bed – introduction of innovations (Bid'at) in religious matters not approved by the Quran and Hadis, and inordinate love for the world and its fineries to the utter neglect of the Hereafter. For this reason, martyr's death is easy as he cuts off all earthly connections before his death when he enters the battle-field.

(c) **Death of a believer and Kafir.** Death of a believer will be easy by divine wisdom, and that of an unbeliever extremely painful. A vivid description has been given in tradition no. 30. 432w. In case of death of a believer, angel of mercy will remain present. Soul of such a man will be taken to heaven while it will continue to diffuse fragance and sweet scent and will be felicitated everywhere it will pass by angels. In case of an unbeliever or Kafir, angels of punishment will remain present at death time. It will then be taken to heaven while it would continue to diffuse offensive odour and will be condemned and rejected. Then it will be hurled down to his grave—30:25.

(d) **Duties of those present at death-bed.** Every body present at death should dictate to the dying man—There is no God but Allah, and Muhammad is His Messenger and His servant—30:14. Such an atmosphere should be created with the remembrance of Allah that the dying man may have good and happy thoughts about Allah. In other words, he should have tendency towards mercy and forgiveness from Allah. A man uttering sincerely the formula of faith will enter Paradise—30:19. The chapter 'Ya'sin' should also be recited in his presence—30:20. Those present should continually speak of the good deeds of the dying man and the angels will then say "Ameen"

corroborating the opinions of the people—30:15. The signs of a virtuous man are generally the following-sweat on forehead—30:10, shedding of tears and dry effect on lips.

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14. **Abu Sayeed and Abu Hurairah** reported that the Messenger of Allah said : Dictate to your dying man "There is no god but Allah". —*Muslim.*

عَنْ اَبِيْ سَعِيْدٍ وَّ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَقِّنُوْا مَوْتَاكُمْ لَا اِلٰهَ اِلَّا اللّٰهُ * (مُسْلِمٌ)

15. **Omme Salamah** reported that the Messenger of Allah said : When you are present before a sick or a dying man, say good things, because the angels corroborate what you say. —*Muslim.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا حَضَرْتُمُ الْمَرِيْضَ اَوِ الْمَيِّتَ فَقُوْلُوْا خَيْرًا فَاِنَّ الْمَلٰئِكَةَ يُؤَمِّنُوْنَ عَلٰى مَا تَقُوْلُوْنَ * (مُسْلِمٌ)

16. **Same** reported that the Messenger of Allah said : There is no Muslim whom calamity affects and then who utters what Allah has commanded him "Verily we are for Allah and to Him shall we return. O Allah ! give me refuge in my calamity and leave therefrom good for me", except that Allah will leave therefrom good for him. When Abu Salamah died, I enquired : Who among the Muslims is better than Abu Salamah, the first man with family who emigrated to the Messenger of Allah. Afterwards I uttered it. Then Allah left for me the Ms. of Allah. 1455 —*Muslim.*

عَنْهَا قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صلعم مَا مِنْ مُسْلِمٍ تُصِيْبُهُ مُصِيْبَةٌ فَيَقُوْلُ مَا اَمَرَهُ اللّٰهُ بِهِ اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاجِعُوْنَ * اَللّٰهُمَّ اْجُرْنِيْ فِيْ مُصِيْبَتِيْ وَ اَخْلِفْ لِيْ خَيْرًا مِّنْهَا اِلَّا اَخْلَفَ اللّٰهُ لَهُ خَيْرًا مِّنْهَا فَلَمَّا مَاتَ اَبُوْ سَلَمَةَ قُلْتُ اَيُّ الْمُسْلِمِيْنَ خَيْرٌ مِّنْ اَبِيْ سَلَمَةَ اَوَّلُ بَيْتٍ هَاجَرَ اِلٰى رَسُوْلِ اللّٰهِ صلعم ثُمَّ اِنِّيْ قُلْتُهَا فَاَخْلَفَ اللّٰهُ لِيْ رَسُوْلَ اللّٰهِ صلعم * (مُسْلِمٌ)

17. **Same** reported that the Messenger of Allah went to Abu Salamah while his eye-sight was gone and it went into the sockets. Afterwards he said : Verily (as for) a soul, when it is taken out, eye-sight follows it. Whereupon the people of his house began to weep. He said : Don't utter over yourselves but good, because the angles give approval of what you utter. Afterwards he prayed : O Allah ! forgive Abu Salamah and raise his rank among the rightly-guided ones, and leave behind his successor from his descendants among those who remain behind, and grant us pardon and him, O Lord of the universe, and give ample space for him in his grave and give light therein for him.

—*Muslim.*

عنها قالت دخل رسول الله صلعم على ابي سلمة وقد شق بصره فاغمضه ثم قال ان الروح اذا قبض تبعه البصر فضج ناس من اهله فقال لا تدعوا على انفسكم الا بخير فان الملائكة يؤمنون على ما تقولون ثم قال اللهم اغفر لابي سلمة وارفع درجته في المهديين واخلفه في عقبه في الغابرين واغفر لنا وله يا رب العالمين وافسح له في قبره ونور له فيه * (مسلم)

18. **Ayesha** reported that when the Messenger of Allah expired, he was covered with a striped garment. —*Agreed*

عن عائشة قالت ان رسول الله صلعم حين توفي سجي ببرد حبرة - (متفق عليه)

19. **Mu'az-b-Jabal** reported that the Messenger of Allah said : Whoso's last word is "There is no deity but Allah", he will enter Paradise. 1456 —*Abu Daud.*

عن معاذ بن جبل قال قال رسول الله صلعم من كان اخر كلامه لا اله الا الله دخل الجنة * (ابوداود)

1455. Omme-Salamah was afterwards married to the Holy Prophet on account of the promise that Allah leaves better things for a man or woman if he or she speaks well of a dead husband or wife.

1456. This may either be uttered by the tongue or by the mind, but it is better to utter it both by mind and tongue. Such a man will enter Paradise but after suffering for the sins he might have committed in the world.

20. **Ma'qal-b-Yasar** reported that the Messenger of Allah said: Read the chapter "Yasin" over your dying man. 1457

—*Ahmad, Abu Daud, Ibn Majah.*

عن معقل بن يسار قال قال رسول الله صلعم اقرءوا سورة يس على موتاكم

(احمد و ابوداود وابن ماجة)

21. **Ayesha** reported that the Ms. of Allah kissed Osman-b-Mazun while he was dead. He was weeping till the tears of the Prophet flowed down upon the face of Osman. 1458

—*Tirmizi, Abu Daud, Ibn Majah.*

عن عائشة قالت ان رسول الله صلعم قبل عثمان بن مظعون وهو ميت و هو يبكي حتى سال دموع النبي صلعم على وجه عثمان *

(الترمذي و ابوداود و ابن ماجة)

22. **Same** reported that Abu Bakr kissed the Prophet while he was dead.

—*Tirmizi, Ibn Majah.*

عنها قالت ان ابا بكر قبل النبي صلعم و هو ميت * (الترمذي وابن ماجة)

23. **Hussain-b-Wahwah** reported that Talha-b-Bara'a fell ill. So the Prophet came to see him and said: Verily I don't see Talha but death has just now fallen upon him. So order me about him, 1459 and make haste and verily it is not proper that the corpse of a Muslim should be kept waiting among the backs of his family members.

—*Abu Daud.*

عن حصين بن وحوح ان طلحة بن البراء مرض فاتاه النبي صلعم يعوده فقال اني لا ارى طلحة الا قد حدث به الموت فاذنوني به و عجلوا فانه لا ينبغي لجيفة مسلم تحبس بين ظهراني اهله

(ابوداود)

1457. It is chapter 36 of the Holy Quran. Muhammadan doctors laid a great emphasis to the reciting and pondering over this chapter. This chapter should be read before and after death.

1458. Osman was the first among the Refugees who died at Medina, and was buried at Zannatul Baqi. It is deduced from this that it is lawful to weep over a deadman and to kiss him before burial.

1459. Order me about him means order me to say funeral prayer over him and to bury him in the grave. It is better (Mustahab) to bury a dead body earlier, because there is every chance of the dead body being decomposed and disfigured and thereby producing disgust in the minds of the people present.

24. **Abdullah-b-J'afar** reported that the Messenger of Allah said: Dictate to your dying man "There is no deity but Allah, the Wise, the Generous; glory be to Allah, the Lord of the Mighty Throne; all praise is for Allah, the Lord of the whole universe. They asked: O Messenger of Allah! how is it for the living? He said: Better and better. —*Ibn Majah*

عن عبد الله بن جعفر قال قال رسول
الله صلعم لقنوا موتاكم لا إله إلا الله
الحليم الكريم سبحان الله رب العرش
العظيم الحمد لله رب العلمين قالوا يا رسول
الله كيف للاحياء قال اجود و اجود *
(ابن ماجة)

25. **Abu Hurairah** reported that the Messenger of Allah said: (As for) a dying man, the angels come to him. If the man is pious, they say: Come out, O pure soul lodged in pure body. Come out being praised, and receive good news with pleasure and fragrance and the Lord without being angry. They continue to utter it for it till it comes out. Then it is taken to heaven and an opening is given to it. It is then asked: Whose is this? They will say: So and so's. Then it will be said: Welcome to the pious soul lodged in a pious body. Enter being praised and take good news with pleasure and fragrance and Lord without being angry. That will continue to be uttered for it till it will come to the end of the heaven wherein there is Allah. When a man is impious, they will say: Come out, O impure soul lodged in impure

عن ابي هريرة قال قال رسول الله
صلعم الميت تحضره الملائكة فاذا كان
الرجل صالحا قالوا اخرجي ايتها النفس
الطيبة كانت في الجسد الطيب اخرجي
حميدة و ابشري بروح و ريحان و رب
غير غضبان فلا تزال يقال لها ذلك حتى
تخرج ثم يعرج بها الى السماء فيفتح لها
فيقال من هذا فيقولون فلان فيقال مرحبا
بالنفس الطيبة كانت في الجسد الطيب
ادخلي حميدة و ابشري بروح و ريحان
و رب غير غضبان فلا تزال يقال لها ذلك
حتى تنتهي الى السماء التي فيها الله
فاذا كان الرجل السوء قال اخرجي ايتها
النفس الخبيثة كانت في الجسد الخبيث

body. Come out being despised, and take good news with hot water and squeezings of impurities and various punishments of their kind. That will continue to be uttered for it till it comes out. Then it will be taken towards heaven and an opening will be granted to it. It will then be asked: Whose is this? It will be said: So and so's. It will then be accosted: "No welcome to impure soul lodged in impure body. Return being despised and verily the doors of heaven will not be opened for you. Then it will be hurled down from heaven and it will find shelter in the grave. —*Ibn Majah.*

26. **Same** reported that the Messenger of Allah said: When the soul of a believer comes out, two angels meet it to take it up. (Hammad narrated: Then he mentioned about the fragrance of its air, and he mentioned about musk). He (Prophet) said: The inmates of heaven will say: Pure soul has come from the side of the earth. Blessing of Allah on you and on the body which you have haunted. Then it will be taken to its Lord. He will say: Roam with it till the end of the world. He said: As for an infidel, when his soul comes out, (Hammad said that he mentioned about its stench and mentioned about curse) the inmates of heaven will say: An impure soul has come from the side of the

اخرجي ذميمة وابشري بحميم وغساق
واخر من شكله ازواج فما تزال يقال
لها ذلك حتى تخرج ثم يعرج بها الى
السماء فيفتح لها فيقال من هذا فيقال
فلان فيقال لا مرحبا بالنفس الخبيثة كانت
في الجسد الخبيث ارجعي ذميمة فانها
لا تفتح لك ابواب السماء فترسل من
السماء ثم تصير الى القبر * (ابن ماجة)

عنه ان رسول الله صلعم قال اذا
خرجت روح المؤمن تلقاها ملكان
يصعدانها قال حماد فذكر من طيب
ريحها وذكر المسك قال ويقول اهل
السماء روح طيبة جاءت من قبل الارض
صلى الله عليك وعلى جسد كنت
تعمرينه فينطلق به الى ربه ثم يقول
انطلقوا به الى اخر الاجل قال وان
الكافر اذا خرجت روحه قال حماد وذكر
من نتنها وذكر لعنا ويقول اهل
السماء روح خبيثة جاءت من قبل

earth. It will be said: Roam with it till the end of the world. Abu Hurairah said: Then the Messenger of Allah turned his cloth which was upon him over his nose in this way (owing to stench).
—*Muslim.*

27. **Same** reported that the Messenger of Allah said: When death comes to a believer, the angels of mercy come with white silk and say: Come out well-pleased (with Him) and well-pleasing you to the pleasure of Allah and to fragrance and to Lord without being angry. Then it will come out like the most fragrant air of musk till some of them will hand it over to others, till they will come with it to the doors of heaven. They will then say: How excellent is this fragrance which has come to you from the earth. Then they will take therewith the soul of the believers. For them, there will be a greater delight on account of it than (that of) someone of you for his absent man (when he arrives). They will ask it: What has so and so done? What has so and so done? They will say: Leave it, and verily it was in the anxieties of the world. He will say: It has died. Has it not come to you? They will say: It has been taken to its mother Habiyah.

الأرض فيقال انطلقوا به إلى آخر الأجل
قال أبو هريرة فرد رسول الله صلعم ريطة
كانت عليه على أنفه هكذا * (مسلم)
عنه قال قال رسول الله صلعم إذا حضر
المؤمن أتت ملائكة الرحمة بحريرة
بيضاء فيقولون اخرجي راضية مرضيا
عنك إلى روح الله وريحان ورب غير
غضبان فتخرج كأطيب ريح المسك
حتى إنه ليناوله بعضهم بعضا حتى يأتوا
به أبواب السماء فيقولون ما أطيب
هذه الريح التي جاءتكم من الأرض
فيأتون به أرواح المؤمنين فلهم أشد
فرحا به من أحدكم بغائبه يقدم عليه
فيسألونه ماذا فعل فلان ماذا فعل فلان
فيقولون دعوه فإنه كان في غم الدنيا
فيقول قد مات أما أتاكم فيقولون
قد ذهب به إلى أمه الهاوية *

1460. Habiyah is the name of the worst and the lowest hell and therefore it signifies the greatest degradation that a man can be subjected to.

As for an infidel, when death comes to him, the angels of punishment come to him with rod. They then say: Come out being displeased (with Him) and He displeasing you towards the punishment of Allah, the Almighty and Glorious. And then it will come out like the most stenchy air of a corpse, till they will come down with it to the door of the earth. They will then say: What a great stenchy smell of this air till they will bring with it the souls of the infidels. —*Ahmad, Nisai.*

وان الكافر اذا احتضر اتته ملائكة العذاب بمسح فيقولون اخرجي ساخطة مسخوطا عليك الى عذاب الله عز وجل فتخرج كانتن ريح جيفة حتى يأتون به الى باب الارض فيقولون ما انتن هذه الريح حتى يأتون به ارواح الكفار - (احمد والنسائي)

28. **Abdur-Rahman-b-ka'ab** reported from his father who said: When death came to Ka'ab, Omme Bishr came to him and said: O Abu Abdur Rahman! if you meet so and so, convey my greetings to him. He said: May Allah forgive you, O Omme Bishr, we are not free (to think) of that. He said O Abu Abdur Rahman! have you not heard the Messenger of Allah say: verily the souls of the believers are in a green bird which hangs down with a tree of Paradise? 'Yes' said he. She said: It is that. —*Ibn Majah.*

عن عبد الرحمن بن كعب عن ابيه قال لما حضرت كعبا الوفاة اتته ام بشر فقالت يا ابا عبد الرحمن ان لقيت فلانا فاقرأ عليه مني السلام فقال غفر الله لك يا ام بشر نحن اشغل من ذلك فقالت يا ابا عبد الرحمن اما سمعت رسول الله صلعم يقول ان ارواح المؤمنين في طير خضر تعلق بشجر الجنة قال بلى قالت فهو ذاك (ابن ماجة)

29. **Same** reprted from his father who used to say that the Ms. of Allah said: Verily the soul of a believer is (in) a bird which hangs in a tree of Paradise till Allah will return it to its body on the day He will raise him up.

—*Malek, Nisai, Baihaqi.*

عنه عن ابيه انه كان يحدث ان رسول الله صلعم قال انما نسمة المؤمن طير تعلق في شجرة الجنة حتى يرجعه الله في جسده يوم يبعثه -

(مالك والنسائي والبيهقي)

30. **Muhammad-b-Munkader** reported: I visited Ja'ber-b-Abdullah. While he was dying, I said: Send greetings to the Ms. of Allah.
—*Ibn Majah.*

عن محمد ابن المنكدر قال دخلت
على جابر بن عبد الله وهو يموت فقلت
اقرأ على رسول الله صلعم السلام (ابن ماجة)

437w. **Bara'a-b-A'jeb** reported: We came out with the Messenger of Allah for funeral prayer of one of the Helpers and came near the grave while it was being dug. The Ms. of Allah sat down and we also sat down around him, as if there was a bird over our heads, and in his hand was wood which bends therewith towards the earth. He raised up his head and said twice or thrice: Seek refuge with Allah from the punishment of the grave Then he said: Verily when a believing servant is about to part away from the world and approach towards the hereafter, the angels, white of faces, as if their faces are sun, descend upon him from heaven. With them there is coffin out of the coffins of Paradise and perfumes from the perfumes of paradise till they take seat near him to the distance of eye-sight. Afterwards the angel of death comes (peace be on him) till he sits near his head and says: O pure soul! come out towards forgiveness and pleasure of Allah. He said: Then it comes out flowing like the flowing of a drop of water from a cup. Then he takes it when

عن البراء بن عازب قال خرجنا مع
النبي صلعم في جنازة رجل من الانصار
فانتهينا الى القبر ولما يلحد فجلس
رسول الله صلعم وجلسنا حوله كأن على
رؤوسنا الطير وفي يده عود ينكت به
في الارض فرفع رأسه فقال استعيذوا بالله
من عذاب القبر مرتين او ثلثا ثم قال
ان العبد المؤمن اذا كان في انقطاع
من الدنيا واقبال من الاخرة نزل
اليه ملائكة من السماء بيض الوجوه
كأن وجوههم الشمس معهم كفن من
اكفان الجنة وحنوط من حنوط الجنة
حتى يجلسوا منه مد البصر ثم يجيء
ملك الموت عليه السلام حتى يجلس عند
رأسه فيقول ايتها النفس الطيبة اخرجي
الى مغفرة من الله ورضوان قال فتخرج
تسيل كما تسيل القطرة من السقاء

he takes it up, he does not leave it in his hand for the twinkling of an eye till they take it up, and place it in that coffin and in that shroud ; it then comes out of it like the most excelent fragrance of musk that is available on the surface of the earth. He said : Then they ascend therewith and they do not pass (that is with it) by any group of angels who do not but ask 'whose is this pure soul'. They reply "So and so's, son of so and so" with the best names with which they named him in the world, till they come with it to the nearest heaven and seek an opening for it. There is then an opening for them. Then those who are near it out of every heaven transfer it to a heaven that follows it, till it is taken to the seventh heaven. The Almighty and Glorious Allah says : Write down the scroll of My servant on the highest heaven and send him back to the earth, becauae I created them therefrom, and I shall take them back therein and I shall again take them out therefrom. He said : Then his soul is returned to his body. Afterwards two angles come to him, make him sit and ask him : Who is your Lord ? He says : My Lord is Allah. They ask him : What is your religion ? He says : My religion is Islam. They ask him : Who is this man that was

فيأخذها فإذا أخذها لم يدعوها في يده
طرفة عين حتى يأخذوها فيجعلوها
في ذلك الكفن وفي ذلك الحنوط
ويخرج منها كأطيب نفحة مسك
وجدت على وجه الأرض. قال
فيصعدون بها فلا يمرون يعني بها
على ملإ من الملائكة إلا قالوا ما هذا
الروح الطيب فيقولون فلان بن فلان
بأحسن أسمائه التي كانوا يسمونه بها في
الدنيا حتى ينتهوا بها إلى السماء الدنيا
فيستفتحون له فيفتح لهم فيشيعه من كل
سماء مقربوها إلى السماء التي تليها
حتى ينتهى به إلى السماء السابعة فيقول
الله عز وجل. اكتبوا كتاب عبدي في
عليين وأعيدوه إلى الأرض فإني منها
خلقتهم وفيها أعيدهم ومنها أخرجهم
تارة أخرى قال فتعاد روحه في جسده
فيأتيه ملكان فيجلسانه فيقولان له من ربك
فيقول ربي الله فيقولان له ما دينك
فيقول ديني الإسلام فيقولان له ما هذا

sent amongst you? He replies: He is the Messenger of Allah. They ask him: What is your (source of) knowledge? He says: I read the Book of Allah, I believed it and took it to be true. Then a proclaimer proclaims from heaven: My servant has spoken the truth. So spread out a bed for him of Paradise and give him a dress of Paradise and open out a door for him towards Paradise. He said: Then its air and fragrance come to him, and in his grave it is spread out to the distance of eye sight. He said: A man, beautiful of face good of dress, fragrant of air, comes to him and says: Give good news with that which gives you pleasure. This is your day of which you were warned. He will ask him. Who are you? Your face is the face which brings good. He will say: I am your good actions. Then he says "O Lord! bring the hour, O Lord! bring the hour", till I return to my family and property.

He said: As for the infidel servant when he is about to depart away from the world and advances towards the hereafter, angels, ugly of faces, come down upon him from heaven with a cloth with them. They sit near him to the distance of eye-sight and then the angel of death comes; afterwards he sits near his head and says: O impure soul! come out

الرجل الذي بعث فيكم فيقول هو رسول
الله صلعم فيقولان له وما علمك فيقول
قرأت كتاب الله فآمنت به وصدقت
فينادي مناد من السماء أن صدق عبدي
فافرشوه من الجنة والبسوه من الجنة
وافتحوا له بابا إلى الجنة قال فيأتيه من
روحها وطيبها فيفسح له في قبره مد بصره
قال ويأتيه رجل حسن الوجه حسن الثياب
طيب الريح فيقول ابشر بالذي يسرك
هذا يومك الذي كنت توعد فيقول له
من انت فوجهك الوجه يجيء بالخير
فيقول انا عملك الصالح فيقول رب
اقم الساعة رب اقم الساعة حتى ارجع
الى اهلي ومالي - قال وان العبد
الكافر اذا كان في انقطاع من الدنيا
واقبال من الآخرة نزل اليه من
السماء ملائكة سود الوجوه معهم المسوح
فيجلسون منه مد البصر ثم يجيء
ملك الموت ثم يجلس عند رأسه
فيقول ايتها النفس الخبيثة اخرجي

towards wrath of Allah. He said: Then it comes out from its body, and he snatches it off as iron-pits are snatched off from wet wool and then he takes it. So when he takes it he does not leave it in his hand for the twinkling of an eye, till they put it in that cloth, and there comes out therefrom (something) like the most stenchy smell of a corpse that is found on the surface of the earth. They then ascend therewith. They do not pass therewith by any party of angels but who say: Whose is this impure soul? They reply: So and so's, son of so and so—with the worst of his names with which he was named in this world, till it is taken to the nearest heaven and an opening is sought for it, but there is no opening for it. Then the Ms. of Allah recited: The doors of heaven will not be opened for them, nor will they enter Paradise till a camel can enter the hole of a needle. 1461 The Glorious and Almighty Allah says: Write his scroll in the lowest hell in the lowest earth. His soul is then hurled down. Afterwards he recited 'And he who sets up a partner with Allah, he falls down as it were from heaven, the birds pick him up or the wind carries

الى سخط من الله قال فتفرق في جسده
فينتزعها كما ينزع السفود من الصوف
المبلول فيأخذها فاذا اخذها لم يدعوها
في يده طرفة عين حتى يجعلوها في
تلك المسوح وتخرج منها كانتن ريح
جيفة وجدت على وجه الارض فيصعدون
بها فلا يمرون بها على ملاء من الملائكة
الا قالوا ما هذا الروح الخبيث فيقولون
فلان ابن فلان باقبح اسمائه التي كان
يسمى بها في الدنيا حتى ينتهي به الى
السماء الدنيا فيستفتح له فلا يفتح له ثم
قراء رسول الله صلعم لا تفتح لهم ابواب
السماء ولا يدخلون الجنة حتى يلج الجمل
في سم الخياط فيقول الله عز وجل اكتبوا
كتابه في سجين في الارض السفلى
فتطرح روحه طرحا ثم قرأ ومن
يشرك بالله فكانما خر من السماء
فتخطفه الطير او تهوي به الريح في

1461. This is a Quranic verse recorded in 7:40Q. It means that the unbelievers will never enter Paradise as they do not believe in the unity of Allah for the divine service.

him off to a distant place (22:31Q.) Then his soul is returned to his body. Two angels then come to him and make him sit and ask him: Who is your Lord ? He says : Ah ! Ah ! I don't know. They ask him : What is your religion ? He says Ah ! Ah ! I don't know. They ask him : Who is this man who was sent among you ? He says : Ah ! Ah ! I don't know. Then a proclaimer proclaims from heaven "He has spoken falshood. So spread out for him a bed from fire, and open for him a gate towards the fire. Then its heat and heated air come to him, and his grave is narrowed down for him till his side-bones are exchanged in him.

A man, ugly of face, impure of cloth, stenchy of air, comes to him and says : Give good news of that which will give you trouble. This is your day of which you have been warned. He asks : Who are you ? Your face is the face which brings evil. He says : I am your evil deed. Then he says : O Lord ! don't make the Resurrection occur. In a narration like it, he added thereto : When his soul comes out, every angel between heaven and earth and every angel in heaven send blessings to him, the doors of heaven are opened up for him and

مَكَانٍ سَحِيقٍ * فَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَ
يَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ مَنْ
رَبُّكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ لَهُ
مَا دِينُكَ فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيَقُولَانِ
لَهُ مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ
فَيَقُولُ هَاهْ هَاهْ لَا أَدْرِي فَيُنَادِي مُنَادٍ
مِنَ السَّمَاءِ أَنْ كَذَبَ فَافْرِشُوهُ مِنَ
النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ فَيَأْتِيهِ
مِنْ حَرِّهَا وَسَمُومِهَا وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ
حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ
وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ قَبِيحُ الثِّيَابِ
مُنْتِنُ الرِّيحِ فَيَقُولُ أَبْشِرْ بِالَّذِي
يَسُوؤُكَ هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ
فَيَقُولُ مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ يَجِيءُ
بِالشَّرِّ فَيَقُولُ أَنَا عَمَلُكَ الْخَبِيثُ فَيَقُولُ
رَبِّ لَا تُقِمِ السَّاعَةَ وَفِي رِوَايَةٍ نَحْوَهُ وَزَادَ
فِيهِ إِذَا خَرَجَ رُوحُهُ صَلَّى عَلَيْهِ كُلُّ مَلَكٍ
بَيْنَ السَّمَاءِ وَالْأَرْضِ وَكُلُّ مَلَكٍ فِي
السَّمَاءِ وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ لَيْسَ

there are no guards of door who do not but pray to Allah that his soul may be taken by their fronts. His soul (meaning infidel's) is then taken with the veins, and then every angel between heaven and earth and every angel in heaven curse him. The doors of heaven are shut up against him. There are no guards of door who do not but pray to Allah, so that his soul may not be taken by their front. —*Ahmad.*

من اهل باب الا و هم يدعون الله ان
يعرج بروحه من قبلهم و تنزع نفسه
يعني الكافر مع العروق فيلعنه كل ملك
بين السماء و الارض و كل ملك في
السماء و تغلق ابواب السماء ليس من
اهل باب الا و هم يدعون الله ان لا يعرج
روحه من قبلهم * (احمد)

SECTION 3

1462. Washing & Coffin.

Unlike many religions, Islam formulated positive rules for washing the deceased and covering it with coffin cloth. They go to show that due reverence and respect shall be shown to a dead body irrespective of its actions in the world while alive and irrespective of its fate in the grave. A dead body shall be placed on a piece of wood and washed in such a way as is sufficient to cleanse it from external impurities. At least three washes have been prescribed preferably with soaps which stand for lot-tree leaves in days of yore. In the act of washing, the places of ablution according to order shall be taken first, and beginning should be made from the right hand side. After it is washed and cleansed, it shall be placed in a coffin-cloth or a shroud consisting generally of three white pieces—30:35. Then sweet scent and camphor shall be applied to important places of the boody and over the shroud. This will remove a sense of abhorrence for a dead-body from the minds of the public who are ready for its funeral prayer. Afterwards, it shall be placed on a bier specially made for the purpose and taken to an open space for funeral prayer. Martyrs and the killed in warfields may be coffined with their wearing cloths and their bloods as no bath in their case is necessary—30:39. According to Imam Shafeyi, there is no necessity of funeral prayer and bath in case of a martyr in the battle-field—30:62 ; but Imam Abu Hanifah holds that prayer is necessary though not bath—30:40. A pilgrim may be coffined with his Ihram clothes and with his head uncovered—30:34. A wife can lawfully wash the dead-body of her husband but the husband cannot (Behesti Jewar).

31. **Omme Atiyyah** reported: The Messenger of Allah came to us while we were washing his daughter.[1463] He said: Wash her thrice, five times or more than that if you think it proper, with water and lot-tree leaves, and apply camphor or something of camphor at the joints. When you finish it, call me. So when we finished, we called him. He gave his waist-wrapper to us and said: Cover her with it. In a narration: Wash her in odd numbers, three, or five, or seven, and begin from her right hand side and her places of ablution. She said: We washed her hairs three times and then we placed her on her back.

—*Agreed.*

عن ام عطية قالت دخل علينا رسول الله صلعم نحن نغسل ابنته فقال اغسلنها ثلاثا او خمسا او اكثر من ذلك ان رأيتن ذلك بماء وسدر واجعلن في الآخرة كافورا او شيئا من كافور فاذا فرغتن فآذنني فلما فرغنا آذناه فالقى الينا حقوه فقال اشعرنها اياه وفي رواية اغسلنها وترا ثلاثا او خمسا او سبعا وابدأن بميامنها ومواضع الوضوء منها وقالت فضفرنا شعرها ثلاثة قرون فالقيناها خلفها . (متفق عليه)

32. **Ayesha** reported that the Messenger of Allah was coffined with three cloths, Yemani, white, with cotton made in Sohul wherein there was no gown, and no turban.[1464]

—*Agreed.*

عن عائشة قالت ان رسول الله صلعم كفن في ثلاثة اثواب يمانية بيض سحولية من كرسف ليس فيها قميص ولا عمامة * (متفق عليه)

33. **Jaber** reported that the Messenger of Allah said: When someone of you shrouds his brother, let him make his shroud good.

—*Muslim.*

عن جابر قال قال رسول الله صلعم اذا كفن احدكم اخاه فليحسن كفنه * (مسلم)

1463. She was Jainab, daughter of the Prophet by his first wife Khadijah.

1464. This does not mean that coffin cloth should be rich and luxurious. It is sufficient if it is white, simple and sufficient so as to cover all the limbs of the body. 'Sohul' is a town in Yemen where clothes are prepared.

34. **Abdullah-b- Abbas** reported that a man was with the Holy Prophet. His camel trampled him while he was a pilgrim [1465] and so he died. Then the Messenger of Allah said : Wash him with water and lot-tree leaves, and coffin him in his two clothes, apply no perfume to him and don't cover his head, and verily he will be raised up on the Resurrection Day while he will be reciting "Labbaik"

—*Agreed*

عن عبد الله بن عباس قال ان رجلا كان مع النبي صلعم فوقصته ناقته وهو محرم فمات فقال رسول الله صلعم اغسلوه بماء وسدر وكفنوه في ثوبيه ولا تمسوه بطيب ولا تخمروا راسه فانه يبعث يوم القيمة ملبيا * (متفق عليه)

35. **Ibn Abbas** reported that the Ms. of Allah said : Put on your white dress, because it is the best of your dresses, and coffin your dead bodies therewith. Antimony is the best of your eye-paints, because it grows hairs and increases eyesight.

—*Abu Daud, Tirmizi, Ibn Majah.*

عن ابن عباس قال قال رسول الله صلعم البسوا من ثيابكم البياض فانها من خير ثيابكم وكفنوا فيها موتاكم من خير اكحالكم الاثمد فانه ينبت الشعر ويجلو البصر * (ابوداود والترمذي وابن ماجة)

36. **Ali** reported that the Messenger of Allah said : Don't spend much in funeral cloth, and verily it will be destroyed a hasty destroying. [1466] —*Abu Daud.*

عن علي قال قال رسول الله صلعم لا تغالوا في الكفن فانه يسلب سلبا سريعا * (ابوداود)

1465. Muhrim means a man who is observing the rituals of pilgrimage or of a visit to the Holy Ka'ba. Labbaik means 'Present to God'. The Ihram clothes are two unsewn pieces—one wrapped up round the waist and another on the body. It appears from the hadis that in case a man dies in Ihram, he should be buried with his Ihram cloth as coffin and that no perfume should be applied to him. This is the mazhab of Imams Shafeyi and Ahmad, Imams Abu Hanifah and Malek hold, however, that there shall be no distinction between a pilgrim or a Muhrim in this respect.

1466. The funeral cloth will not last long. It will soon be wasted in the grave, Hence costly garment should not be used as coffin.

37. **Abu Sayeed al-khodri** reported that when death came to him, he called for new cloths and put them on. Then he said : I heard the Messenger of Allah say : A dead man shall be raised up in his cloths wherein he dies.

—*Abu Daud.*

عن ابي سعيد الخدري انه لما حضره الموت دعا بثياب جدد فلبسها ثم قال سمعت رسول الله صلعم يقول الميت يبعث في ثيابه التي يموت فيها * (ابو داود)

38. **Obadah-b-Swa'met** reported from the Messenger of Allah who said : The best of coffins is a gown, and the best of sacrificing animals is a horned ram.

—*Abu Daud, Tirmizi and Ibn Majah from Abu Omamah.*

عن عبادة بن الصامت عن رسول الله صلعم قال خير الكفن الحلة و خير الاضحية الكبش الاقرن * (ابو داود و الترمذي وابن ماجة عن ابي امامة)

39. **Ibn Abbas** reported that the Messenger of Allah passed order in respect of the dead of the Uhud in order that their coats of iron and skin might be taken from them and that they might be buried with their bloods and their clothes. 1437

—*Abu Daud, Ibn Majah.*

عن ابن عباس قال امر رسول الله صلعم بقتلى احد ان ينزع عنهم الحديد و الجلود و ان يدفنوا بدمائهم و ثيابهم (ابو داود و ابن ماجة)

40. **Sa'ad Ibrahim** reported from his father that some food was brought before Abdur Rahaman-b-Auf while he was fasting. 1438 He said : Mus'ab-b-Omair was martyred, and he was better than me. He was buried in a sheet which, if his head was covered, kept his legs open, and if his legs

عن سعد بن ابراهيم عن ابيه قال ان عبد الرحمن ابن عوف اتي بطعام و كان صائما فقال قتل مصعب بن عمير و هو خير مني كفن في بردة ان غطي راسه

1437. According to Imam Shafeyi, no bath and funeral prayer for a martyr in the battle field are necessary, but Imam Abu Hanifa holds that funeral prayer is necessary, and not bath.

1438. Abdur Rhaman was one of the few companions who received good news of Paradise during their life-time. This hadis refers to a verse of the Holy Quran : Whoso intends this temporary world, We have given for him therein what We wish for one We like and then We have prepared for him hell in which he will enter debased and dejected. He thought that he was unfortunate as he received rewards in this world.

were covered, kept his head open. And I consider that he said: Hamzah was martyred and he was better than me. Afterwards what was spread for us from the world was spread (or he said: We have been given from this world what we have been given), and we feared lest our virtues hastened (rewards) for us. Then he began to weep till he left the food. —*Bukhari.*

بدت رجلاه و ان غطي رجلاه بدا راسه و اراه قال وقتل حمزة وهو خير مني ثم بسط لنا من الدنيا ما بسط او قال اعطينا من الدنيا ما اعطينا و لقد خشينا ان تكون حسناتنا عجلت لنا ثم جعل يبكي حتى ترك الطعام * (البخاري)

41. **Ja'ber** reported that the Messenger of Allah came to Abdullah -b-Obai after he was placed in his grave. He passed order about him and he was taken out. Then he placed him on his two knees and cast his saliva on him and shrouded him with his gown. He said that he coffined Abbas with a gown.[1469] —*Agreed.*

عن جابر قال اتى رسول الله صلعم عبد الله بن ابي بعد ما ادخل حفرته فامر به فاخرج فوضعه على ركبتيه فنفث فيه من ريقه و البسه قميصه قال و كان كسا عباسا قميصا * (متفق عليه)

SECTION 4

1470. Funeral prayer and procession

(a) Funeral prayer called Janaja prayer is usually necessary in case of all Muslims, male or female, that have breathed in the world, or of infants who lived only for a few seconds—30:80. Taking part in this service is Farze Kefayah. If some of the Muslims would perform it, the remaining Muslims will not be held up for sin. It is however a duty of every member of the Muslim Common-wealth to attend the

1469. Abdullah-b-Ubay was the chief of the hypocrites at Medina. He was a constant danger to the little Islamic Common-wealth then existing. They were still Muslims. Inspite of their deep-rooted enmity to Islam, they received treatment from the Prophet unparalleled in the history of the world. After the death of Abdullah, Prophet gave his gown to be used as a shroud for the chief of the hypocrites and he himself led his funeral prayer. That he was a mercy for the world is seen from this example.

funeral and burial service of the deceased. Those who take part in the prayer must perform ablution. The bier shall be placed in front in an open place. When, however, it is not possible for rain or other reason, it may be held within the mosque. It can be held also for an absent deceased—30:49. The Imam shall stand generally in the middle of the dead-body facing it, and the people present will form themselves generally in to three lines—30:78, facing the Qibla. The Imam will open the prayer by reciting 'Takbir' in a loud voice and hands will be raised up to the ears and then placed as in prayer. Then the following shall be read.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ *

"Glory to Thee, O Allah, and Thine is the praise, and Blessed is Thy name, and Exalted is Thy Majesty and there is none to be served besides Thee". After this, the Opening chapter of the Book should be read in silence by the Imam and the people—30:51. After then, the Imam shall recite the second takbir in a loud voice without the hands being raised up and then the following shall be read.

"O Allah, exalt Muhammad and the true followers of Muhammad as Thou didst exalt Abraham and the true followers of Abraham; surely Thou art the Praised, Mighty. O Allah! bless Muhammad and the true followers of Muhammad as Thou didst bless Abraham and the true followers of Abraham. Surely Thou art the Praised, Mighty.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ
اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ * اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا
بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ *

Afterwards the Imam shall read the third Takbir in a loud voice. It will be followed by a prayer for forgiveness of the deceased in silence in the form as recorded in traditions 30, 52, 71, 72 and 79. Then the fourth Takbir shall be recited in a loud voice by the Imam followed

by Taslim which runs thus - السلام عليكم و رحمة الله (Peace be on thee, and mercy of Allah). The prayer will be thus finished with supplication.

(b) The dead-body shall then be put on the shoulders of men to be carried to its permanent resting place in a procession as a mark of respect. All present must join in this funeral procession—30:44, and march on preferably on foot—30:68. Riding has been condemned—30:68. A great reward has been promised for him who joins this procession—30:48. Whenever the dead-body passes, all must stand up to show respect to it—30:46. In this procession or afterwards, care must be taken to avoid speaking evils of the deceased and all must engage themselves in extolling its virtues.

42. **Abu Hurairah** reported that the Ms. of Allah said : Hasten with the dead-body. If it was pious, you will be taking good in advance to it (piety) ; and if it was other than that, you will be putting off evil from your shoulders —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم اسرعوا بالجنازة فان تك صالحة فخير تقدمونها اليه و ان تك سوى ذلك فشر تضعونه عن رقابكم - (متفق عليه)

43. **Abu Sayeed** reported that the Ms. of Allah said : When a dead-body is placed and the people carry it over their necks, it says if it was pious "Take me in haste," and if it was other than pious, it says to its family-members "Woe to it ! where do you go with it ? " Everything except man hears its voice. Had a human being heard, he would have surely fallen in swoon. —*Bukhari.*

عن ابي سعيد قال قال رسول الله صلعم اذا وضعت الجنازة فاحتملها الرجال على اعناقهم فان كانت صالحة قالت قدموني و ان كانت غير صالحة قالت لاهلها يا ويلها اين تذهبون بها يسمع صوتها كل شيء الا الانسان و لو سمع الانسان لصعق * (البخاري)

44. **Same** reported that the Ms. of Allah said : When you see a deadbody, stand up. Whoso follows it, let him not sit down till it is put down. —*Agreed.*

عنه قال قال رسول الله صلعم اذا رايتموا الجنازة فقوموا فمن تبعها فلا يقعد حتى توضع * (متفق عليه)

45. **Ali** reported that the Ms. of Allah said : For a Muslim over a Muslim, there are six (duties) in a just manner. He will greet him when he meets him, he will respond to him when he invites him, he will respond to his praise of Allah when he sneezes, he will visit him when he falls ill, he will follow his bier when he is dead, and he will love for him what he loves for himself.

—*Tirmizi.*

عن علي قال قال رسول الله صلعم للمسلم على المسلم ست بالمعروف يسلم عليه اذا لقيه و يجيبه اذا دعاه ويشمته اذا عطس ويعوده اذا مرض و يتبع جنازته اذا مات و يحب له ما يحب لنفسه * (الترمذي)

46. **Jaber** reported that a bier was passing. The Ms. of Allah got up for it, and we also stood along with him. We asked : O Ms. of Allah ! verily she is a jewess. He said : Verily death is a terror. So whenever you see a bier, stand up. 1471

—*Agreed.*

عن جابر مرت جنازة فقام لها رسول الله صلعم و قمنا معه قلنا يا رسول الله انها يهودية فقال ان الموت فزع فاذا رايتم الجنازة فقوموا * (متفق عليه)

47. **Ali** reported : We saw the Ms. of Allah standing up and so we stood up, and sitting and so we sat-that is about a bier. 1472

—*Muslim.*

عن علي قال راينا رسول الله صلعم قام فقمنا وقعد فقعدنا يعني في الجنازة * (مسلم)

1471. This shows how broad and catholic was the view of the Prophet. He did not hesitate to show respect to the dead-body of a Jewess. This proves that all dead-bodies should be honoured and respected, regard being had that they are dead-bodies belonging to no caste and creed.

1472. In a narration of Malek and Abu Daud : He stood up for a dead-body and he sat down afterwards. Without this addition, the former meant that one should remain standing till the bier passes away from sight. The latter version of Abu Daud meant otherwise.

48. **Abu Hurairah** reported that the Ms. of Allah said : Whoso follows the bier of a Muslim out of faith and hope of reward and remains with it till he says funeral prayer over it, and then finishes its burial, certainly he will return with reward of two Qirats, every Qirat is like Uhud ; and whoso says his prayer over it and returns before it is buried, he will certainly return with one Qirat. 1473

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ اِيْمَانًا وَ احْتِسَابًا وَ كَانَ مَعَهُ حَتّٰى يُصَلّٰى عَلَيْهَا وَ يَفْرُغَ مِنْ دَفْنِهَا فَاِنَّهُ يَرْجِعُ مِنَ الْاَجْرِ بِقِيْرَاطَيْنِ كُلُّ قِيْرَاطٍ مِثْلُ اُحُدٍ وَ مَنْ صَلّٰى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ اَنْ تُدْفَنَ فَاِنَّهُ يَرْجِعُ بِقِيْرَاطٍ * (مُتَّفَقٌ عَلَيْهِ)

49. **Same** reported that the Holy Prophet gave death-news of Negus to the people on the day he died, and he came out with them to the praying place, formed ranks with them and recited four takbirs. 1474

—*Agreed.*

عَنْهُ اَنَّ النَّبِيَّ صلعم نَعَى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِيْ مَاتَ فِيْهِ وَ خَرَجَ بِهِمْ اِلَى الْمُصَلّٰى فَصَفَّ بِهِمْ وَ كَبَّرَ اَرْبَعَ تَكْبِيْرَاتٍ * (مُتَّفَقٌ عَلَيْهِ)

1473. Uhud is a mountain near Medina where the battle of Uhud took place. Qirat ordinarily means one-twelfth portion of a dinar (about Re 1/-), but here it means a great reward.

1474. Takbir is recitation of "Allaho-Akbar" i.e., Allah is greatest. Negus is the official title of the Abyssinian kings. The particular king here was Ashamah اصحمة He was at first a Christian and then a Muslim. He took special care of Prophet's companions who migrated to Abyssinia for the first time in the 5th year of the Call to avoid persecutions of the Quraish. The Holy Prophet learnt from revelation that Negus had died. The companions did not first believe, but when they heard of his death on the exact date which the Holy Prophet mentioned, they were astonished and became more attached to the Prophet. This shows that no funeral prayer as a rule can be held within the mosques. Funeral prayer can be made for an absent dead-body according to Imam Shafeyi but not according to Imam Abu Hanifah.

55. **Ibn Abbas** reported that the Ms. of Allah passed by a grave buried at night. He asked : When has it been buried ? They replied : Last night. He asked : Why have you not informed me ? They said : We buried it during darkness of the night. So we disliked to awake you from sleep. He then stood and we formed ranks behind him and then he prayed over it. 1480 —*Agreed.*

عن بن عباس أن رسول الله صلعم مر بقبر دفن ليلا فقال متى دفن هذا قالوا البارحة قال أفلا آذنتموني قالوا دفناه في ظلمة الليل فكرهنا أن نوقظك فقام فصففنا خلفه فصلى عليه *(متفق عليه)

56. **Abu Hurairah** reported that a black woman (or a youth) used to live in the mosque. The Ms. of Allah missed her and enquired about her (or him). They said : He died. He said : Why have you not called me ? He replied that they had thought her (or his) affair as it were insignificant. He said : Guide me to his grave. So they guided him. Then he said prayer over her and said : Verily these graves are full of darkness over their dwellers and verily Allah will lighten them for them owing to my prayer over them. 1481 —*Agreed.*

عن أبي هريرة أن امرأة سوداء كانت تقم المسجد أو شاب ففقدها رسول الله صلعم فسأل عنها أو عنه فقالوا مات قال أفلا كنتم آذنتموني قال فكأنهم صغروا أمرها أو أمره فقال دلوني على قبره فدلوه فصلى عليها ثم قال إن هذه القبور مملوءة ظلمة على أهلها وإن الله ينورها لهم بصلاتي عليهم - (متفق عليه)

4180. The name of this man was Talha-b-Bara'a-Omair. This also corroborates that funeral prayer over a dead man after burial is lawful.

1481. The narrator was not exact in narrating whether the dead-body belonged to a woman or to a youth. Therefore 'his' or 'her' has been used.

57. **Koraib,** a freedman of Ibn Abbas reported from Abdullah-b-Abbas that a son of his died at Qadid or at Usfan. He said : O Koraib ! see how many persons gather for him. He said : Then I came out when lo ! people gathered for him. I informed him and so he said : You say that they are forty. 'Yes' said he. He said : Take him out because I heard the Ms. of Allah say : There is no Muslim who dies and then 40 men who do not set up anything with Allah stand for his funeral prayer but Allah accepts their pleading for him. 1482

—*Muslim*

عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّهُ مَاتَ لَهُ ابْنٌ بِقُدَيْدٍ أَوْ بِعُسْفَانَ فَقَالَ يَا كُرَيْبُ انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ قَالَ فَخَرَجْتُ فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ فَأَخْبَرْتُهُ فَقَالَ تَقُولُ هُمْ أَرْبَعُونَ قَالَ نَعَمْ قَالَ أَخْرِجُوهُ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلاً لَا يُشْرِكُونَ بِاللهِ شَيْئًا إِلَّا شَفَّعَهُمُ اللهُ فِيهِ - (مسلم)

58. **Ayesha** reported from the Ms. of Allah who said : There is no dead man for whom a party of the Muslims numbering one hundred intercede but Allah accepts their intercession for him. *Muslim*

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صلعم قَالَ مَا مِنْ مَيِّتٍ تُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ إِلَّا شُفِّعُوا فِيهِ - (مسلم)

59. **Anas** reported that they passed by a dead-body and praised it with good. Then the Prophet said : It has become certain. Then they passed by another and spoke ill of it. He said : It has become certain. Omar asked : What has become certain ? He replied : You have praised it with good, and so paradise became certain for it ;

عَنْ أَنَسٍ قَالَ مَرُّوا بِجَنَازَةٍ فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ صلعم وَجَبَتْ ثُمَّ مَرُّوا بِأُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا فَقَالَ وَجَبَتْ فَقَالَ عُمَرُ مَا وَجَبَتْ فَقَالَ هٰذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا فَوَجَبَتْ لَهُ الْجَنَّةُ وَ

1482. These 40 men must be pious and must not set up anything with Allah. In other words, their actions in this world are guided only by the motive of seeking pleasure of Allah. There is no other consideration for which they act.

and you have spoken ill of it, and so the fire became certain for it; you are the witnesses of Allah in this world.[1483] *Agreed upon it. And in a narration*: The believers are the witnesses of Allah in this world.

هذا اثنيتم عليه شرا فوجبت له النار انتم شهداء الله في الارض متفق عليه وفي رواية المؤمنون شهداء الله في الارض -

60. **Omar** reported that the Ms. of Allah said: Whoso Muslim is witnessed by four men as good, Allah will admit him in Paradise. We enquired: And three? He said: And three. We asked. And two? He replied: And two. Then we did not ask him about one.
—*Bukhari*

عن عمر قال قال رسول الله صلعم ايما مسلم شهد له اربعة بخير ادخله الله الجنة قلنا وثلاثة قال وثلاثة قلنا واثنان قال واثنان ثم لم نسأله عن الواحد - (البخاري)

61. **Ayesha** reported that the Ms. Allah said: Don't backbite the dead, as they have reached what they sent in advance.
—*Bukhari*

عن عائشة قالت قال رسول الله صلعم لا تسبوا الاموات فانهم قد افضوا الى ما قدموا - (البخاري)

62. **Jaber** reported that the Ms. of Allah was uniting every two persons out of the martyrs of Uhud under one shroud and then saying: Who among them was more attached to the Quran? When one of the two was hinted at, he put him first in the grave and said: I shall be a witness of these men on the Resurrection Day. He then passed order for their burial with their blood. He did not say funeral prayer over them, nor were they washed.[1484] —*Bukhari*

عن جابر ان رسول الله صلعم كان يجمع بين الرجلين من قتلى احد في ثوب واحد ثم يقول ايهم اكثر اخذا للقرآن فاذا اشير له الى احدهما قدمه في اللحد وقال انا شهيد على هؤلاء يوم القيامة وامر بدفنهم بدمائهم ولم يصل عليهم ولم يغسلوا - (البخاري)

1483. The attestation itself does not make one lucky of Paradise and unlucky of Hell, but this is a sign that the man would be an inmate of Paradise or Hell.
1484. Imam Shafeyi follows this hadis, while Imam Abu Hanifa follows hadis no. 88.

63. **Ja'ber-b-Samorah** reported that a horse without rein was brought to the Prophet. He rode upon it when he departed from the funeral prayer of Ibn Dahdah, and we were walking around him. —*Muslim.*

عن جابر بن سمرة قال أتي النبي صلعم بفرس معرور فركبه حين انصرف من جنازة ابن الدحداح ونحن نمشي حوله * (مسلم)

64. **Mugirah-b-Shu'bah** reported that the Holy Prophet said : The rider shall march behind the dead body, and the footman shall walk behind its back and by its front and by its right and by its left-sides very near to it. (As for) a child, funeral prayer shall be said over it, and for its parents there shall be prayer for forgiveness and mercy. 1485 —*Abu Daud.*

عن المغيرة بن شعبة ان النبي صلعم قال الراكب يسير خلف الجنازة والماشي يمشي خلفها وامامها وعن يمينها وعن يسارها قريبا منها والسقط يصلى عليه ويدعى لوالديه بالمغفرة والرحمة * (ابو داود)

65. **Juhri** reported from Sa'lem from his father who said : I saw the Ms. of Allah, Abu Bakr and Omar walking in front of a dead-body. 1486

—*Abu Daud, Tirmizi, Nisai.*

عن الزهري عن سالم عن ابيه قال رايت رسول الله صلعم وابا بكر وعمر يمشون امام الجنازة * (ابو داود والترمذي والنسائي)

66. **Abdullah-b-Mas'ud** reported that the Ms. of Allah said : A bier shall be followed, and he who

عن عبد الله ابن مسعود قال قال رسول الله صلعم الجنازة متبوعة ولا تتبع

1485. In a narration of Ahmad, Tirmizi, Nisai and Ibn majah, the Holy Prophet is reported to have said : A riding man shall be behind a dead body and a footman shall be near it wherever he wishes, and a child shall be prayed for. The reporter in Masabih is Mughirah-b-Ziyad. According to Imam Ahmad, when a child is 4 months and 10 days old in the womb, funeral prayer for it shall be said if it is born dead. Imam Abu Hanifa and others hold that the child must be born alive in order to acquire a right of funeral prayer.

1486. Tirmizi says that the traditionists hold it as "Mursal." This tradition is followed by Imams Shafeyi and Ahmad. Imam Abu Hanifa holds, however, that walking behind the bier is better as it imparts admonition and shows respect to the dead-body.

was not with it shall not follow him who is in front of it. 1487

—*Tirmizi, Abu Daud, Ibn Majah.*

لَيْسَ مَعَهَا مَنْ تَقَدَّمَهَا *

(اَلتِّرْمِذِي وَ اَبُو دَاوُدَ وَ اِبْنُ مَاجَةَ)

67. **Abu Hurairah** reported that the Ms. of Allah said: Whoso follows a bier and carries it three times, he has indeed fulfilled what was due from him about its right. 1488

—*Tirmizi.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ تَبِعَ جَنَازَةً وَ حَمَلَهَا ثَلَاثَ مِرَارٍ فَقَدْ قَضَى مَا عَلَيْهِ مِنْ حَقِّهَا (اَلتِّرْمِذِي)

68. **Saoban** reported: We came out with the Holy Prophet in the matter of a bier. He saw some men riding. So he said: Are you not ashamed that the angels of Allah are upon their feet, while you are upon the backs of animals? 1489

—*Tirmizi, Ibn Majah, Abu Daud.*

عَنْ ثَوْبَانَ قَالَ خَرَجْنَا مَعَ النَّبِيِّ صلعم فِي جَنَازَةٍ فَرَاَى نَاسًا رُكْبَانًا فَقَالَ اَلَا تَسْتَحْيُوْنَ اَنَّ مَلَائِكَةَ اللهِ عَلَى اَقْدَامِهِمْ وَ اَنْتُمْ عَلَى ظُهُوْرِ الدَّوَابِّ *

(اَلتِّرْمِذِي وَ اِبْنُ مَاجَةَ وَ اَبُو دَاوُدَ)

69. **Ibn Abbas** reported that the Prophet read the "Opening of the Book" in a funeral prayer.

—*Tirmizi, Abu Daud, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم قَرَاَ عَلَى الْجَنَازَةِ بِفَاتِحَةِ الْكِتَابِ *

(اَلتِّرْمِذِي وَ اَبُو دَاوُدَ وَ اِبْنُ مَاجَةَ)

70. **Abu Hurairah** reported that the Ms. of Allah said: When you pray over a dead man, make your prayer sincere for him.

—*Abu Daud, Ibn Majah.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم اِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ فَاَخْلِصُوا لَهُ الدُّعَاءَ * (اَبُو دَاوُدَ وَ اِبْنُ مَاجَةَ)

1487. This hadis supports Imam Abu Hanifa's view that the bier should be followed. Tirmizi said that a narrator of this tradition Abu Ma'jed is not known

1488. It is mentioned in Sharhi-sunnat that the Prophet carried Sa'ad-b-Mu'az when he was dead between two woods.

1489. Abu Daud's narration is slightly differently worded. Tirmizi said that it was narrated as Maoquf tradition. Hadis 30:68 shows that riding is lawful behind the bier. It has been said that the rider in the former case could not walk. The jurists however agreed that there should be no riding in front of a bier.

71. **Same** reported that when the Apostle of Allah prayed over a dead body, he used to say : O Allah ! forgive our dead and our living, our present and our absent, our young and our old, our male and our female. O Allah ! whomsoever of us Thou keepest alive, give him life in Islam, and whomsoever of us Thou causest to die, cause his death upon faith. O Allah ! deprive us not of his reward, nor try us after him. 1490

—*Ahmad, Abu Daud, Tirmizi, Ibn Majah.*

عَنْهُ قَالَ كَانَ رَسُولُ اللهِ صلعم اِذَا صَلَّى عَلَى الْجَنَازَةِ قَالَ اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيْرِنَا وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثَانَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهُ مِنَّا فَاَحْيِهِ عَلَى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْاِيْمَانِ اَللّٰهُمَّ لَا تَحْرِمْنَا اَجْرَهُ وَلَا تَفْتِنَّا بَعْدَهُ *

(احمد وابوداود والترمذي وابن ماجة)

72. **Waselah-b-Asqa'a** reported : The Apostle of Allah said funeral prayer over a man among the Muslims. I heard him say : O Allah ! so and so, son of so and so, is in Thy protection and in the rope of Thy neighbourhood. 1491 So save him from the trials of the grave and punishment of the fire. Thou art the Owner of grant and truth. O Allah ! pardon him and show him kindness. Verily Thou art the Forgiving, the Merciful.

—*Abu Daud, Tirmizi.*

عَنْ وَاثِلَةَ بْنِ الْاَسْقَعِ قَالَ صَلَّى بِنَا رَسُولُ اللهِ صلعم عَلَى رَجُلٍ مِّنَ الْمُسْلِمِيْنَ فَسَمِعْتُهُ يَقُوْلُ اَللّٰهُمَّ اِنَّ فُلَانَ بْنَ فُلَانٍ فِيْ ذِمَّتِكَ وَحَبْلِ جِوَارِكَ فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ وَاَنْتَ اَهْلُ الْوَفَاءِ وَالْحَقِّ اَللّٰهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ اِنَّكَ اَنْتَ الْغَفُوْرُ الرَّحِيْمُ *

(ابوداود والترمذي)

1490. Nisai narrated the tradition from Ibrahim Ash'hali who reported it from his father. His narration ended up to the Prophet's saying of "Our female." In a narration of Abu Daud, he said : Give its life upon faith, and cause it to die upon Islam. It was ended with "And don't misguide us after it".

1491. The rope here means the Holy Quran. It says : And hold fast by the rope of Allah (3:102Q). Neighbourhood signifies security or peace. The meaning of "in the rope of Thy neighbourhood" is that he be in peace owing to his long attachment with the Holy Quran.

73. **Ibn Omar** reported that the Messenger of Allah said : Remember the virtues of your dead and withhold from their sins. 1492

—*Abu Daud, Tirmizi.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اُذْكُرُوا مَحَاسِنَ مَوْتَاكُمْ وَكُفُّوا عَنْ مَسَاوِيهِمْ * (اَبُو دَاوُد وَ التِّرْمِذِي)

74. **Na'fe-Abi-Galeb** reported : I said prayer with Anas-b-Ma'lek over a dead body of a man. He stood in front of its head. Then they brought the dead-body of a woman of the Quraish. They asked : O Abu Hamjah ! pray over her. Then he stood in front of the middle of the bier. Ala-b-Ziyad said to him: Thus I have seen the Apostle of Allah standing for funeral prayer (over the woman) as you are standing by her, and over the man as you are standing by him. He said: Yes. 1493

—*Tirmizi, Ibn Majah.*

عَنْ نَافِعٍ اَبِي غَالِبٍ قَالَ صَلَّيْتُ مَعَ اَنَسِ بْنِ مَالِكٍ عَلَى جَنَازَةِ رَجُلٍ فَقَامَ حِيَالَ رَاْسِهِ ثُمَّ جَاؤُا بِجَنَازَةِ امْرَاَةٍ مِنْ قُرَيْشٍ فَقَالُوا يَا اَبَا حَمْزَةَ صَلِّ عَلَيْهَا فَقَامَ حِيَالَ وَسَطِ السَّرِيْرِ فَقَالَ لَهُ الْعَلَاءُ بْنُ زِيَادٍ هٰكَذَا رَاَيْتَ رَسُولَ اللّٰهِ صلعم قَامَ عَلَى الْجَنَازَةِ مَقَامَكَ مِنْهَا وَمِنَ الرَّجُلِ مَقَامَكَ مِنْهُ قَالَ نَعَمْ * (اَلتِّرْمِذِي وَابْنُ مَاجَةَ)

75. **Abdur Rahman-b-Abi Laila** reported that Sahl-b-Hunaif and Qais-b-Sa'ad were seated at Qadesia, 1494 and then a dead-body was passing by them. They

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ اَبِي لَيْلَى قَالَ كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ فَمَرَّ عَلَيْهِمَا بِجَنَازَةٍ

1492. This hadis teaches the world that the virtuous acts of the dead past should be always spoken of irrespective of their castle and creed, and the evil deeds should not at all be mentioned while the dead are talked of. This catholicity of Islam is without any parallel in the history of religions. It has been said that speaking ill of the dead is a greater back-biting than that of those who are alive, because pardon may be obtained from those who are alive for the sin thus committed but it is not so in the other case.

1493. In a narration of Abu Daud, there is similar report with an addition which runs thus : And he stood by the buttock of a female.

1494. Qudesia is a place nearly thirty miles off from Kufa. It is well-known because the famous battle of Qadesia took place here at the time of the Caliph Omar. Zimmis were those non-muslim subjects who were under protection of the Muslim by virtue of conquest or treaty.

got up. It was said to them both that it was of the inmates of this world, that is, of the protected non-Muslims. They both said that a dead body had passed by the Apostle of Allah and he stood. He was told: Verily it is a dead-body of a Jew. Then he said : Was it not a soul ? 1495

—*Agreed.*

فَقَامَا فَقِيلَ لَهُمَا اِنَّهَا مِنْ اَهْلِ الْاَرْضِ اَيْ مِنْ اَهْلِ الذِّمَّةِ فَقَالَا اِنَّ رَسُولَ اللّٰهِ صلعم مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ لَهُ اِنَّهَا جَنَازَةُ يَهُودِيٍّ فَقَالَ اَلَيْسَتْ نَفْسًا *

(مُتَّفَقٌ عَلَيْهِ)

76. **Oba'dah-b-Swamet** reported that whenever the Ms. of Allah followed a bier, he used not to sit down till it was put down in the grave. A learned man of the Jews submitted to him and said to him: Thus we do, O Muhammad. He said : Then the Ms. of Allah sat down and said : Act in opposition to them. 1496

—*Abu Daud, Ibn Majah, Tirmizi,* (*Rare*).

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم اِذَا تَبِعَ جَنَازَةً لَمْ يَقْعُدْ حَتّٰى تُوضَعَ فِي اللَّحْدِ فَعَرَضَ لَهُ حَبْرٌ مِنَ الْيَهُودِ فَقَالَ لَهُ اِنَّا هٰكَذَا نَصْنَعُ يَا مُحَمَّدُ قَالَ فَجَلَسَ رَسُولُ اللّٰهِ صلعم وَقَالَ خَالِفُوهُمْ (اَبُو دَاوُدَ وَابْنُ مَاجَةَ وَالتِّرْمِذِيُّ) (غَرِيبٌ)

77. **Muhamad-b-Sirin** reported that a dead-body passed by Hasan -b-Ali and Ibn Abbas. Then Hasan stood up, but Ibn Abbas did not stand. Then Hasan asked: Did not the Apostle of Allah stand up for the dead-body of a Jew? 'Yes' said he, "afterwards he sat down."

—*Nisai.*

عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ اِنَّ جَنَازَةً مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمْ ابْنُ عَبَّاسٍ فَقَالَ الْحَسَنُ اَلَيْسَ قَدْ قَامَ رَسُولُ اللّٰهِ صلعم لِجَنَازَةِ يَهُودِيٍّ قَالَ نَعَمْ ثُمَّ جَلَسَ *

(اَلنَّسَائِيُّ)

1495. The Prophet took his stand to show respect to the dead-body of a Jew simply because it was a man possessing soul. This teaches us that as soon as a man is dead, hostility should cease and honour should be shown to the deceased soul. How fine is the teaching : How catholic i s the treatment towards foes !

1496. Tirmizi said that the narrator Bishr-b-Rafe was not so confirmed.

78. **Malek-b-Hubairah** reported: I heard the Apostle of Allah say : There is no Muslim who dies and is then prayed for by three ranks of the Muslims but he makes (Paradise) obligatory. 1497

—*Abu Daud.*

عَنْ مَالِكِ بْنِ هُبَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ مَامِنْ مُسْلِمٍ يَمُوتُ فَيُصَلِّي عَلَيْهِ ثَلٰثَةُ صُفُوفٍ مِنَ الْمُسْلِمِينَ اِلَّا اَوْجَبَ * (ابو داود)

79. **Abu Hurairah** reported from the Holy Prophet about prayer over a dead-body : O Allah ! Thou art its Lord, and Thou hast created it, and Thou hast guided it towards Islam, Thou hast taken out its soul and Thou knowest best about its secrect and its open. We have come as intercessors. So forgive him.

—*Abu Daud.*

عَنْ اَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صلعم فِي الصَّلٰوةِ عَلَى الْجَنَازَةِ اَللّٰهُمَّ اَنْتَ رَبُّهَا وَاَنْتَ خَلَقْتَهَا وَاَنْتَ هَدَيْتَهَا اِلَى الْاِسْلَامِ وَاَنْتَ قَبَضْتَ رُوحَهَا وَاَنْتَ اَعْلَمُ بِسِرِّهَا وَعَلَانِيَتِهَا جِئْنَا شُفَعَاءَ فَاغْفِرْ لَهُ * (ابو داود)

80. **Jaber** reported that the Prophet said : No child shall it be prayed over, nor shall it enherit, nor shall be inherited till it takes breath.

—*Tirmizi, Ibn Majah.*

عَنْ جَابِرٍ اَنَّ النَّبِيَّ صلعم قَالَ اَلطِّفْلُ لَا يُصَلّٰى عَلَيْهِ وَلَا يَرِثُ وَلَا يُورَثُ حَتّٰى يَسْتَهِلَّ * (اَلتِّرْمِذِي وابن ماجة)

433w. **Ali** reported that the Ms. of Allah ordered us to stand up in presnce of a dead-body. Then he sat down after that, and he ordered us to sit down.

—*Ahmad.*

عَنْ عَلِيٍّ اَنَّ رَسُولَ اللّٰهِ صلعم اَمَرَنَا بِالْقِيَامِ فِي الْجَنَازَةِ ثُمَّ جَلَسَ بَعْدَ ذٰلِكَ وَاَمَرَنَا بِالْجُلُوسِ * (اَحْمَد)

1497. The narrator said : Whenever there were no sufficient men for funeral prayer, Malik used to divide those present into three lines owing to this tradition. In a narration of Tirmizi, he said : Whenever Malek-b-Hubairah used to say funeral prayer and the people present were few, he used to divide them into three lines. Then he used to say that the Apostle of Allah said : Whoso divides over it into three lines, it (Paradise) becomes obligatory. Ibn Majah narrated similar to this tradition.

434w. **Abu Mas'ud-al-Ansari** reported that the Apostle of Allah prohibited an Imam from standing over anything while the people are behind him, that is, lower than him. 1498

—*Darqutni*.

عن ابي مسعود ن الانصاري قال نهى رسول الله صلعم ان يقوم الامام فوق شيء و الناس خلفه يعني اسفل منه (الدار قطني)

SECTION 5

1499. Burial

(a) **Burial is a natural and responsable system.** A decent burial and not burning of the dead-body has been recommended by almost all the religions of the world. As dead-bodies must be respected, the system of burial was introduced as far back as the time of Adam. It is for the earth either to consume the dead-body or not to consume. The earth has, however, no power to consume the dead-bodies of the prophets. Body is made of earth and it is nourished by fruits and crops grown from the earth. Then it will again return to earth. This is the natural state of things, because "everything returns to its origin—كل شيء يرجع الى اصله" Soul is not from earth but from God's essence, and hence it will return to its origin. Therefore reason dictates that the best method for disposing of the dead-body is by burial.

(b) **Procedure of Burial.** The grave must be excavated deep in order to keep the dead-body at a safe depth from sanitary point of view. The dead-body shall then be placed upon the ground of the grave with its face turned towards the direction of the Holy Ka'ba. An invocation as recorded in tradition 30:92 shall then be read. Near the head, three stones or pieces of earth shall be placed either with the recitation of the first and the last portion of the Chapter Cow of the Holy Quran, or with the following— منها خلقنكم و فيها نعيدكم و منها نخرجكم تارة اخرى —From it We have created thee, and unto it We shall send thee back, and from it We shall raise you a second time—20:55 Q. Then bamboos or woods

1498. People gathered there. He divided them into three lines and then the Ms. of Allah said: Whosoever is prayed over by three lines, it (Paradise) becomes obligatory Ibn Majah narrated like it.

This is applicable in all prayers. The Imam must stand on the same level with his followers upon the ground.

would be placed in a horizontal or oblong manner at a little distance above the dead-body to prevent earth from falling down, and spreading of earth will begin from the side of head—30:43 Q. When everything is complete, the earth shall be made high in the centre like the back of a camel—30:83 and water shall be spread over it 30:99. Then after invocations for the good of the deceased and forgiveness for his sins, all will depart from the place.

(c) **Abominable things.** The Holy Prophet greatly disliked high constructions over the graves and condemned even plastering of graves—30:85. Inscriptions of any kind over the grave in commemoration of the deceased have been banned—30:93. Sometimes he ordered to demolish high domes over the graves—30:84. He discouraged even prayer over the graves—30:86.

REFERENCES. You cannot make those hear who are in the graves—35:220; grave is the first stage of external journey—81:8; graves not to be treated as mosques—34:147, 148, 150; grave's condition—38:620w; Prophet was buried at his place of death—44:176; Friday's death ominous—34:664.

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81. **A'mer-b-Sa'ad** reported that Sa'ad-b-Ali Waqqas said in his illness of which he died: Dig an oblong grave for me and fix sticks upon me as was done with the Ms. of Allah. —*Muslim.*

عن عامر بن سعد ان سعد بن ابي وقاص قال في مرضه الذي هلك فيه الحدوا لي لحدا و انصبوا علي اللبن نصبا كما صنع برسول الله صلعم * (مسلم)

82. **Ibn Abbas** reported that a red velvet was placed on the grave of the Apostle of Allah.[1500] —*Muslim.*

عن ابن عباس قال جعل في قبر رسول الله صلعم قطيفة حمراء * (مسلم)

83. **Sufyan-at-Tammar** reported that he saw the grave of the Messenger of Allah as the back of a camel. —*Bukhari.*

عن سفيان التمار انه راى قبر النبي صلعم مسنما * (البخاري)

84. **Abul Hayyaz-al-Asadi** reported: Ali told me: Shall I not send you for what the Messenger of Allah sent me?—that you

عن ابي الهياج الاسدي قال قال لي علي الا ابعثك على ما بعثني عليه

1500. Qatifa means velvet. It was spread in the grave of the Holy prophet over the ground.

shall not leave any picture except that you have destroyed it, and any high sepulchre except that you have levelled it down. [1501]

—*Muslim.*

رسول الله صلعم أن لا تدع تمثالا إلا طمسته ولا قبرا مشرفا إلا سويته * (مسلم)

85. **Jaber** reported that the Messenger of Allah prohibited from plastering a grave or constructing a building over it, or sitting over it. —*Muslim.*

عن جابر قال نهى رسول الله صلعم أن يجصص القبر وأن يبنى عليه وأن يقعد عليه * (مسلم)

86. **Abu Marsad-al-Ganawi** reported that the Messenger of Allah said: Don't sit upon the graves, nor pray towards them. —*Muslim.*

عن أبي مرثد الغنوي قال قال رسول الله صلعم لا تجلسوا على القبور ولا تصلوا إليها * (مسلم)

87. **Abu Hurairah** reported that the Messenger of Allah said: That someone among you should sit upon a burning coal and then burn his clothes and thereby take heat to his skin is better for him than that he should sit on a grave. —*Muslim.*

عن أبي هريرة قال قال رسول الله صلعم لأن يجلس أحدكم على جمرة فتحرق ثيابه فتخلص إلى جلده خير له من أن يجلس على قبر * (مسلم)

88. **Ibn Abbas** reported that the Messenger of Allah said: Oblong grave is for us and straight grave is for others. [1502]

—*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عن ابن عباس قال قال رسول الله صلعم اللحد لنا والشق لغيرنا * (الترمذي وابوداود والنسائي وابن ماجة)

1501. Some men take refuge to the graves of saintly men and sometimes take their permanent residence there. This is prohibited according to Islam. The construction of buildings or flower gardens in the grave-yard is prohibited. It appears also from this that reading the Quran sitting by or over the grave is also disallowed. The jurists say that up to a height of one cubit or half a cubit, pucca fencing can be raised and that pictures shall be hung up nowhere in the grave. By this act, the last remnant of idolatry has been killed.

1502. Ahmad also narrated it from Jarir-b-Abdullah. 'Lahd' is a grave which covers the dead body from superficial view from above without any artificial covering, and 'Shaq' is a grave which is straight and which exposes the dead body fully to the view before burial.

89. **Hesham-b-A'mer** reported that the Prophet said on the day of Uhud: Dig, make specious, make deep, make good and bury two or three in one grave and face most of them according to the Quran. [1503]

—*Ahmad, Tirmizi, Abu Daud and Nisai.*

عَنْ هِشَامِ ابْنِ عَامِرٍ اَنَّ النَّبِيَّ صلعم قَالَ يَوْمَ اُحُدٍ احْفِرُوا وَ اَوْسِعُوا وَ اَعْمِقُوا وَ اَحْسِنُوا وَادْفِنُوا الاِثْنَيْنِ وَ الثَّلٰثَةَ فِي قَبْرٍ وَاحِدٍ وَ قَدِّمُوا اَكْثَرَهُمْ قُرْاٰنًا * (اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُو دَاوُدَ وَ النَّسَائِيُّ)

90. **Jaber** reported that when there came the Day of Uhud, my aunt came with my father to bury him in a grave-yard. Then a proclaimer of the Messenger of Allah proclaimed: Send back the martyrs to their beds. [1504]

—*Ahmad, Tirmizi, Abu Daud, Nisai.*

عَنْ جَابِرٍ قَالَ لَمَّا كَانَ يَوْمُ اُحُدٍ جَاءَتْ عَمَّتِي بِاَبِي لِتَدْفِنَهُ فِي مَقَابِرِنَا فَنَادٰى مُنَادِي رَسُوْلِ اللهِ صلعم رُدُّوا الْقَتْلٰى اِلٰى مَضَاجِعِهِمْ * (اَحْمَدُ وَ التِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَ النَّسَائِيُّ)

91. **Ibn Abbas** reported that the Holy Prophet entered a grave-yard at night. Then a light was brought for him. He began from the side of Qiblah and said: May Allah bless you if you were God-fearing and the reader of the Quran. [1505] —*Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم دَخَلَ قَبْرًا لَيْلًا فَاُسْرِجَ لَهُ بِسِرَاجٍ فَاَخَذَ مِنْ قِبَلِ الْقِبْلَةِ وَ قَالَ رَحِمَكَ اللهُ اِنْ كُنْتَ لَاَوَّاهًا تَلَّاءً لِلْقُرْاٰنِ * (اَلتِّرْمِذِيُّ)

1503. In other words, faces of dead men must be turned towards the Holy Ka'ba which is the Qibla of the Muslims for all affairs as directed by the Quran. It also appears that in case of necessity, two or more dead bodies can be buried in one grave. Ibn Majah narrated it up to "make good".

1504. In other words, the dead-bodies should be taken back to the field of Uhud to be buried there. From this, it is deduced that martyrs should be buried in the battle-field and not in ordinary grave-yards. This is also commendable (Mustahab) in case of other people.

1505. It is said in Sharhi-Sunnat that its chain of narration is weak. Tirmizi says that this tradition is fair and correct.

92. **Ibn Omar** reported that whenever the Apostle admitted a dead-body in a grave, he used to utter : In the name of Allah, and with the help of Allah, and upon the religion of the Apostle of Allah. (And in a narration : Upon the way of the Apostle of Allah).

—*Ahmad, Tirmizi, Ibn Majah.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم كَانَ اِذَا اَدْخَلَ الْمَيِّتَ الْقَبْرَ قَالَ بِسْمِ اللّٰهِ وَ بِاللّٰهِ وَعَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ وَفِي رِوَايَةٍ عَلٰى سُنَّةِ رَسُوْلِ اللّٰهِ * (اَحْمَدُ وَ التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

93. **Jaber** reported that the Ms. of Allah forbade plastering of graves making inscription thereon and treading. 1503

—*Tirmizi.*

عَنْ جَابِرٍ قَالَ نَهٰى رَسُوْلُ اللّٰهِ صلعم اَنْ يُّجَصَّصَ الْقُبُوْرُ وَ اَنْ يُّكْتَبَ عَلَيْهَا وَ اَنْ تُوْطَاَ * (اَلتِّرْمِذِيُّ)

94. **Qasem-b-Muhammad** reported : I went to Ayesha and said : O mother ! open for me the grave of the Apostle of Allah and his two companions. So she opened for me the three graves which were neither high, nor joined to ground-level, cemented with new stones of the plain.

—*Abu Daud.*

عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ دَخَلْتُ عَلٰى عَائِشَةَ فَقُلْتُ يَا اُمَّاهْ اِكْشِفِيْ لِيْ عَنْ قَبْرِ رَسُوْلِ اللّٰهِ صلعم وَصَاحِبَيْهِ فَكَشَفَتْ لِيْ عَنْ ثَلٰثَةِ قُبُوْرٍ لَا مُشْرِفَةٍ وَلَا لَاطِيَةٍ مَبْطُوْحَةٍ بِبَطْحَاءِ الْعَرْصَةِ الْحَمْرَاءِ * (اَبُوْدَاوُدَ)

95. **Bara'a-b-A'jeb** reported : We came out with the Messenger of Allah for funeral prayer of a man among the Ansars. We reached the grave-yard while the grave was yet being dug. Then

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ خَرَجْنَا مَعَ رَسُوْلِ اللّٰهِ صلعم مِنَ الْاَنْصَارِ فَانْتَهَيْنَا اِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ بَعْدُ فَجَلَسَ النَّبِيُّ صلعم

1506. This hadis distinctly gives instructions that no inscriptions either in wood, stones or anything is allowed on graves by way of commemorations. This shows that no writing either of the Quranic verses or sayings of the Prophet over a grave is legal. Some doctors of Hanifi mazhab held it as only Makruh but lawful.

the Ms. of Allah sat facing the Ka'ba and we (also) sat with him.

—*Abu Daud, Nisai, Ibn Majah*

مستقبل القبلة و جلسنا معه *

(ابوداود والنسائي و ابن ماجة)

96. **Ayesha** reported that the Messenger of Allah said : To break a bone of a dead-man is like breaking it during life time.

—*Malek, Abu Daud, Ibn Majah*

عن عائشة ان رسول الله صلعم قال كسر عظم الميت ككسره حيا *

(مالك وابوداود و ابن ماجة)

97. **Amr-b-al A's** reported that he said to his son while he was on the point of death : When I shall be dead, no mourner and no fire shall accompany me. Then when you will bury me, spread earth over me with ease and then keep standing around my grave as long as a she-camel is slaughtered and its meat divided, till I take comfort on your account and know with what I shall reply to the messengers of my Lord. 1507

—*Muslim*

عن عمرو بن العاص قال لابنه وهو في سياق الموت اذا انا مت فلا تصحبني نائحة ولا نار فاذا دفنتموني فشنوا على التراب شنا ثم اقيموا حول قبري قدر ما ينحر جزور و يقسم لحمها حتى استانس بكم و اعلم ماذا اراجع به رسل ربي * (مسلم)

98. **Ibn Abi Mulaikah** reported that when Abdur Rahman, son of Abu Bakr, died at Hubushi (it is a place), he was carried to Mecca and buried there. When Ayesha arrived, she came to the grave of Abdur Rahman, son of Abu Bakr, and then said : By Allah, had I been present to you, you would not have been

عن ابن ابي مليكة قال لما توفي عبد الرحمن بن ابي بكر بالحبشي و هو موضع فحمل الى مكة فدفن بها فلما قدمت عائشة اتت قبر عبد الرحمن بن ابي بكر ثم قالت والله لو حضرتك

1507. This is not a hadis as it appears from the context. Still it has got its value as i was the action of a companion. After burial, people should stand a while for peace of the eparted soul.

buried except where you died. Had I had seen you, I would not have visited you. [1503] —*Tirmizi*.

مَا دُفِنْتَ اِلَّا حَيْثُ مُتَّ وَلَوْ شَهِدْتُكَ مَا زُرْتُكَ * (اَلتِّرْمِذِيُّ)

99. **Abu Rafe'** reported that the Messenger of Allah placed Sa'ad and spread out water upon his grave.

—*Ibn Majah*.

عَنْ اَبِيْ رَافِعٍ قَالَ سَلَّ رَسُوْلُ اللّٰهِ صلعم سَعْدًا وَرَشَّ عَلَى قَبْرِهِ مَاءً * (اِبْنُ مَاجَةَ)

100. **Abu Hurairah** reported that the Apostle of Allah prayed over a dead-body and then came to the grave and put down three (stones) from the side of its head.

—*Ibn Majah*.

عَنْ اَبِيْ هُرَيْرَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم صَلَّى عَلَى جَنَازَةٍ ثُمَّ اَتَى الْقَبْرَ فَحَثَى عَلَيْهِ مِنْ قِبَلِ رَأْسِهِ ثَلَاثًا * (اِبْنُ مَاجَةَ)

435w. **Urwah-b-Zubair** reported that there were two men at Medina. One of them used to prepare oblong grave and another the contrary. They said: Whoso among the two comes first to do his deed, (they would follow him). Then one who used to dig oblong grave came and so he prepared (such) grave for the Prophet.

—*Sharhi-Sunnat*.

عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ كَانَ بِالْمَدِيْنَةِ رَجُلَانِ اَحَدُهُمَا يَلْحَدُ وَالْاٰخَرُ لَا يَلْحَدُ فَقَالُوْا اَيُّهُمَا جَاءَ اَوَّلًا عَمِلَ عَمَلَهُ فَجَاءَ الَّذِيْ يَلْحَدُ فَلَحَدَ لِرَسُوْلِ اللّٰهِ صلعم * (شَرْحُ السُّنَّةِ)

436w. **Ibn Abbas** reported that the grave of the Apostle of Allah was filled up from the side of his head. —*Shafeyi*.

عَنِ ابْنِ عَبَّاسٍ قَالَ سُلَّ رَسُوْلُ اللّٰهِ صلعم مِنْ قِبَلِ رَأْسِهِ * (اَلشَّافِعِيُّ)

437w. **Ja'far-b-Muhammad** reported a defective tradition from

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ اَبِيْهِ مُرْسَلًا

1503. Abdur Rahman was brother of Hazrat Ayesha. He died at Hubshi near Mecca. Hazrat Ayesha was so much overwhelmed with grief at the death of her brother that she came all the way from Medina to Mecca and recited some verses in front of the grave of her brother. This shows that a dead-body should be buried in the place where it dies. The verses occur in the original book.

his father that the Ms. of Allah threw three pebbles at a time over the dead body with his hands and that he spread (water) over the grave of his son Ibrahim and put pebbles on him. [1509]

—*Sharhi-Sunnat.*

أَنَّ النَّبِيَّ صلعم حَثَى عَلَى الْمَيِّتِ ثَلَاثَ حَثَيَاتٍ بِيَدَيْهِ جَمِيعًا وَأَنَّهُ رَشَّ عَلَى قَبْرِ ابْنِهِ إِبْرَاهِيمَ وَوَضَعَ عَلَيْهِ حَصْبَاءَ * (شرح السنة)

438w. **Jaber** reported that the grave of the Holy Prophet was watered, and he who spread water over his grave was Bilal b Rabah. He began from the direction of his head till he reached his feet.

—*Baihaqi.*

عَنْ جَابِرٍ قَالَ رُشَّ قَبْرُ النَّبِيِّ صلعم وَكَانَ الَّذِي رَشَّ الْمَاءَ عَلَى قَبْرِهِ بِلَالُ بْنُ رَبَاحٍ بِقِرْبَةٍ بَدَأَ مِنْ قِبَلِ رَأْسِهِ حَتَّى انْتَهَى إِلَى رِجْلَيْهِ * (الْبَيْهَقِي)

439w. **Abdullah-b-Omar** reported: I heard the Apostle of Allah say: When someone of you dies, don't keep him confined and take him hastily to his grave, and let "the opening of the Cow" [1510] be read near his head, and "the end of the Cow" near his feet.

—*Baihaqi.*

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُولُ إِذَا مَاتَ أَحَدُكُمْ فَلَا تَحْبِسُوهُ وَأَسْرِعُوا بِهِ إِلَى قَبْرِهِ وَلْيُقْرَأْ عِنْدَ رَأْسِهِ فَاتِحَةُ الْبَقَرَةِ وَعِنْدَ رِجْلَيْهِ بِخَاتِمَةِ الْبَقَرَةِ * (الْبَيْهَقِي)

440w. **Amr-b-Hajm** reported that the Apostle of Allah saw me reclining over a grave. Then he said: Let us not give trouble to the inmate of this grave, (or don't give trouble to him).

—*Ahmad*

عَنْ عَمْرِو بْنِ حَزْمٍ قَالَ رَآنِي النَّبِيُّ صلعم مُتَّكِئًا عَلَى قَبْرٍ فَقَالَ لَا تُؤْذِ صَاحِبَ هَذَا الْقَبْرِ أَوْ لَا تُؤْذِهِ * (أَحْمَد)

1509. Shafeyi narrated it up to "spread water." At the time of the placing of the first stone, Prophet used to recite—منها خلقناكم (therefrom We have created you), at the time of second stone—فيها نعيدكم (therein We shall send you back), and at the time of the third stone—ومنها نخرجكم تارة اخرى (And therefrom We shall take you out another time).

1510. This is the second chapter of the Holy Quran.

CHAPTER XXXI

SECTION

1511. MOURNING.

(a) **Natural mourning lawful.** Mourning on the death of dear ones comes out naturally in mind and is not therefore illegal. On such an event, there arise a great grief in mind and a great commotion in the whole system which produce tears in eyes and melancholy look in appearances. That grief which arises sincerely in heart as a matter of course cannot be prevented and as such not prohibited. The Holy Prophet himself wept at the death of his son Ibrahim and some of his beloved companions—31:1. Simple weeping is therefore not bad and brings no sin either on the deceased or on the weeping man or woman—31:20. But loud wailing followed by strikings of breasts, hands and feet, and tearing of clothes have been held to be abominable (31:3). Artificial mourning along with the wearing of black badges has not been recommended, so also the system of hired mourners (31:7) as such mourning is opposed to nature. There is however difference of opinion as to whether a dead-body is punished owing to the loud bewailings of the inmates of the house. Hazrat Omar, Ibn Abbas and Ibn Omar used to hold in accordance with the traditions recorded in 31:2, 14 and 15 that it is punished. But Hazrat Ayesha held that a deceased is not punished on the principle that "nobody will bear the burden of others 29:12Q. The view of Hazrat Ayesha seems to be more correct on the ground as stated by her and also on the ground that no sin attaches to a dead man after he is dead—4:29. She explained away the traditions of the opposite view by saying that there were the wailings over the unbelievers in those cases.

(b) **Condolence.** It is, however, a duty on every member of the Islamic Common-wealth to have condolence on the death of his brother-Muslim and to convey words of sympathy and consolation to the relatives of the deceased. The best words of condolence according to the Holy Prophet are ان لله ما اخذ وله ما اعطى و كل شي عنده باجل مسمى (Verily what Allah has taken away is for Him, and what He has given is for Him, and everything near Him is up

to a fixed time), and انا لله و انا اليه راجعون (Verily we are for Allah, and to Him we shall return). The neighbouring Muslims should supply provision to the inmates of the deceased's family at least for three days—31:13. This is the practical sign of condolence so far as the general Muslims are concerned. In case of relatives, the pain of separation is more acute, and therefore mourning for at least three days is lawful.

(c) **Mourning of a widow.** In case of a consummated widow, the mourning for four months and ten days from the time of her husband's death has been allowed. She is not allowed to take a second husband during this period. After it is over, there is no bar on her to take a second husband. During the period of mourning, a widow shall observe the simplest mode of life and shall indulge in no fineries of this world. She must put off her ornaments and wear simple unstriped garments. In pre-Islamic times, it was the practice among the Arabs that after the husband's death, the widow had to closet herself in a small dungeon and put on rugged and unclean clothes, had to keep the hairs small and sometimes even preferred death. At times, an animal was brought to her. She used to sacrifice it and besmear her private parts with its blood. These things were abolished by the Holy Prophet. The widow should not shift from her husband's house in this period and she shall not use perfumed oil. The cruel rigours of life that are put on a widow in some societies have been strongly condemned by the Holy Quran and Hadis.

(d) **Patience and forbearance.** The reward of patience and forbearance on the death of son, wife, father, mother and other dear relatives is very great. It has been fully discussed in note 365. Three children or even one child of parents who died ahead of parents will carry them to Paradise—31:5,23. Even patience at their death brings good rewards—31:10. It must be remembered however that the best time of patience is at the first news of mishap. There is no good in bewailings and lamentings as in that way the dear deceased cannot be regained but on the contrary they open the gate of ill health and indifference. Such a bewailing man should remember that too much grief is a cause of sudden death (hadis).

1. **Osamah-b-Zaid** reported that the daughter of the Prophet sent for him (informing) : Verily a son of mine has died, so come to us. He sent conveying greetings and saying : Verily what Allah has taken is for Him and what He has given is for Him, and to Him everything is for a fixed time. So be patient, and hope for reward. Then she sent for him giving him oath to come to her without fail. So he got up and there were with him Sa'ad-b-Obadah, Mu'az-b-Jabal, Obai-b-Ka'ab, Zaid-b-Sabet and some men. The boy was raised up before the Apostle of Allah, while his mind was bursting into grief. His two eyes became full of tears. Sa'ad said : O Ms. of Allah! what is this? He said : This is tenderness which Allah placed in the hearts of His servants, and certainly Allah shows kindness to the kind among His servants.

—*Agreed.*

عَنْ اُسَامَةَ بْنِ زَيْدٍ قَالَ اَرْسَلَتْ
اِبْنَةُ النَّبِيِّ صلعم اِلَيْهِ اَنَّ ابْنًا لِي قُبِضَ
فَائْتِنَا فَاَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُولُ
اِنَّ لِلّٰهِ مَا اَخَذَ وَلَهُ مَا اَعْطَى وَكُلٌّ
عِنْدَهُ بِاَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ
فَاَرْسَلَتْ اِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَاْتِيَنَّهَا
فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ وَمُعَاذُ بْنُ
جَبَلٍ وَاُبَيُّ بْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ
وَرِجَالٌ فَرُفِعَ اِلَى رَسُولِ اللّٰهِ صلعم
الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ
فَقَالَ سَعْدٌ يَا رَسُولَ اللّٰهِ مَا هٰذَا فَقَالَ
هٰذِهِ رَحْمَةٌ جَعَلَهَا اللّٰهُ فِي قُلُوبِ عِبَادِهِ
فَاِنَّمَا يَرْحَمُ اللّٰهُ مِنْ عِبَادِهِ الرُّحَمَاءَ *
(مُتَّفَقٌ عَلَيْهِ)

2. **Abdullah-b-Omar** reported that Sa'ad-b-Oba'dah complained of his illness. So the Prophet came to him to see him with Abdur Rahman-b-Auf, Sa'ad-b-Abiwaqqas and Abdullah-b-Mas'ud. When he went to him, he found him in swoon. Then he said : He has just expired. They said : No, O Ms. of Allah.

عَنْ عَبْدِ اللّٰهِ بْنِ عُمَرَ قَالَ اشْتَكَى
سَعْدُ بْنُ عُبَادَةَ شَكْوَى لَهُ فَاَتَاهُ النَّبِيُّ
صلعم يَعُودُهُ مَعَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ
وَسَعْدِ بْنِ اَبِي وَقَّاصٍ وَعَبْدِ اللّٰهِ بْنِ
مَسْعُودٍ فَلَمَّا دَخَلَ عَلَيْهِ وَجَدَهُ فِي
غَاشِيَةٍ فَقَالَ قَدْ قُضِيَ قَالُوا لَا يَا

Then the Prophet burst into tears. When the people saw weeping of the Prophet, they also wept. He said : Do you not hear that verily Allah will not punish for tears of eyes, nor for grief of heart, but He will punish for this, (and he pointed out to his tongue), or He will show kindness ? And verily a dead man will be punished on account of the weeping of his family for him. —*Agreed.*

رَسُولَ اللهِ فَبَكَى النَّبِيُّ صلعم فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ النَّبِيِّ صلعم بَكَوْا فَقَالَ أَلاَ تَسْمَعُونَ اِنَّ اللهَ لاَ يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلاَ بِحُزْنِ الْقَلْبِ وَلٰكِنْ يُعَذِّبُ بِهٰذَا وَ أَشَارَ اِلَى لِسَانِهِ اَوْ يَرْحَمُ وَاِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ اَهْلِهِ عَلَيْهِ * (مُتَّفَقٌ عَلَيْهِ)

3. **Abdullah-b-Mas'ud** reported that the Ms. of Allah said : There is none among us who beats faces and tears out shirts and cries aloud like the crying of the Days of Ignorance. —*Agreed.*

عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ صلعم لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ * (مُتَّفَقٌ عَلَيْهِ)

4. **Abu Burdah** reported that Abu Musa fell senseless. His wife, mother of Abdullah, came to him crying aloud. Afterwards he regained sense and said : while he was talking with her : Do you not know that the Ms. of Allah said : I am displeased with one who shaves (hairs), cries aloud and tears" ? —*Agreed.*

عَنْ اَبِي بُرْدَةَ قَالَ اُغْمِيَ عَلَى اَبِي مُوسَى فَاَقْبَلَتْ اِمْرَأَتُهُ اُمُّ عَبْدِ اللهِ تَصِيحُ بِرَنَّةٍ ثُمَّ اَفَاقَ فَقَالَ اَلَمْ تَعْلَمِي وَكَانَ يُحَدِّثُهَا اَنَّ رَسُولَ اللهِ صلعم قَالَ اَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَصَلَقَ وَخَرَقَ * (مُتَّفَقٌ عَلَيْهِ)

5. **Abu Hurairah** reported that the Apostle of Allah said : There is no Muslim for whom three of the issues die and who then enters the fire except that He unlooses the Oath.[1512] —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لاَ يَمُوتُ لِمُسْلِمٍ ثَلاَثَةٌ مِنَ الْوَلَدِ فَيَلِجُ النَّارَ اِلاَّ تَحِلَّةَ الْقَسَمِ * (مُتَّفَقٌ عَلَيْهِ)

1512. This means that one whose three minor children died will enter Paradise. The unloosening of the oath means that if such a man enters the fire, it will be nothing but that Allah will break His oath to the effect that such man will never enter the fire.

6. **Same** reported that the Apostle of Allah said: Allah will say: There is for a faithful servant of Mine no reward near Me except Paradise when I cause to die his dear one out of the inmates of the world and then he seeks it (reward). —*Bukhari.*

عنه قال قال رسول الله صلعم يقول الله ما لعبدي المؤمن عندي جزاء اذا قبضت صفيه من اهل الدنيا ثم احتسبه الا الجنة * (البخاري)

7. **Abu Sayeed-al-Khodri** reported that the Apostle of Allah cursed a female mourner and a female hearer of mourning. 1513 —*Abu Daud.*

عن ابي سعيد ن الخدري قال لعن رسول الله صلعم النائحة و المستمعة * (ابو داود)

8. **Anas** reported that the Ms. of Allah said : There is no believer but for whom there are two doors—one door through which his actions rise up and another through which his provision comes down. When he dies, they weep over him, and that is His saying : The heaven and earth donot weep for them. 1514 —*Tirmizi.*

عن انس قال قال رسول الله صلعم ما من مؤمن الا وله بابان باب يصعد منه عمله و باب ينزل منه رزقه فاذا مات بكيا عليه فذلك قوله تعالى فما بكت عليهم السماء و الارض * (الترمذي)

9. **Ibn Abbas** reported that the Apostle of Allah said: Whoso has got his two minor issues 1515 among my followers dead, Allah will admit him with them

عن ابن عباس قال قال رسول الله صلعم من كان له فرطان من امتي

1513. Here mourner means one who makes نوحه . Naohah means to waep with various descriptions of the dead or to cry aloud. This was prohibited.

1514. "The heaven and earth do not weep for the unbelievers" say the Quran. It appears therefore that on the death of a believer, heaven and earth weep.

1515. FART is called preceding. It means alsoa man who goes ahead of a caravan and keeps water, storage and everything necessary at the next station for caravan. Here it means minor child who dies before parents. The child is as it were gone to another world ahead of his parents to prepare for their enjoyments in Paradise.

in Paradise. Ayesha asked: He who has got one minor son dead from your fellowers? He said: O darling! and even he who has got one minor son dead. She asked: He who has got no minor issue from your followers? He replied: Then I am one who will precede my followers who will never be troubled like me.

—*Tirmizi* (*Rare*).

ادخله الله بهما الجنة فقالت عائشة فمن كان له فرط من امتك قال ومن كان له فرط يا موفقة فقالت فمن لم يكن له فرط من امتك قال فانا فرط امتي لن يصابوا بمثلي * (الترمذي غريب)

10. **Abu Musa al-Ash'ari** reported that the Messenger of Allah said: When a child of a servant dies, the Almighty Allah says to His angles: Have you taken out the life of My servant's child? 'Yes' they reply. He say: You have taken the life of the fruit of his heart. They say: 'Yes'. He says: What has My servant said? They say: He has praised Thee and recited Istirja'a.[1516] Allah then says: Build a house for My servant in Paradise and name it the House of Praise. —*Ahmad, Tirmizi.*

عن ابي موسى الاشعري قال قال رسول الله صلعم اذا مات ولد العبد قال الله تعالى لملائكته قبضتم ولد عبدي فيقولون نعم فيقول قبضتم ثمرة فؤاده فيقولون نعم فيقول ماذا قال عبدي فيقولون حمدك واسترجع فيقول الله ابنوا لعبدي بيتا في الجنة وسموه بيت الحمد * (احمد والترمذي)

11. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said: Whoso gives consolation to one who has got mishap, there is

عن عبد الله بن مسعود قال قال رسول الله صلعم من عزى مصابا فله

1516. Istirja'a means to recite "Verily we are for Allah and to Him we shall return". This reward is for those believers whose children die in their presence and who utter Istirja'a, thereby keeping patience and resigning to Allah.

for him the like of his reward. 1517 —*Tirmizi, Ibn Majah.*

مثل اجره * (الترمذي و ابن ماجة)

12. **Abu Barjah** reported that the Apostle of Allah said: Whoso consoles a bereaved woman will be dressed in Paradise with gown. —*Tirmizi (Rare).*

عن ابي برزة قال قال رسول الله صلعم من عزى ثكلى كسي بردا في الجنة * (الترمذي غريب)

13. **Abullah-b-Ja'far** reported that when the death-news of Ja'far reached, the Holy Prophet said: Prepare food for the family of Ja'far, and there has indeed come to them what has kept them engaged. 1518 —*Tirmizi, Abu Daud, Ibn Majah.*

عن عبد الله بن جعفر قال لما جاء نعي جعفر قال النبي صلعم اصنعوا لآل جعفر طعاما فقد اتاهم ما يشغلهم * (الترمذي و ابو داود و ابن ماجة)

14. **Mugirah-b-Shu'bah** reported: I heard the Ms. of Allah say: Whoso is loudly bewailed upon will be punished on the Resurrection Day with what he was bewailed upon. —*Agreed.*

عن المغيرة بن شعبة قال سمعت رسول الله صلعم من نيح عليه فانه يعذب بما نيح عليه يوم القيمة * (متفق عليه)

15. **Amrah-b-Abdur Rahman** reported: I heard Ayesha (and it was mentioned to her that Abdullah-b-Omar used to say: Verily a dead-man will certainly be punished on account of the cry of the living over him)

عن عمرة بنت عبد الرحمن انها قالت سمعت عائشة و ذكر لها ان عبد الله بن عمر يقول ان الميت ليعذب ببكاء الحي عليه تقول يغفر الله لابي

1517. Fellow-feeling, mutual sympathy and co-operation are the keynote of Islam and form the principles of Islamic brothernhood. There is a hadis "Whoso guides towards good, there is for him like the reward of one who acts up to it—4:66. Therefore the rewards of fellow-feeling are no less than those awarded to the afflicted.

1518. This indicates that friends and relatives of the family of the deceased shall feed them, until they become so framed in mind that they can cook food with their hands. This is Mustahab (laudable). Some say that food of three days should be supplied as the period of mourning legally extends to three days.

say: May Allah forgive Abu Abdur Rahman. Behold! verily he did not speak falsehood, but he either forgot or committed mistake. Verily the Apostle of Allah passed by a Jewess who was cried upon. He said: Verily they are crying over her, while she is certainly punished in her grave. —*Agreed.*

عبد الرحمن اما انه لم يكذب
ولكنه نسي او اخطأ انما مر رسول الله
صلعم على يهودية يبكى عليها فقال
انهم ليبكون عليها وانها لتعذب في
في قبرها * (متفق عليه)

16. **Abdullah-b-Abi Mulaikah** reported that a daughter of Osman-b-Affan died at Mecca and we came to attend her (funeral prayer). Ibn Omar and Ibn Abbas also attended her. While I was sitting in the midst of the two, Abdullah-b-Omar said to Amr-b-Osman who was facing him: Do you not prohibit crying? Verily the Apostle of Allah said: A dead-man is certainly punished for cry of his family-members over him. Ibn Abbas said: Omar also used to say something of that. Then he narrated and said: I came out from Mecca with Omar till we were at Baidwa'a when lo! he was by the side of some riding men under the shade of samorah tree. He said: Go and see—who are these riding men? Then I looked when lo! he was Suhaib. I informed him (Omar) and so he said: Call him. Then I went

عن عبد الله بن ابي مليكة قال
توفيت بنت لعثمان بن عفان بمكة فجئنا
لنشهدها وحضرها ابن عمر وابن عباس
فاني لجالس بينهما فقال عبد الله بن
عمر لعمرو بن عثمان وهو مواجهه الا
تنهى عن البكاء فان رسول الله صلعم قال
ان الميت ليعذب ببكاء اهله عليه فقال
ابن عباس قد كان عمر يقول بعض ذلك
ثم حدث فقال صدرت مع عمر من مكة حتى
اذا كنا بالبيداء فاذا هو بركب تحت
ظل سمرة فقال اذهب فانظر من هؤلاء
الركب فنظرت فاذا هو صهيب فاخبرته
فقال ادعه فرجعت الى صهيب فقلت

to Shuaib and said: Go and meet Omar, the Commander of the Faithful. When Omar was wounded, Shuaib went to him weeping and saying: Alas brother! Alas friend! Omar said: O Shuaib! do you bewail over me while the Prophet said: Verily a deadman will certainly be punished for wail of his family members over him? Ibn Abbas said: When Omar died, I mentioned it to Ayesha. She said: May Allah be kind to Omar. No, by Allah, the Ms. of Allah did not say: Verily the dead-man will certainly be punished for wail of his family members over him, but Allah increases punishment of a polytheist for wail of his familymembers over him. Ayesha said: Sufficient for you is the Quran—"And no one will bear the burden of another". Ibn Abbas said at that time: Allah makes you laugh and weep. Ibn Abi Mulaika said: Then Ibn Omar said nothing. 1519

—*Agreed.*

ارتحل فالحق امير المؤمنين عمر فلما
ان اصيب عمر (رض) دخل صهيب يبكي
يقول وا اخاه وا صاحباه فقال عمر يا
صهيب اتبكي علي وقد قال رسول الله
صلعم ان الميت ليعذب ببعض بكاء
اهله عليه فقال ابن عباس فلما مات عمر
ذكرت ذلك لعائشة فقال يرحم الله عمر
لا والله ما حدث رسول الله صلعم ان
الميت ليعذب ببكاء اهله عليه ولكن ان
الله يزيد الكافر عذابا ببكاء اهله عليه
وقالت عائشة حسبكم القران ولا تزر
وازرة وزر اخرى قال ابن عباس عند
ذلك والله اضحك وابكى قال ابن
ابي مليكة فما قال ابن عمر شيئا *
(متفق عليه)

17. **Ayesha** reported that when the murder of Ibn Hares, Ja'far and Ibn Rawahah reached

عن عائشة قالت لما جاء النبي
صلعم قتل ابن حارثة و جعفر و ابن رواحة

1519. The controversy was with regard to wailing. Hazrat Omar, Ibn Abbas and Ibn Omar held that it is prohibited both for a believer and an infidel, while Hazrat Ayesha held it lawful in the case of an infidel only. He created individual responsibility for sins. In other words, the dead-man cannot be punished for wailings of others. Ibn Abbas said that it is only Allah who makes man laugh and weep and therefore a dead man is responsible. The former version accords with reason.

the Apostle of Allah, he sat down while grief could be recognised on him. I was then looking from an opening of a door, that is, a hole of a door. A man came to him and said about wives of Ja'far and mentioned about their wail. He then passed order to refrain them. He departed and came to him for the second time, (and said) that they did not obey him. He said: Prohibit them. Then he came to him for the third time and said: By Allah, O Ms. of Allah, they overcame us. She conjectured that he said: Throw dust over their faces. I said: May Allah mutilate your nose! You did not do what the Ms. of Allah ordered you (to do) and you did not spare the Ms. of Allah from mourning. 1520 —*Agreed.*

جَلَسَ يُعْرَفُ فِيهِ الْحُزْنُ وَ اَنَا اَنْظُرُ مِنْ صَائِرِ الْبَابِ تَعْنِي شَقَّ الْبَابِ فَاَتَاهُ رَجُلٌ فَقَالَ اِنَّ نِسَاءَ جَعْفَرٍ وَذَكَرَ بُكَاءَهُنَّ فَاَمَرَهُ اَنْ يَنْهَاهُنَّ فَذَهَبَ ثُمَّ اَتَاهُ الثَّانِيَةَ لَمْ يُطِعْنَهُ فَقَالَ انْهَهُنَّ فَاَتَاهُ الثَّالِثَةَ قَالَ وَاللّٰهِ غَلَبْنَنَا يَا رَسُولَ اللّٰهِ فَزَعَمَتْ اَنَّهُ قَالَ فَاحْثُ فِي اَفْوَاهِهِنَّ التُّرَابَ فَقُلْتُ اَرْغَمَ اللّٰهُ اَنْفَكَ لَمْ تَفْعَلْ مَا اَمَرَكَ رَسُولُ اللّٰهِ صلعم وَ لَمْ تَتْرُكْ رَسُولَ اللّٰهِ صلعم مِنَ الْعَنَاءِ * (مُتَّفَقٌ عَلَيْهِ)

18. **Numan-b-Bashir** reported: Abdullah-b-Rawahah fell senseless and her sister Amrah began to wail: O Jabalah (mighty), and O such and such; (she was repeating it). When he recovered, he said: Don't say anything but what has already been said for me: you are such and such. He added in a narration: When he dies, don't weep over him. —*Bukhari*

عَنْ نُعْمَانَ ابْنِ بَشِيرٍ قَالَ اُغْمِيَ عَلَى عَبْدِ اللّٰهِ بْنِ رَوَاحَةَ فَجَعَلَتْ اُخْتُهُ عَمْرَةُ تَبْكِي وَاجَبَلَاهُ وَاكَذَا وَاكَذَا تُعَدِّدُ عَلَيْهِ فَقَالَ حِينَ اَفَاقَ مَا قُلْتِ شَيْئًا اِلَّا قِيلَ لِي اَنْتَ كَذٰلِكَ زَادَ فِي رِوَايَةٍ فَلَمَّا مَاتَ فَلَمْ تَبْكِ عَلَيْهِ * (اَلْبُخَارِي)

1520. These persons died at the battle of Muta in Syria. The Holy Prophet was overwhelmed with grief at their death and condoled with the family-members of the martyred persons.

19. **Abu Musa** reported : I heard the Messenger of Allah say : There is no dead man who is dying and whose bewailers stand up and say : O mighty one ! O master ! and similar to that, but Allah entrusts two angles to him who give blow to him and ask : Were you such ?

—*Tirmizi* (*Approved, Rare*).

عن ابي موسى قال سمعت رسول الله صلعم يقول ما من ميت يموت فيقوم باكيهم فيقول واجبلاه واسيداه ونحو ذلك الا وكل الله به ملكين يلهزانه ويقولان اهكذا كنت * الترمذي (حسن غريب)

20. **Abu Hurairah** reported : A certain man was dying from the family of the Prophet. So the women gathered together to weep over him. Omar stood prohibiting them and driving them away. Then the Messenger of Allah said : O Omar, leave them ; verily eye is shedding tears, heart has been pierced and promise is near. —*Ahmad, Nisai.*

عن ابي هريرة قال مات ميت من ال رسول الله صلعم فاجتمع النساء يبكين عليه فقام عمر ينههن ويطردهن فقال رسول الله صلعم دعهن يا عمر فان العين دامعة والقلب مصاب والعهد قريب * (احمد والنسائي)

21. **Imran-b-Husain and Abu Berzah** reported : We came out with the Messenger of Allah for funeral prayer. He saw a people throwing off their clothes and walking only in one shirt. Then the Messenger of Allah said : Do you take recourse to the deeds of the Days of Ignorance, or do you imitate the practices of the Days of Ignorance ? Indeed, I desired that I should pray against you, so that you may turn back

عن عمران بن حصين وابي برزة قال خرجنا مع رسول الله صلعم في جنازة فرأى قوما قد طرحوا ارديتهم يمشون في قمص فقال رسول الله صلعم ابفعل الجاهلية تأخذون او بصنيع الجاهلية تشبهون لقد هممت ان ادعو عليكم دعوة

with figures other than yours. Then they took their clothes and did it no more. —*Ibn Majah.*

ترجعون في غير صوركم فاخذوا ارديتهم ولم يعودوا لذلك * (ابن ماجة)

22. **Ibn Omar** reported that the Messenger of Allah forbade a dead body to be followed with wail. —*Ahmad, Ibn Majah.*

عن ابن عمر قال نهى رسول الله صلعم ان تتبع جنازة معها رانة * (احمد وابن ماجة)

23. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said : Whoso sends in advance three of his sons who have not attained maturity, they will become for him a strong vanguard against the fire. Abu Zarr said : I sent two in advance. He said : And two. Obai-b-Ka'ab, father of Munzir and chief of the Quran-readers, said : I sent one in advance. He said : And one.

—*Tirmizi, Ibn Majah (Rare)*

عن عبد الله بن مسعود قال قال رسول الله صلعم من قدم ثلثة من الولد لم يبلغوا الحنث كانوا له حصنا حصينا من النار فقال ابوذر قدمت اثنين قال واثنين قال ابي بن كعب ابو المنذر سيد القراء قدمت واحدا قال وواحدا * (الترمذي وابن ماجة غريب)

24. **Abu Omamah** reported from the Prophet who said : The Almighty and Glorious Allah will say : O son of Adam ! if you had kept patience and cherished hope of reward at the time of first shock, I could not have been pleased to reward you with less than Paradise. —*Ibn Majah.*

عن ابي امامة عن النبي صلعم قال يقول الله تبارك وتعالى ابن ادم ان صبرت واحتسبت عند الصدمة الاولى لم ارض لك ثوابا دون الجنة * (ابن ماجة)

25. **Bukhari** reported a suspended tradition. He said : When Hasan-b-Hasan-b-Ali died, his wife erected a dome over his grave for one year. Afterwards

عن البخاري تعليقا قال لما مات الحسن بن الحسن بن علي ضربت امرأته القبة على قبره سنة ثم رفعت

she demolished it, and then she heard a crier saying: Listen! have they found what they lost? Another replied to him: Nay, they became despaired and so they returned. —*Bukhari*.

فسمعت صائحا يقول الا هل وجدوا ما فقدوا فاجابه آخر بل يئسوا فانقلبوا *

(البخاري)

26. **Omme Salamah** reported: When Abu Salamah died, I said: A strange man and in a strange land! I must weep a weeping for him which will be talked about. I was then preparing to weep over him when lo! a woman came intending to help me. Then the Messenger of Allah approached her and said twice: Do you wish to admit the devil in a house wherefrom Allah drove him out? So I refrained from weeping and did not weep.

—*Muslim*.

عن ام سلمة قالت لما مات ابو سلمة قلت غريب وفي ارض غربة لا بكينه بكاء يتحدث عنه فكنت قد تهيأت للبكاء عليه اذ اقبلت امرأة تريد ان تسعدني فاستقبلها رسول الله صلعم فقال أتريدين ان تدخلي الشيطان بيتا اخرجه الله منه مرتين و كففت عن البكاء فلم ابك - (مسلم)

26. (a) **Omme Salamah** reported that a woman came to the Holy Prophet and said: O Messenger of Allah! verily my daughter's husband is dead, and she complains of her eye. Shall we apply eye-paint on her? The Messenger of Allah said twice or thrice "No". Every time he was saying 'No'. Afterwards he said: Verily there are four months and ten days. Surely one of you used to *throw dungs* in the Days of

عن ام سلمة قالت جاءت امرأة الى النبي صلعم فقالت يا رسول الله ان ابنتي توفي عنها زوجها و قد اشتكت عينها أ فنكحلها فقال رسول الله صلعم لا مرتين او ثلاثا كل ذلك يقول لا ثم قال انما هي اربعة اشهر و عشر و قد كانت احدكن في الجاهلية ترمي

Ignorance at the beginning of a year.[1521] —*Agreed.*

بالبعرة على رأس الحول - (متفق عليه)

26. (b) **Omme Habibah** and Jainab-bn-Jahash reported from the Messenger of Allah who said: It is not lawful for a woman who believes in Allah and the Latter Day to mourn over a dead-man for more than three nights except for four months and ten days for husband.[1522]

—*Agreed.*

عن أم حبيبة و زينب بنت جحش عن رسول الله صلعم قال لا يحل لامرأة تؤمن بالله واليوم الآخر أن تحد على ميت فوق ثلاث ليال إلا على زوج أربعة أشهر وعشرا * (متفق عليه)

26. (c) **Omme Salamah** reported that the Messenger of Allah said: No woman whose husband is dead shall wear sky-coloured robes, or dyed clothes, or ornaments, or dye her hairs, or apply eye-paint. —*Abu Daud, Nisai.*

عن أم سلمة عن النبي صلعم قال المتوفى عنها زوجها لا تلبس المعصفر من الثياب ولا الممشقة ولا الحلي ولا تختضب ولا تكتحل - (ابوداود والنسائي)

26. (d) **Omme Salamah** reported: The Messenger of Allah came to me when Abu Salamah died. I have just then applied ointment over me. So he said: What is this, O Omme Salamah? I replied: That is ointment wherein there is no fragrance. He said: Certainly it makes you look young. So don't use it except at

عن أم سلمة قالت دخل على رسول الله صلعم حين توفي ابو سلمة وقد جعلت علي صبرا فقال ما هذا يا ام سلمة قلت انما هو صابر ليس فيه طيب فقال انه يشب الوجه فلا تجعليه الا بالليل وتنزعيه

1521. In Pre-Islamic days, a widow had to sacrifice an animal and had to besmear her private parts with the blood and dungs of this animal. This aboriginal custom was abolished by the Prophet.

1522. A period of four months and ten days is to be observed. The majority of jurists say that the time begins from the date of death, while Hazrat Ali holds that it begins from the date when the widow comes to know of the death of her husband.

night and put it off at day time, and don't comb with fragrant oil, nor with henna, as it is a dye. I asked: O Messenger of Allah! with what thing shall I then comb my hairs? He replied: With date leaves with which you will cover your head.[1523]

—*Abu Daud, Nisai*

بالنهار ولا تمتشطي بالطيب ولا بالحناء فإنه خضاب قلت بأي شيء أمتشط يا رسول الله قال بالسدر تغلفين به رأسك * (أبو داود والنسائي)

26. (e) **Omme Atiyyah** reported that the Messenger of Allah said: No woman shall mourn over a dead man beyond three days except over a husband for four months and 10 days. She shall neither put on coloured robes except simple dress, nor shall she paint eyes, nor shall she touch perfumes except a piece of costus or incenses when she becomes free from menses. —*Agreed.*

عن أم عطية أن رسول الله صلعم قال لا تحد امرأة على ميت فوق ثلث إلا على زوج أربعة أشهر وعشرا ولا تلبس ثوبا مصبوغا إلا ثوب عصب ولا تكتحل ولا تمس طيبا إلا إذا طهرت نبذة من قسط أو أظفار * (متفق عليه)

441w. **Hussain-b-Ali** reported that the Holy Prophet said: There is no Muslim male or a Muslim female who is afflicted with a mishap and then remembers it though its period is long and renews for that Istirja'a but the Almighty and Glorious Allah will renew for him (reward) at that time, and will give him like the

عن الحسين بن علي عن النبي صلعم قال ما من مسلم ولا مسلمة يصاب بمصيبة فيذكرها وإن طال عهدها فيحدث لذلك استرجاعا إلا جدد الله

1523. After her divorce, the woman was observing the period of waiting. She entered into her third and final menstrual discharge. In the mean-time, her husband died. The question was whether she would observe 'Iddat' for 4 months and 10 days after the date of death. It was said that she need not observe Iddat of death as iddat of divorce was in the final stage.

reward of it on the day on which he was afflicted therewith.

—*Ahmad, Baihaqi.*

تبارك و تعالى له عند ذلك فأعطاه مثل أجرها يوم أصيب بها * (احمد والبيهقي)

442w. **Abu Hurairah** reported that the Messenger of Allah said: When the thong of any of you is cut off, let him recite Istirja'a, because it is from the mishaps.

—*Baihaqi.*

عن أبي هريرة قال قال رسول الله صلعم إذا انقطع شسع أحدكم فليسترجع فإنه من المصائب * (البيهقي)

443w. **Omme Darda'a** reported: I heard Abu Darda'a say: I heard Abul Qasem say: Verily the Almighty and Glorious Allah said: O Jesus, verily I shall send after you a people who, when they will get what they will desire, will praise Allah, and when they will be afflicted with what they will not desire, will cherish hope of reward and will be patient while there will not remain forbearance and wisdom. He said: O Lord, how shall it come to pass over them without having forbearance and wisdom? He said: I shall give them from My forbearance and knowledge —*Baihaqi.*

عن أم الدرداء قالت سمعت أبا الدرداء يقول سمعت أبا القاسم صلعم يقول إن الله تبارك و تعالى قال يا عيسى إني باعث من بعدك أمة إذا أصابهم ما يحبون حمدوا الله و إن أصابهم ما يكرهون احتسبوا و صبروا ولا حلم ولا عقل فقال يا رب كيف يكون هذا لهم ولا حلم ولا عقل قال أعطيهم من حلمي و علمي * (البيهقي)

444w. **Sa'ad-b-Abi Waqqqs** reported that the Prophet said: It is all good for a believer. If anything good, befalls on him, he praises Allah and is grateful, and if a disaster befalls on him, he praises Allah and keeps patience. A believer is, therefore,

عن سعد بن أبي وقاص قال قال رسول الله صلعم عجب للمؤمن إن أصابه خير حمد الله و شكر و إن أصابته مصيبة حمد الله و صبر فالمؤمن يؤجر في كل

1524. See note 1516 for the meaning of Istirja'a.

rewarded in his every affair, till in a morsel of food he lifts up to the mouth of his wife.

—*Baihaqi.*

أمره حتى اللقمة يرفعها الى امرأته *
(البيهقي)

445w. **Ibn Abbas** reported that Jainab, daughter of the Messenger or Allah, died. The women began to weep, and Omar began to beat them with his stick. The Apostle of Allah stopped him with his hand and said: Tarry, O Omar. Afterwards he said: Beware (O women) from the noise of the devil. Then he said: Whenever it occurs from the eye and from the heart, it is verily from the Almighty and Glorious Allah and from mercy; and what comes to pass from the hand and from the tongue is from the devil.

—*Ahmad.*

عن ابن عباس قال ماتت زينب
بنت رسول الله صلعم فبكت النساء
فجعل عمر يضربهن بسوطه فأخره رسول
الله صلعم بيده وقال مهلا يا عمر ثم
قال اياكن ونعيق الشيطان ثم قال
انه مهما كان من العين ومن القلب
فمن الله عز وجل ومن الرحمة وما كان
من اليد ومن اللسان فمن الشيطان *
(احمد)

SECTION 2

1525. VISITING GRAVES (زيارة القبر)

(a) **Visiting graves is lawful if object is lawful.** Graves and cremation grounds are true admonishers of mankind. They remind us of the inevitable hour of death, and of the transitory nature of this world and its vanities. They thereby make our hearts soft and fit for culture of all virtues. If a visit to the graves and cemetries are taken with this object in view, it is Sunnat and commendable (Mustahab). The Holy Prophet used to visit the grave of his mother and weep—31:28. He used often to slip away quietly from Ayesha's

bed in the grim silence of night to the famous grave-yard "Jannatul Baqiy" where lie entombed the early martyrs of Islam. Thus a visit to the graves supplies us spritual food and incites us to do good and avoid evils. If, however, the visit is undertaken with the object of worshipping graves, or seeking favour from the inmates of graves, it is unlawful (Haram), because the object is illegal and any act in furtherance of an illegal act is unlawful. Some other objects also may lawfully be entertained in mind, such as seeking forgiveness for the deceased and blessing from the shrines of the prophets, saints and pious divines, and to keep afresh the duties towards dead relations and friends. In every week, parents' graves should be visited if possible. The Prophet said that he who visited his grave, he should be an intercessor for him and a witness (36:573w). He said: Whoso makes pilgrimage and then visits my shrine after my death, becomes like one who visits me in my life-time(36:574w).

(b) **Rules.** In visiting graves, the following rules should be observed. The visitor shall stand facing the graves and keeping his back towards the Holy Ka'ba and shall greet the inmates of the graves by reciting the most commonly accepted formula السلام عليكم اهل الديار من المؤمنين والمسلمين وانا ان شاء الله بكم للاحقون نسئل الله لنا ولكم العافية Peace be on you, O inmates of the graves from the believers and the Muslims and certainly we shall reach you if Allah wishes. We pray to Allah for succour for us and for you—31:29. He shall bear in mind that the graves should not be touched and kissed or the dust lying over them should not be besmeared over faces and heads. Then he shall read if he likes the chapters first and "**Ikhlas** (112Q)" of the Quran 3 or 7 times and bestow its merits on the souls of the deceased. He may then seek forgiveness for them. A number of innovations have cropped up in different forms in different countries which have not been corroborated by any tradition of authenticity. Some of these are the following :—distribution of charity over the graves, making gift of the Quran, reciting the Holy Quran, feeding on the 3rd or 10th or 40th day after death, and wearing black colours and badges. Muslims are, however, advised to bestow charity on the poor and the distressed on occasion of the death of a man.

(c) **Women visitors.** Visit of the graves by women were

generally not approved—31:34, as they are very weak in heart. They are, however not strictly prohibited to visit graves, and specially the grave of the Holy Prophet at Medina.

27. **Boraidah** reported that the Messenger of Allah said: I forbade you from visiting graves, but visit them. And I forbade you from meat of sacrificial animals beyond three days, but keep so long it pleases you; and I forbade you from 'Nabiz' drink except in skin-reservoir, but take drink in all skin-reservoirs, but don't drink inotxicants. 1526

—*Muslim.*

عن بريدة قال قال رسول الله صلعم
نهيتكم عن زيارة القبور فزوروها و
نهيتكم عن لحوم الاضاحي فوق ثلث
فامسكوا ما بدا لكم ونهيتكم عن النبيذ
الا في سقاء فاشربوا في الاسقية كلها ولا
تشربوا مسكرا * (مسلم)

28. **Abu Hurairah** reported that the Holy Prophet visited the grave of his mother 1527 and wept and made those around him weep. He said: I sought permission of my Lord to seek forgiveness for her but He did not give me permission; and I sought His permission to visit her grave, and He gave me permission. So visit the graves, and verily they remind death. —*Muslim.*

عن ابي هريرة قال زار النبي صلعم
قبر امه فبكى و ابكى من حوله فقال
استاذنت ربي في ان استغفر لها فلم
يؤذن لي واستاذنته في ان ازور قبرها
فاذن لي فزوروا القبور فانها تذكر
الموت * (مسلم)

1526. In the beginning of Islam, these three things were prohibited. The graves were objects of worship of Pre-Islamic Arabs antagonistic to the doctrine of unity. The Pre-Islamic Arabs held the custom of not eating the meat of sacrificial animals out of veneration. The Holy Prophet abolished it and permitted 3 days' use of such meat and the remainder was to be distributed among the needy. It was altogether abolished in latter days of Islam when it had no want. Liquor is disallowed but Nabeez is allowed. Nabeez is prepared from a mixture of grapes and dates which is boiled until ⅔rd of it evaporates.

1527. Prophet's mother's name was Amina. When Prophet was six years old, he was taken by his mother to her father's place. When she was returnig to Mecca, she died at Abwa where she was buried.

29. **Boraidah** reported that the Apostle of Allah used to teach them (companions) whenever he came out to the grave-yards (saying): Peace be on you, O inmates of the abodes out of the believers and the Muslims, and verily we shall certainly reach you if Allah pleases. We pray for succour for us and for you to Allah. 1528 —*Muslim.*

عن بريدة قال كان رسول الله صلعم يعلمهم اذا خرجوا الى المقابر: السلام عليكم اهل الديار من المؤمنين و المسلمين و انا ان شاء الله بكم للاحقون نسئل الله لنا و لكم العافية * (مسلم)

30. **Ibn Abbas** reported that the Holy Prophet passed by graves at Medina. He turned his face towards them 1529 and said: Peace be on you, O inmates of graves. May Allah forgive us and you! You have preceded us, and we are following. —*Tirmizi* (*Approved, Rare*).

عن ابن عباس قال مر النبي بقبور بالمدينة فاقبل عليهم بوجهه فقال السلام عليكم يا اهل القبور يغفر الله لنا و لكم انتم سلفنا و نحن بالاثر * (الترمذي حسن غريب)

31. **Ayesha** reported that whenever she had her night from the Holy Prophet, he used to come out to Baqiy 1530 at the latter part of night and say: Peace be on you, O abode of the believing people. What you have been promised with has come to you. You are tarried till to-morrow 1531 and certainly we

عن عائشة قالت كان رسول الله صلعم كلما كان ليلتها من رسول الله صلعم يخرج من اخر الليل الى البقيع فيقول السلام عليكم دار قوم مؤمنين و اتاكم ما توعدون غدا مؤجلون و انا ان

1528. This should be the prayer of all Muslims whenever they pass by or visit graves.
1529. It is clear from this hadis that in visiting graves, faces must be turned towards them. Ibn Hujr, however, differed from this view saying that faces must be turned towards the Ka'ba. The hadis must prevail. In visiting graves, Mazhare-Hoq says that the opening Chapter of the Quran should first be read and then the Chapter—Ikhlas (112 Q) three times and then prayer for the deceased souls.
1530. Baqiy is Jannatul Baqiy, the famous grave-yard of Medina where lie entombed all the brave sons of Islam. It was full of plants called 'Garqad'. See how the Holy Prophet used to depart away from his young wife to remember the Almighty.
1531. Tomorrow means the Resurrection Day.

shall reach you if Allah wills. O Allah! forgive the inmates of the Baqiy of Garqad.

—*Muslim.*

شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ اَللّٰهُمَّ اغْفِرْ لِاَهْلِ
بَقِيعِ الْغَرْقَدِ * (مُسْلِم)

32. **Same** reported that she asked: O Apostle of Allah, how shall I recite (meaning) at the visiting of graves? He said: Say: Peace be on the inmates of abodes out of the believers and Muslims, and may Allah show mercy to those who predeceased us and who will succeed us, and verily we shall certainly reach you, if Allah wills. —*Muslim.*

عَنْهَا قَالَتْ كَيْفَ اَقُولُ يَارَسُولَ اللهِ
تَعْنِي فِي زِيَارَةِ الْقُبُورِ قَالَ قُولِي اَلسَّلَامُ
عَلَى اَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ
وَيَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَاخِرِينَ
وَاِنَّا اِنْ شَاءَ اللهُ بِكُمْ لَلَاحِقُونَ * (مُسْلِم)

33. **Ibn Mas'ud** reported that the Ms. of Allah said: Verily I prohibited you from visiting graves but visit them, because they teach us renunciation in the world and remind the hereafter.

—*Ibn Majah.*

عَنِ ابْنِ مَسْعُودٍ اَنَّ رَسُولَ اللهِ صلعم
قَالَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ
فَزُورُوهَا فَاِنَّهَا تُزَهِّدُ فِي الدُّنْيَا وَتُذَكِّرُ
الْاٰخِرَةَ * (ابْنُ مَاجَةَ)

34. **Abu Hurairah** reported that the Ms. of Allah cursed those females who are accustomed to visit graves.[1581a]

—*Ahmad, Tirmizi, Ibn Majah (Approved, Correct).*

عَنْ اَبِي هُرَيْرَةَ اَنَّ رَسُولَ اللهِ صلعم لَعَنَ
زَوَّارَاتِ الْقُبُورِ * (اَحْمَدُ وَالتِّرْمِذِيُّ
وَابْنُ مَاجَةَ حَسَنٌ صَحِيحٌ)

446w. **Muhammad-b-Nu'man** raised this tradition upto the

عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ يَرْفَعُ

1581a. This was said before the visit of graves was allowed. Some however say that visit of grave by women is prohibited. This hadis does not prove that the women are debarred from visiting graves. Those women who are always accustomed to visit graves have been meant here.

Holy Prophet who said : Whoso visits the grave of his parents or of one of them in every week is forgiven (of sins) and enrolled as obedient.

—*Baihaqi.*

الحديث الى النبي صلعم قال من زار قبر ابويه او احدهما في كل جمعة غفر له وكتب برا * (البيهقي)

447w. **Ayesha** reported : I used to enter my house wherein there is the Apostle of Allah (buried), and I used to put off my clothes and say : Verily he is my husband, and he is my father. When Omar was buried with them, I did not enter it by Allah, except that I kept my clothes tied up on me out of shame of Omar.

—*Ahmad.*

عن عائشة قالت كنت ادخل بيتي الذي فيه رسول الله صلعم واني واضع ثوبي واقول انما هو زوجي وابي فلما دفن عمر معهم والله ما دخلته الا وانا مشدودة على ثيابي حياء من عمر (احمد)

SECTION 3

1532. Punishment of Grave

(a) **What does grave mean ?** Grave means the period from the time of death up to the Resurrection Day when judgment will take place. It is immaterial therefore to consider that the grave means only a place prepared underneath the ground. It may be a land grave, or a watery grave or any kind of grave in which a deadbody is disposed of. The Holy Quran speaks of this period as grave. It says : Then He causes him to die, then assigns to him a grave, then when He pleases, He will raise him to life again—80:21Q. This is Barzakh which literally means a period that intervenes between two things. The Holy Quran says : Until the death overtakes

one of them, he says: Send me back, my Lord, send me back, haply I may do good in that which I have left. By no means! it is a word that he speaks, and before them is Barzakh (barrier) until the day when they are raised up—23:100Q. Thus grave is Barzakh meaning a period as above stated.

(b) **Punishment and Enjoyment in grave.** Punishment in the grave is a truth according to the Holy Quran and Hadis—31:38. Consequently pleasure in the grave is also a fact. Life in the grave is the beginning of another life just like the beginning of a man in the mother's womb. A dead man feels pain of separation from the world, while another deadman feels pleasure as he avoided the life of struggles and misfortunes. This proves that a life of torture and happiness begins in the grave as a child feels in its mother's womb heat and cold. It shows that a consciousness of a higher life has sprung up in him immediately after death. Therefore punishment in the grave means a condition of the quilty people in Barzakh. It will take its full and perfect shape on the Resurrection Day as a child takes full and perfect feelings of sufferings and enjoyments as soon as it is ushered into this world. A virtuous man will live in a semi-conscious state of happiness in his grave as if he is in dream in the midst of the sweet company of a beautiful girl. When he will be awake, he will exclaim: O woe to us! who has raised us from our sleeping place ?—36:51Q. The sinner will also live likewise in the midst of huge snakes, tigers and lions as if he is in dream. He will continue to have such punishment in proportion to his evil deeds in this world just as a husbandman gathers crops from his field in proportion to his labour in cultivation. In case of an unbeliever, the punishment will be the most severe as he is disloyal to the Almighty King just as a rebel disloyal to a king meets with extreme penalty of law. The Holy Prophet gives us an idea of this severity by saying that 99 serpents of huge dimension will be continuing to bite him—31:448w. In addition, there will be the pressure of grave from all sides so much so that the bones and veins of one side of the body will be turned to another side. Even a man like Sa'ad-b-Mu'az for whom 70,000 angels joined in funeral service was subject to a pressure of the grave—31:449w. Other forms of

punishment have been described in the traditions recorded in this section.

(c) **Further explanations of these punishments and enjoyments.** (i) Firstly, these descriptions of punishments though sometimes unintelligible to us are really truths. There is no other alternative but to believe in things which we do not see, perceive and conceive. Man has been given nothing but a little of sight, feeling and knowledge. How can he then comprehend all the secrets of nature? Do we see everything around us? Do we see what a powerful microscope sees in water and lands? Did the companions see Gabriel when the latter came before the Prophet in their midst? Besides, eye-sight depends on external light which is also insufficient to give a sight of all things. Can we comprehend radio, wireless telegraphy and other scientific inventions? If not, should we disbelieve them and hold that these are not truths? Here without belief in the divine pronouncements and inspired sayings of His Messenger, there is no other alternative. (ii) Secondly, a man has got a peculiar language of his own just as a bird or a beast has got. He can well comprehend a matter, or nature of punishment or enjoyment if it is conveyed to him in his own language, and if he is placed within physical agencies of punishment and enjoyment that are moving within his sight and knowledge. Therefore snakes and tigers as destroying agencies, and beautiful damsels and girls as pleasure-giving agencies have been described. Had the punishments and enjoyments would have been described without these things, they would have been too dry and abstract and not within clear comprehension of a man. (iii) Thirdly, these punishments and pleasures may be tried to be understood from events in dreams. Death is nothing but a continuing sleep, and events in sleep may be compared with events after death. A man sees in a dream that a huge tiger or lion is chasing him with furious speed and the man is also hastily running for fear of his life. The tiger or lion has been joined by huge serpents of gigantic figure in order to chase the man. These things continue for hours together till the man gets up from sleep. Are not these things sufficient punishments? If they continue for centuries after centuries, will they not be sufficient punishments? Similar are the punishments and pleasures

in the grave. A friend of the man sees nothing but a motionless figure sleeping by his side. He does not see his runnings, shoutings, pangs and fears. Similarly we do not see and hear the punishments and happiness of the graves. Again the sleeping man sees snakes and tigers with bodies though they are not within the view of his friend reading by his side. Similarly it is not impossible to have punishments and enjoyments in the graves with bodies. (iv) Fourthly, snakes are feared not because of their bodies as such, but because of the dangerous effect of poison that is in them. Take the poison of the snake and leave aside the snake itself. Cannot a man be sufficiently punished with this poison and not with a body in which there is poison ? If it is possible, punishment and pleasure may be given spiritually without forms or agencies. (v) Fifthly, poison is an effect of the biting of an snake. Therefore it is the effect of an action that gives punishment or reward. If the action is good, the effect is reward ; if the action is bad, the effect is punishment. The snake is feared because of its poison. Similarly bad action should be feared because of its punishment at the end. Again poison brings death of body, while bad action damnation of soul. Soul is greater than body. Therefore soul-burning is greater than the burning of a limb. This will begin in the grave with the end of this physical frame. (vi) Sixthly, there is another cause of punishment and pleasure. Everything we possess in this world is an object of our attachment and love. What we love cannot be parted away from us without some sort of grief and agony. The degree of grief depends on the degree of love. The greatest object of attachment gives the greatest amount of pangs on separation. It is therefore reasonable that what we shall leave behind after death in this world will be a cause of intense heart-burning in the grave. The greater the number of commodities and goods and the greater the attachment for them, the more intense will be the agony after permanent separation by death. Therefore increase your properties or decrease. The martyrs had no attachment for the world before they joined warfare. Hence there will be no punishment for them in the grave. (Allah knows best).

REFERENCES : Punishment of grave : 80:482w ; 84:813, 814, 815 ; greed for wealth a cause—29:12 ; invocation formulas from being saved from punishment—38:195, 200.

35. **Bara'a-b-A'jeb** reported from the Prophet who said: A Muslim, when asked in his grave, shall bear witness that there is no god but Allah and that Muhammad is the Apostle of Allah. This is because of the verse of the Almightly: Allah makes those firm (in faith) who believed in the confirmed word [1533] in this world's life and in the hereafter. And in a narration from the Prophet, he said: Allah makes those firm who believed in the confirmed word which was revealed about punishment of the grave. He will be questioned. Who is your Lord? He will reply: Allah is my Lord and Muhammad is my Prophet.

—*Agreed.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ صلعم
قَالَ الْمُسْلِمُ اِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ اَنْ
لَا اِلٰهَ اِلَّا اللّٰهُ وَاَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ
فَذٰلِكَ قَوْلُهُ تَعَالٰى يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا
بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي
الْاٰخِرَةِ وَفِي رِوَايَةٍ عَنِ النَّبِيِّ صلعم قَالَ
يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ
نَزَلَتْ فِي عَذَابِ الْقَبْرِ يُقَالُ لَهُ مَنْ
رَبُّكَ فَيَقُولُ رَبِّيَ اللّٰهُ وَنَبِيِّي مُحَمَّدٌ
صلعم * (مُتَّفَقٌ عَلَيْهِ)

36. **Anas** reported that the Apostle of Allah said: Verily a servant, when he is placed in his grave and his companions depart away from him, hears the knocking of their shoes. Two angels will come to him, make him sit and ask: What did you use to say about this man 'Muhammad'. As for a believer, he will answer: I bear witness that he is the servant of Allah and His Messenger. It will be

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
اِنَّ الْعَبْدَ اِذَا وُضِعَ فِي قَبْرِهٖ وَتَوَلّٰى عَنْهُ
اَصْحَابُهُ اِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ اَتَاهُ
مَلَكَانِ فَيُقْعِدَانِهٖ فَيَقُوْلَانِ مَا كُنْتَ تَقُوْلُ
فِي هٰذَا الرَّجُلِ لِمُحَمَّدٍ صلعم فَاَمَّا الْمُؤْمِنُ
فَيَقُوْلُ اَشْهَدُ اَنَّهُ عَبْدُ اللّٰهِ وَرَسُوْلُهُ فَيُقَالُ

1533. The confirmed word is the formula of belief: I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.

said to him : Look to your place in Hell which Allah exchanged for a place for you in Paradise. Then he will see both together. As for a hypocrite and an infidel, he will be questioned : What did you use to say about this man ? He will reply : I don't know ; I used to say what the people said. It will be said to him : You have neither known, nor have read. He will then be given blow with an iron rod, and so he will make an uproar which will be heard by everybody who has followed him except the two classes [1584]

—*Agreed.*

له انظر الى مقعدك من النار قد
ابدلك الله به مقعدا من الجنة
فيريهما جميعا واما المنافق والكافر
فيقال له ما كنت تقول في هذا
الرجل فيقول لا ادري كنت اقول ما
يقول الناس فيقال له لا دريت ولا تليت
ويضرب بمطارق من حديد ضربة فيصيح
صيحة يسمعها من يليه غير الثقلين *
(متفق عليه)

37. **Abdullah-b-Omar** reported that the Messenger of Allah said : Verily when someone of you dies, his abode is placed before him at morn and at night. If he is one of the inmates of Paradise, it is of the inmates of Paradise ; and if he is one of the inmates of the fire, it is one of the inmates of the fire. He will be said : This is your place, till Allah will raise you up towards it on the Resurrection Day. —*Agreed.*

عن عبد الله بن عمر قال قال رسول
الله صلعم ان احدكم اذا مات
عرض عليه مقعده بالغداة والعشي ان كان
من اهل الجنة فمن اهل الجنة وان كان
من اهل النار فمن اهل النار فيقال هذا
مقعدك حتى يبعثك الله اليه يوم
القيامة * (متفق عليه)

1584. Two classes are man and Jinn. They are accountable for actions and they will not hear anything of the happenings of the grave. Beasts, birds and other creatures will hear these things. If men could have heard such punishment in the grave, they would not have buried their deadmen any further.

38. **Ayesha** reported that a Jewess went to her and narrated the punishment of the grave. She said to her: May Allah give you protection from the punishment of the grave. Ayesha asked the Apostle of Allah about the punishment of the grave. "Yes" he said, "the punishment of the grave is a fact." Ayesha said: I did never see the Prophet say a prayer afterwards except that he sought refuge to Allah from the punishment of the grave.

—*Agreed.*

عن عائشة ان يهودية دخلت
عليها فذكرت عذاب القبر فقالت لها
اعاذك الله من عذاب القبر فسالت
عائشة رسول الله صلعم عن عذاب القبر
فقال نعم عذاب القبر حق قالت عائشة
فما رايت رسول الله صلعم بعد صلى
صلوة الا تعوذ بالله من عذاب القبر *
(متفق عليه)

39. **Zaid-b-Sa'bet** reported that while the Prophet was passing by the garden of Banu Nazir riding on a donkey belonging to him, and we were along with him, lo! it suddenly got frightened and was about to throw him off, and lo! there were five or six graves. He asked: Who is aware about the inmates of these graves? A man replied: I. He asked: In what condition did they die? He replied: In infidelity. He said: Verily these people are suffering punishment in their graves. But for the fact that you would not bury (the dead), I would have prayed to Allah to make you hear the punishment of the grave which

عن زيد بن ثابت قال بينا رسول الله
صلعم في حائط لبني النجار على بغلة له
ونحن معه اذ حادت به فكادت تلقيه
واذا اقبر ستة او خمسة فقال من يعرف
اصحاب هذه الاقبر قال رجل انا قال
فمتى ماتوا قال في الشرك فقال ان
هذه الامة تبتلى في قبورها فلولا
ان لا تدافنوا لدعوت الله ان يسمعكم
من عذاب القبر الذي اسمع منه ثم

I hear.[1535] Then he turned his face towards us and said: Seek refuge to Allah from the punishment of the fire. They said: We seek refuge to Allah from the punishment of the fire. He said: Seek refuge to Allah from the puishment of the grave. They said: We seek refuge to Allah from the punishment of the grave. He said: Seek refuge to Allah from the calamities—what is therefrom manifest and what is hidden. They said: We seek refuge to Allah from the calamities—what is manifest therefrom and what is hidden. He said: Seek refuge to Allah from the trial of Dajjal. They said: We seek refuge to Allah from the trial of Dajjal. —*Muslim.*

أقبل علينا بوجهه فقال تعوذوا بالله من عذاب النار قالوا نعوذ بالله من عذاب النار قال تعوذوا بالله من عذاب القبر قالوا نعوذ بالله من عذاب القبر قال تعوذوا بالله من الفتن ما ظهر منها وما بطن قالوا نعوذ بالله من الفتن ما ظهر منها وما بطن قال تعوذوا بالله من فتنة الدجال قالوا نعوذ بالله من فتنة الدجال * (مسلم)

40. **Abu Hurairah** reported that the Messenger of Allah said: When a deadman is buried, two black and blue-coloured angels will come to him. One of them is called Mankir and another Nakir. They will ask: What did you use to say about this man? If he was a believer, he will reply: He is the servant of Allah and His Messenger. I bear witness that there is no god but Allah and that Muhammad is His servant and Messenger.

عن أبي هريرة قال قال رسول الله صلعم إذا قبر الميت أتاه ملكان أسودان أزرقان يقال لأحدهما المنكر وللآخر النكير فيقولان ما كنت تقول في هذا الرجل فإن كان مؤمنا فيقول هو عبد الله ورسوله أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله فيقولان قد كنا

1535. The Holy Prophet was endowed with some special secrets of prophethood with which ordinary mortal is not blessed. Therefore he could tell plain truths about punishment of the grave.

They will then say: We knew that you would reply thus. Afterwards, his grave will be made spacious up to seventy cubits in (every) seventy, and then there will be light for him therein and it will be said to him "Sleep". He will say: I shall return to my family and inform them. They will say: Sleep like the sleep of a bridegroom whom nobody can make awake except the dear ones of the family, till Allah will raise him up from that bed of his. If he was a hypocrite, he will say: I heard men saying a word the like of which I say: I don't know (him). They will say; We knew that you would say so. Then it will be said to the earth: Come constrained over him. It will then come too much straitened for him and his two sides will be exchanged. He will not cease to receive punishment therein, till Allah will raise him up from that bed of his.

—*Tirmizi.*

تعلم انك تقول هذا ثم يفسح له في قبره
سبعون ذراعا في سبعين ثم ينور له فيه ثم
يقال له نم فيقول ارجع الى اهلي
فاخبرهم فيقولان نم كنومة العروس
الذي لا يوقظه الا احب اهله اليه حتى
يبعثه الله من مضجعه ذلك وان كان
منافقا قال سمعت الناس يقولون قولا
فقلت مثله لا ادري فيقولان قد كنا نعلم
انك تقول ذلك فيقال للارض التئمي
عليه فتلتئم عليه فتختلف اضلاعه فلا يزال
فيها معذبا حتى يبعثه الله من مضجعه
ذلك * (الترمذي)

41. **Bara'a-b-A'jeb** reported from the Apostle of Allah who said: Two angles will come to him, will make him sit and ask him: Who is your Lord? He will say: Allah is my Lord. They will then ask him: What

عن البراء بن عازب عن رسول الله
صلعم قال يأتيه ملكان فيجلسانه فيقولان
له من ربك فيقول ربي الله فيقولان

is you religion? He will say: My religion is Islam. They will then ask: Who is this man who was raised among you? He will reply: He was the Apostle of Allah. They will ask him: What has informed you? He will say: I had read the Book of Allah and brought faith therein and testified. There is therefore His saying: Allah confirms those who believe in the surest word-the verse (14:27Q). He said: A proclaimer will proclaim from heaven: Verily My servant has spoken the truth. Spread for him a place in Paradise and dress him with the dress of Paradise, and open for him a door towards Paradise. Then it will be opened. He said: Then its air and fragrance will come to him and it will be extended for him therein to the distance of his sight. As for an unbeliever, he mentioned his death and said: His soul will be returned to his body and two angles will come to him, will make him sit andask: Who is your Lord? He will say: Oh! Oh! I don't know! They will then ask: What is your religion? He will say: Oh! Oh! I don't know! They will then ask: Who is this man who was raised among you. He will say: Oh! Oh! I don't know! Then a proclaimer will

لَهُ مَا دِينُكَ فَيَقُولُ دِينِيَ الاسلام فَيَقُولَانِ
مَا هٰذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ
هُوَ رَسُولُ اللّٰهِ صلعم فَيَقُولَانِ لَهُ وَمَا يُدْرِيكَ
فَيَقُولُ قَرَأْتُ كِتَابَ اللّٰهِ فَاٰمَنْتُ بِهِ وَ
صَدَّقْتُ فَذٰلِكَ قَوْلُهُ يُثَبِّتُ اللّٰهُ الَّذِينَ
اٰمَنُوا بِالْقَوْلِ الثَّابِتِ الْاٰيَةَ قَالَ فَيُنَادِي
مُنَادٍ مِّنَ السَّمَاءِ أَنْ صَدَقَ عَبْدِي فَافْرِشُوهُ
مِنَ الْجَنَّةِ وَ اَلْبِسُوهُ مِنَ الْجَنَّةِ وَ افْتَحُوا لَهُ
بَابًا إِلَى الْجَنَّةِ فَيُفْتَحُ قَالَ فَيَأْتِيهِ مِنْ
رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِيهَا مَدَّ بَصَرِهِ وَ اَمَّا
الْكَافِرُ فَذَكَرَ مَوْتَهُ وَقَالَ وَيُعَادُ رُوحُهُ فِي جَسَدِهِ
وَ يَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ مَنْ رَبُّكَ
فَيَقُولُ هَاهْ هَاهْ لَا اَدْرِي فَيَقُولَانِ مَا دِينُكَ
فَيَقُولُ هَاهْ هَاهْ لَا اَدْرِي فَيَقُولَانِ مَا هٰذَا
الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ هَاهْ
هَاهْ لَا اَدْرِي فَيُنَادِي مُنَادٍ مِّنَ السَّمَاءِ

proclaim from heaven : Verily he has spoken falsehood. So spread for him a bed of the fire, and dress him with the dress of the fire and open for him a door towards the fire. He said : Then its heat and hot wind will come to him, and his grave will become too narrow for him till his two sides are exchanged. Then he will be entrusted to a blind and deaf angel with an iron rod with him. If a mountain would have been beaten therewith, it would have turned into dust. He will beat him therewith such a beating that what is between east and west will hear it except the two classes. He will be turned into dust and again the soul will be returned to him.

—*Ahmad, Abu Daud.*

إِنْ كَذَبَ فَافْرِشُوهُ مِنَ النَّارِ وَأَلْبِسُوهُ مِنَ النَّارِ وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ قَالَ فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ ثُمَّ يُقَيَّضُ لَهُ أَعْمَى أَصَمُّ مَعَهُ مِرْزَبَّةٌ مِنْ حَدِيدٍ لَوْ ضُرِبَ بِهَا جَبَلٌ لَصَارَ تُرَابًا فَيَضْرِبُهُ بِهَا ضَرْبَةً يَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيَصِيرُ تُرَابًا ثُمَّ يُعَادُ فِيهِ الرُّوحُ * (أَحْمَدُ وَأَبُو دَاوُد)

42. **Osman** reported that whenever he came to a grave, he used to weep till it wetted his beard. It was questioned to him : Do you remember Paradise and Hell? Don't weep. And you are weeping for this ! He said that the Ms. of Allah had said : *Verily the grave is the first stage out of the stages of the Next World.* If he escapes it, then what will be after it will be easier than this, and if he does not escape it, then what will come after it will be more severe.

عَنْ عُثْمَانَ أَنَّهُ كَانَ إِذَا وَقَفَ عَلَى قَبْرٍ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ فَقِيلَ لَهُ أَتَذْكُرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا فَقَالَ إِنَّ رَسُولَ اللّٰهِ صلعم قَالَ إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَى مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ قَالَ وَمَا

He reported that the Prophet said: I have never seen a terrible place but that the grave is more terrible than it.

—*Ibn Majah, Tirmizi (Rare)*

قَالَ رَسُولُ اللّٰهِ صلعم مَا رَأَيْتُ مَنْظَرًا قَطُّ اِلَّا وَ الْقَبْرُ اَفْظَعُ مِنْهُ * (اَلتِّرْمِذِي وَابْنُ مَاجَةَ غَرِيبٌ)

43. **Same** reported that the Apostle af Allah, when finished burying a dead man, used to stay there and say: Seek forgiveness for your brother and pray for him for firmness (in faith) because he will be asked just now. 1536

—*Abu Daud.*

عَنْهُ قَالَ كَانَ النَّبِيُّ صلعم اِذَا فَرَغَ مِنْ دَفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ اِسْتَغْفِرُوا لِاَخِيكُمْ ثُمَّ سَلُوا لَهُ بِالتَّثْبِيتِ فَاِنَّهُ الْآنَ يُسْأَلُ * (اَبُودَاوُد)

44. **Ibn Omar** reported that the Messenger of Allah said: This is the man 1537 for whom the Throne shaked and the doors of heaven were opened, and 70,000 angles were present (in funeral prayer) for him. Still it (in grave) became narrow for him and then it was made spacious.

—*Nisai.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم هٰذَا الَّذِي تَحَرَّكَ لَهُ الْعَرْشُ وَ فُتِحَتْ لَهُ اَبْوَابُ السَّمَاءِ وَ شَهِدَهُ سَبْعُونَ اَلْفًا مِنَ الْمَلٰئِكَةِ لَقَدْ ضُمَّ ضَمَّةً ثُمَّ فُرِجَ عَنْهُ * (اَلنَّسَائِي)

45. **Asma'a-bn-Abi Bakr** reported that the Messenger of Allah stood up to deliver sermon and then narrated about the trial of the grave wherein a man will be tried. When he narrated it, the Muslims gave out a loud shriek. *Bukhari narrated it*

عَنْ اَسْمَاءَ بِنْتِ اَبِي بَكْرٍ قَالَتْ قَامَ رَسُولُ اللّٰهِ صلعم خَطِيبًا فَذَكَرَ فِتْنَةَ الْقَبْرِ الَّتِي يُفْتَنُ فِيهَا الْمَرْءُ فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً رَوَاهُ الْبُخَارِي

1536. This hadis is an argument for those who say that the dead can receive blessings and forgiveness of sins through the actions of the living. However, it is accepted by all that prayer for the dead is allowed at any time and under all circumstances.

1537. This is Sa'ad-b-Mu'az of whom reference has been made in 31:449w.

thus and Nisai added: It (shriek) interfered between me and my understanding the words of the Apostle of Allah. When their shriek became quiet, I asked a man near me: Oh! may Allah bless thee! What has the Ms. of Allah said in the last part of his sermon? He reported that he had said: It hasbeen revealed to me that you shall be tried in the graves nearly similar to the trials of Dajlal.

هكذا وزاد النسائي كانت بيني وبين ان افهم كلم رسول الله صلعم فلما سكنت ضجتهم قلت لرجل قريب مني اي بارك الله فيك ماذا قال رسول الله صلعم في اخر قوله قال قد اوحي الي انكم تفتنون في القبور قريبا من فتنة الدجال *

46. **Jaber** reported from the Holy Prophet who said: When a deadman is admitted in a grave, he remembers as it were the sun at the time of its going down. Then he sits, rubs his eyes and says: Leave me to pray. 1538

—*Ibn Majah.*

عن جابر عن النبي صلعم قال اذا ادخل الميت القبر مثلت له الشمس عند غروبها فيجلس يمسح عينيه ويقول دعوني اصلي * (ابن ماجة)

47. **Abu Hurairah** reported from the Apostle of Allah who said: Verily a deadman is taken to the grave, and then the man sits in his grave without fear and perturbation. Afterwards it is said to him: Wherein were you? He will reply: I was in Islam. He will then be asked: Who is this man? He will reply: Muhammad, the Messenger of Allah. He came to us with clear

عن ابي هريرة (رض) عن النبي صلعم قال ان الميت يصير الى القبر فيجلس الرجل في قبره غير فزع ولا مشغوب ثم يقال له فيم كنت فيقول كنت في الاسلام فيقال ما هذا الرجل فيقول محمد رسول الله جاءنا بالبينت من

1538. He remembers that he shall have to pray the sun-set prayer because there is darkness in the grave. Accordingly he tells the angles Mankir and Nakir to wait with their question till he finishes his prayer. This can be done only by a man who used to pray in the world.

proofs from Allah and so we did believe in him. It will be questioned to him: Have you seen Allah? He will reply: It is not in power of anybody to see Allah. Then an opening will be made out for him towards the fire, and he will see towards it, some hurling down others. It will be said to him: Look what Allah has saved you from. Then an opening for him will be made towards Paradise and he will cast his glance towards it and what is therein. It will be said to him: This is your place; upon the sure (belief) you lived and on it you died and on it you will be raised up if the Almighty Allah so wills. An impious man will sit in his grave fearful and perturbed. It will be questioned to him: Wherein were you? He will say: I don't know. It will then be asked to him: Who is this man? He will reply: I heard the people say a word which I say. Then an opening will be made for him towards Paradise and then he will look to its fineries and what is therein. He will be asked: Look to what Allah has deprived you from. Then an opening will be made for him towards the fire. He will look at it that some of them were hurling others down. It will be

عند الله فصدقناه فيقال له هل رأيت الله
فيقول ما ينبغي لأحد أن يرى الله
فيفرج له فرجة قبل النار فينظر إليها
يحطم بعضها بعضا فيقال له انظر إلى
ما وقاك الله ثم يفرج له فرجة قبل الجنة
فينظر إلى زهرتها وما فيها فيقال له
هذا مقعدك على اليقين كنت وعليه
مت وعليه تبعث إن شاء الله تعالى
ويجلس الرجل السوء في قبره فزعا
مشغوبا فيقال له فيم كنت فيقول
لا أدري فيقال له ما هذا الرجل يقول
سمعت الناس يقولون قولا فقلته فيفرج
له فرجة قبل الجنة فينظر إلى زهرتها
وما فيها فيقال له انظر إلى ما صرف
الله عنك ثم يفرج له فرجة إلى النار
فينظر إليها يحطم بعضها بعضا فيقال له

said to him: This is your place, upon doubt you lived, upon it you died, and upon it you will be raised up again if the Almighty Allah so wills. 1539 —*Ibn Majah.*

هٰذَا مَقْعَدُكَ عَلَى الشَّكِّ كُنْتَ وَعَلَيْهِ مُتَّ وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللّٰهُ تَعَالَى * (ابن ماجة)

448w. **Abu Sayeed** reported that the Apostle of Allah said: 99 serpents will bite an unbeliever in his grave. They will bite him and sting him till the Hour comes to pass. If any serpent among them gives out a breath into this world, it will never yield vegetables. 1540 —*Darimi.*

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَيُسَلَّطُ عَلَى الْكَافِرِ فِي قَبْرِهِ تِسْعَةٌ وَتِسْعُونَ تِنِّينًا تَنْهَسُهُ وَتَلْدَغُهُ حَتَّى تَقُومَ السَّاعَةُ لَوْ أَنَّ تِنِّينًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَتْ خَضِرًا * (الدَّارِمِيّ)

449w. **Ja'ber** reported: We came out with the Prophet to Sa'ad b-Mu'az when he expired. When the Prophet performed his funeral prayer, and he was buried in his grave and earth was levelled upon him, the Apostle of Allah read 'Tasbih' 1541 and we also recited tasbih for a long time. Then he recited 'takbir' and so we did. It was questioned: O Ms. of Allah, why have you recited tasbih and then takbir? He said: The grave became too narrow for this pious man till Allah made it spacious on its account. —*Ahmad.*

عَنْ جَابِرٍ قَالَ خَرَجْنَا مَعَ رَسُولِ اللّٰهِ صلعم إِلَى سَعْدِ بْنِ مُعَاذٍ حِينَ تُوُفِّيَ فَلَمَّا صَلَّى عَلَيْهِ رَسُولُ اللّٰهِ صلعم وَوُضِعَ فِي قَبْرِهِ سُوِّيَ عَلَيْهِ سَبَّحَ رَسُولُ اللّٰهِ صلعم فَسَبَّحْنَا طَوِيلًا ثُمَّ كَبَّرَ فَكَبَّرْنَا فَقِيلَ يَا رَسُولَ اللّٰهِ لِمَ سَبَّحْتَ ثُمَّ كَبَّرْتَ قَالَ لَقَدْ تَضَايَقَ عَلَى هٰذَا الْعَبْدِ الصَّالِحِ قَبْرُهُ حَتَّى فَرَّجَهُ اللّٰهُ عَنْهُ * (أحمد)

1539. It appears from this tradition that the habits of the virtuous man in this world's life will be reproduced in the grave and the habits of the sinner will also be reproduced in like manner. So the virtuous man will have no difficulty in the trials of the grave while a sinner will have difficulty at every step.

1540. Tirmizi narrated exactly like it with a slight change in wording. He reported 70 serpents instead of ninety-nine. How snakes may give trouble may be seen from the article itself.

1541. Tashbih means "Sobhan-Allah" (Glory be to Allah). Takbir means 'Allaho-Akbar'—(Allah is greatest).

CHAPTER XXXII

1542. **Pre-destination** (التقدير)

(a) Meaning of Taqdir. Taqdir means in the popular sense pre-destination, fate or destiny. It means literally *to make manifest of the measure of a thing or simply to determine a measure.* Another word which comes in this connection is *Qaza* meaning pre-decree or pre-decision. Taqdir is to determine a measure, while Qaza is the decree of bringing this measure into action. The former is the law and the latter is to put the law into execution. In other words, Taqdir signifies the creation of things subject to certain immutable laws, while Qaza is the ordering of a thing to come to pass. In case of the Almighty Allah, these laws were pre-determined long long before the creation of heaven and earth and may be called the *natural laws.* Those laws not only operate in the material world but also in the spiritual world. This is a Taqdir that a fixed quantity of water and fire will create steam or force. Likewise it is also Taqdir that out of a mixture of certain amount of good works, a spiritual force will be created. It is also a Taqdir that fire destroys a thing. Its destroying nature has been made an immutable law. Similarly "that internal fire of mind will destroy the soul" is a Taqdir or natural law. It can therefore be said that the natural laws of creation and of destruction have been pre-determined. In other words, Taqdir of everything has been pre-decreed. The Quran says therefore about Taqdir : The sun runs to an appointed course, that is the Taqdir (law) of the Almighty—36:38Q. We ordained death among you, and We are not to be overcome—56:60Q. Taqdir means also *pre-measurement.* The Quran says : Surely We have created everything to a measure—54:49Q. We created everything, then ordained for it a Taqdir (measure)—25:2Q.

(b) Different views about Taqdir. Much intellectual blood has been spent over the question of pre-destination. Many religions like Judaism and Christianity were greatly agigated over this

problem, and the strong Muslim solidarity which the Prophet had once so laboriously cemented has been greatly weakened on account of bitter controversies over this question. This is because there are apparent conflicting views on the subject in the Quran and Hadis. On the one hand, the scriptures uphold the doctrine of freedom of will and the consequent responsibility for actions, and on the other they emphasise that it is only God who guides and misguides as He pleases and that the fate of men and everything was pre-determined before their creation. Among the former Muslims, there were two extreme schools of thought—the *Zabariyas* and the *Qadriyas*. The former school holds that God is the Creator of man's deeds whether good or bad and that man is entirely powerless and without responsibility in the matter. They contend that man has got no power to go beyond his destiny or decree of God before his creation. They cite the following Quranic verses in their support. And whomsoever Allah guides, there is none that can misguide him—39:36Q. And if Allah shall afflict you with harm, then there is none to remove it but He, and if He intends good to you, there is none to repel His grace—10:107Q. And with Him are the treasures of the unseen—none knows them but He, and He knows what is in the land and in the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but it is all in a clear book—6:59Q. No evil befalls on the earth, nor on your own souls but it is in a book before We bring into existence—57:22Q. The Holy Prophet said : Nothing repels a pre-decree except supplication—38:11, and vow cannot repel pre-destination—24:21.

The *Qadriyas* and later on the *Mutazilas* hold that man has got absolute freedom of will and the consequent responsibility for actions, and that if the former view is accepted, the rewards for virtuous acts and punishments for sins cannot at all be explained. They cite the following verses in support of their case. "And whatever affliction befalls on you, it is on account of what your hands have wrought"—42:32Q. "No bearer of burden shall bear the burden of another, and man shall have nothing but what he strives for—53:38Q.

(c) **Attempted Solution of Taqdir.** The two views as above noted are diametrically opposite to each other, and none could find

out a satisfactory solution of the problem. We have therefore no other alternative but to believe in *predestination* as well as in *freedom of will* with consequence of actions. Let us, however, try to harmonise the apparant conflict to some extent leaving the rest to God. We deliberately surrender to Divine Words in this respect because we all know that we cannot have everything what we wish for inspite of our earnest and sincere attempts therefor, and that we—different individuals—have been born with different degrees of wisdom, vision and genius. What a highly gifted man can do with a very little effort cannot be done by an ordinary man with untiring zeal and constant efforts. This complexity of human character leads us to absolute faith both in *predestination* and human *freedom of will.* The next point is that the *right view* according to the majority of the Muslim jurists and to our opinion is the mean between the two extreme views. In other words, *man is neither absolutely compelled, nor absolutely free.* Man has got relative and very limited freedom of thoughts and actions for use and misuse of which he will be held rssponsible on the Day of Resurrection. Man is confined within limitations of space and time and within certain conditions and circumstances. He knows not his past and future. He has been created with a little degree of knowledge, and his power of conception and perception is limited as they are invariably supplied by external organs. If an ant thinks that it has got absolute freedom uncontrolled by anything in the world, it would be wrong on its part. If a clock says that it has got freedom because of its regular movements, it would be improper for it. A clock moves within a fixed space and within a fixed time. It is predestined to move so. It cannot go beyond its space, and it cannot move approximately beyond its time, but still it moves for the time being uncontrolled by human hand. Similarly, man has got freedom of movement. As he has got *will* unlike clock, he has also got freedom of will. Thus action and will are not absolute, nor are they absolutely controlled by external agency, say God. It cannot be said that a clock moves a second as soon as it receives the order of its maker. Similarly it is not proper to say that a man takes his step because his Maker directs him to do so at every moment. On the whole, a clock is regulated by a human expert though it moves mostly independant of its maker. It can therefore be said that its fate has been pre-determined. Similar is the pre-determination or fate of

human beings. It can also be said that the clock moves at the direction of its maker. Similarly it can be said that nothing is done but by permission of Allah as He is the ultimate cause of all things. Man makes everything of a clock according to Qadr or measure, and he can know its possible action and approximate duration and gives therefore an approximate guarantee. In other words, the actions of a clock and its duration have been determined before its creation. Similarly the duration and actions of man were pre-written before he is created. The Prophet therefore said that Allah wrote 50,000 years before creation the fate of things—32:2.

The question is how this fate was pre-determined, whether arbitrarily or with consummate wisdom. In other words, the question is whether man acts according to the dictation of his fate or he shapes his own fate and fortune by himself. Islam dictates that man makes his own fate within his given freedom and genius. An ant cannot make a headway like that of a man however earnest it is as its desting was pre-determined very much lower than that of a man. There is also difference in human beings regarding wisdom, power and capability. Some are born genius, some are gifted with other talents, some are born dull. So far as the question of talents and capabilities are concerned, it must be admitted that it is the work of fate written beforehand independant of any efforts either of themselves or of their parents. Man has got no control over that, just as a clock has got no control over its size, duration and perfection. Thus within given talent, a man can create his own fate, and each will be responsible in proportion to his gifts received from the Most High. The question is whether God interferes in this limited freedom of man over which he has got control and not of those things over which the hand of destiny is paramount. Allah says: Whomsoever Allah guides, there is none to misguide him—39:36Q. Again He says: Whatever disaster befalls on you, it is on account of what your hands have wrought—42:30Q. The latter verse surely means that we have got limited responsibility in proportion to our gifts given by God. The former verse means that Allah guides and misguides (1) mediately and not directly, and (2) that He guides and misguides according to His Laws and not arbitrarily and that His pleasure or discretion is exercised in a manner conformable to His promulgated laws, though He has got power to do things arbitrarily. With regard

to indirect interference, something has been said above with the example of a clock. It will be more clear from the following example. A man writes with a pen. One man says that it is the pen that writes ; another says that it is the hand that writes as it moves the pen ; another says that it is the invisible mind that writes because the hand has got no power unless mind moves it. Each has got limited freedom though it is admitted that ultimately it is the invisible mind that writes because if there is no mind, there is no action. Another intelligent man says that it is the Absolute Mind (i.e. God) that writes, and not the mind of a man as the human mind is dictated by the former. Thus mediately God is the primary cause of our actions though immediately we are held responsible for them. We shall suffer only to the extent of our responsibility, and God will release us from Hell ultimately as He is the ultimate cause of actions. The Quran says : And know that Allah intervenes between man and his heart—8:24Q. Now with regard to the second point, namely Allah's using His pleasure according to His laws, it is seen that Allah in giving limited freedom of will to man from His Absolute Freedom of will dictated His laws to use that will according to the Absolute Will. *The Absolute will of God is not capricious and arbitrary.* So the limited will of man should not be capricious and arbitrary. The former follows the natural laws created by Him, the latter also should follow His laws first and then the laws created by His messengers. Those who follow the divine laws must enjoy, and those who transgress them must suffer. It is a divine law that man should keep away from the fire. If he obeys that, he will enjoy the bright sun-shine, if he breaks the law by falling into it, he will be destroyed. Similarly God instructed us to be away from the fire of Hell by following His Laws. If we obey that, we shall be in bliss ; if not, we shall suffer Hell-fire. This is the natural law both in the material and spiritual world. As for those who follow the laws, Allah leads them to guidance just as Allah grows crops for those who cultivate and sow. As for those who do not follow the laws, Allah misguides them just as Allah does not grow crops for those who do not cultivate and sow. Allah is not at all arbitrary. The Quran supports the above theory. It distinctly says : As for those who do not believe in Allah's verses (laws), Allah will not guide them and they shall have a painful chastisement—Q. It is not attributable to Allah that

He should lead a people astray after He has guided them, till He makes clear to them what they should guard against— 9:115Q. This verse shows the necessity of divine laws and Prophets in order to justify punishment. The Quran again says: He does not misguide by it except the transgressors— 2:26Q. Allah causes the unjust to go astray —14:27Q. It appears therefore that the virtuous and the innocent are not led astray, but those that transgress His laws are made so. This is just like this saying: Allah does not give light to one who himself closes all the doors and windows of a room upon himself, but gives light to one who opens up the doors and windows. That is Allah's guidance and misguidance. In other words, the natural laws of God must operate and give rewards and punishment. There is no changing of such law. It is called Allah's guidance and misguidance. Look at a tiny seed. If it is placed under certain laws, it will grow into a big tree and yield fruits. That is its goal. If it is not placed under sun, water and earth, it will be destroyed. That is the transgression of its laws and the consequent punishment. Man also has got a certain amount of freedom to place himself under certain laws and grow into a useful citizen. In the spiritual world also, man is free to follow the divine laws. If these laws are obeyed, man will reach his goal, be it paradise or companionship with God; but if not, he will destroy himself and will be going far away from his goal which he will reach after suffering a great deal for his falling back. Hear what the Quran says: So whoso follows the right way, it is for his own soul; whoso errs, he errs against his own soul— 39:41Q. *Hence Allah's guidance and misguidance mean the workings of natural laws.* These laws are uniform and not at all capricious. Had they been capricious, no scientific invention would have been possible. The Quran says: There is no changing in Allah's creation (laws) – 30:30Q. Hence taqdir means natural laws or ordinances, and as such it is not inconsistent with freedom of will. On the contrary, it helps it. It is a Taqdir that out of the union of male and female an issue will be born under certain circumstances and that seed of one kind cannot produce another kind. He who follows the above laws can create a child. God's direct interference is not at all necessary. The natural law must operate. "That an animal can move" has been pre-written. Hence the

movements of men have been pre-written. This machine of the universe with its beings and things is going on thus according to certain immutable laws or Taqdir. These natural laws with consequent actions of individuals that will be done according to their choice in future were pre-written, and this is called "fate."

Allah's Knowledge. Allah is not bound by space and time. He knows the secrets of everything and its open, its past and future, every man's choice to guide himself or to misguide himself, his life and his death, his fortunes and his misfortunes, his abode in Hell or in Paradise. So it may be said that the actions of everyman and his consequent fate were pre-written in a book. It is not at all impossible as it is within the all-comprehensive knowledge of Allah long before the creation of man and his deeds. This pre-knowledge is called "the Book of Destiny." It is not true that actions follow according to the fate but man shapes his own destiny within his given power. In this sense it is said that what is lotted cannot be blotted. This is a mere foreknowledge of God and not God's doings. It does not mean that Allah actually chooses a wrong course for one man and right course for another, hell for one and heaven for another regardless of actions. Mere knowledge of a thing does not interfere with the choice of an agent.

Allah's power. It is true that Allah has got absolute power, and no power of anything can overthrow it. Allah remind men of His powers occasionally through phenomena of nature, namely earth-quakes, sinking down of lands, floods and thousand other *vismajors*. Man's power is very very limited and consequently his will is also very very limited. Allah has therefore power to guide and misguide by turning the wheel of human will, but that is regulated generally by His own laws. Sometimes in extreme cases of oppression, these laws are broken as in case of Abraham who was sitting safe in the fire.

ALLAH'S KNOWLEDGE: Quran—He knows the treasures of the unseen—6:59; conception, birth and duration of life written in a book—35:11; Allah encompasses all things in His knowledge—35:12; He knows your open and secret—6:3.

ALLAH'S POWER: Quranic references—6:17; all good and evil controlled by Allah—10:107; His is command and creation—7:54. Allah guides according to actions—4:111; Creator of everything—2:29; Sustainer of everything—11:6.

(d) **Belief in Taqdir**. What does it mean ? Belief is emphasised in a thing which is not within conception of man. When belief in pre-destination has been enjoined, it must be understood that without belief, arguments will not be sufficient and highly satisfactory to convince a man of this question. Therefore we must believe in Taqdir. It implies a belief that man is neither possessed of absolute power, absolute knowledge and absolute will, but his powder, knowledge and will are controlled by the hand of God according to certain laws and not arbitrarily. It is a belief that man has got no control over many things like birth, death, talents and gifts, but he has got a very limited control over his doings—either to follow the right course so as to bring reward or to follow the wrong course so as to bring punishment. It is a belief that everything is subject to Taqdir i.e. divine laws, popularly called natural laws of the universe. It is a belief that we must go on working and thereby shape our own destinies.

BELIEF IN TAQDIR : necessary—1:86 ; note 44 ; vow cannot alter Pre-measurement—24:21 ; Prophet feared lack of faith of his followers in pre-measurement—26:868w ; nothing repels a pre-decree except supplication—88:11.

NATURAL LAWS ARE TAQDIRS : Quran—alteration of night and day, fall of rain, changing of winds—2:164 ; 3:189 ; various kinds of fruits out of fall of rain—6:100, 42 ; sun bright and moon light—10:5 ; spread mountains and rivers, fruits are of two kinds—13:4 ; night and day two signs—17:12 ; all orbs travel in horizon—21:33 ; every beast has been created from water—24:45 ; night a covering and sleep a rest—25:47 ; difference in tongues and colour among men—30:28 ; Allah created pairs of all things—51:48 ; 36:36 ; sun runs to an appointed course, that is the Taqdir (ordinance) of the Mighty, Knowing ; moon has got stages (orbits) -36:39 ; everything runs to a fixed term—39:5 ; He creates you in the wombs of your mothers a creation after creation, a triple darkness—39:6 ; Allah revealed in every heaven itsa ffair—41:11 ; We made Taqdir of death among you and We are not to be overcome, in order that We may bring in your place the likes of you and make you grow into what you know not—56:60 ; a seed contains potentialities of mighty development if placed under laws—56:68 ; seven heavens and seven earths—65:12.

1. **Ibn Omar** reported that the Messenger of Allah said : Everything is according to a measure, even weakness and intelligence. —*Muslim*

عن ابن عمر قال قال رسول الله صلعم كل شيء بقدر حتى العجز و الكيس * (مسلم)

2. **Abdullah-b-Amr** reported that the Ms. of Allah said : Allah had written down the measures of creations 50,000 years before He created the heavens and earths. He said that His Throne was (then) upon water.

—*Muslim.*

عن عبد الله بن عمرو قال قال رسول الله صلعم كتب الله مقادير الخلائق قبل ان يخلق السموات و الارض بخمسين الف سنة قال و كان عرشه على الماء - (مسلم)

3. **Abu Hurairah** reported that the Apostle of Allah said : Adam and Moses quarrelled before their Lord.[1543] Adam got the better of Moses. Moses said : You are Adam whom Allah created with His hand, and He breathed unto you from His inspiration and made His angels prostrate before you and lodged you in His Paradise. Then you sent down men to the earth for your fault. Adam said : You are Moses, Allah selected you with His message and His word, and He gave you the tablets wherein there was clear exposition of everything and He took you quite close for secret talks. What period have you found that Allah wrote the Torah before I was created ? Moses said :

عن ابي هريرة قال قال رسول الله صلعم احتج ادم و موسى عند ربهما فحج ادم موسى قال موسى انت ادم الذي خلق الله بيده و نفخ فيك من روحه و اسجد لك ملئكته و اسكنك في جنته ثم اهبطت الناس بخطيئتك الى الارض قال ادم انت موسى الذي اصطفاك الله برسالته و بكلامه و اعطاك الالواح فيها تبيان كل شيء و قربك نجيا فبكم وجدت الله كتب التورية قبل

1543. This took place in the spiritual world according to the Holy Prophet and he came to know it by revelation.

40 years. Adam said: Have you found therein: And Adam disobeyed his Lord and then went astray? Yes said he. He said: Will you blame me for an action which I did, which Allah had written down against me that I would do it, 40 years before He created me? The Apostle of Allah said: Adam then got upper hand over Moses. —*Muslim.*

4. Ibn Mas'ud reported that the Ms. of Allah informed us (and he was truthful, trustworthy): The creation of one of you is gathered in semen in the uterus of his mother for forty days, then it becomes clot of blood in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel to him with four words and then he writes down his actions, his term, his provision and whether unfortunate or fortunate. Afterwards soul is breathed unto him. By One besides whom there is none to be worshipped, verily anyone among you would perform the actions of the inmates of Paradise till (when) it would remain between him and it (Paradise) but only a cubit, the ordinance would come to prevail over him. Then he would perform the actions of the inmates of the fire till he would enter it. And verily there would be someone of you who would do the

ان اخلق قال موسى باربعين عاما قال
ادم فهل وجدت فيها وعصى ادم ربه
فغوى قال نعم قال افتلومني على ان
عملت عملا كتبه الله علي ان اعمله قبل
ان يخلقني باربعين سنة قال رسول
الله صلعم فحج ادم موسى * (مسلم)

عن ابن مسعود قال حدثنا رسول
الله صلعم وهو الصادق المصدوق ان خلق
احدكم يجمع في بطن امه اربعين
يوما نطفة ثم يكون علقة مثل ذالك
ثم يكون مضغة مثل ذالك ثم
يبعث الله اليه ملكا باربع كلمات
فيكتب عمله واجله ورزقه وشقي
او سعيد ثم ينفخ فيه الروح فو الذي
لا اله غيره ان احدكم ليعمل بعمل اهل
الجنة حتى ما يكون بينه وبينها الا
ذراع فيسبق عليه الكتاب فيعمل
بعمل اهل النار فيدخلها وان احدكم

actions of the inmates of the fire till (when) there would remain not but a cubit between him and it (Hell), the ordinance would come to prevail over him. Then he would perform the duties of the inmates of Paradise and enter it.
—*Agreed.*

ليعمل بعمل اهل النار حتى ما يكون
بينه و بينها الا ذراع فيسبق عليه الكتاب
فيعمل بعمل اهل الجنة فيدخلها *
(متفق عليه)

5. Sahl-b-Sa'ad reported that the Ms. of Allah said : Verily a servant would do the actions of the inmates of the fire while he would be one of the inmates of Paradise, and he would do the actions of the inmates of Paradise while he would be one of the inmates of the fire. Verily actions will be judged by the ultimate results. 1514 —*Agreed.*

عن سهل بن سعد قال قال رسول الله
صلعم ان العبد ليعمل عمل اهل النار و
انه من اهل الجنة ويعمل عمل اهل
الجنة و انه من اهل النار و انما
الاعمال بالخواتيم * (متفق عليه)

6. Abu Hurairah reported that the Apostle of Allah said : Verily Allah pre-ordained for the son of Adam his share of fornication. That will overtake him without doubt. Fornication of eye is (bad) look, fornication of tongue is argument, and mind entertains hopes and passions, and anxiety makes it true or false. *Agreed upon it. And in a narration of Muslim,* he said : There has been ordained for the son of Adam his share of fornication.

عن ابي هريرة قال قال رسول الله
صلعم ان الله كتب على ابن ادم حظه
من الزنا ادرك ذلك لا محالة فزنا
العين النظر و زنا اللسان المنطق و النفس
تمنى و تشتهي و الفرج يصدق ذلك
و يكذبه متفق عليه و في رواية
لمسلم قال كتب على ابن ادم نصيبه

1514. Here Khawatim is plural of Khatimah meaning either death or end. A man will go to Paradise or Hell according as he keeps his belief at the time of his death. This, however, is dependent upon previous good or bad actions in life time, Actions also are judged by the ultimate results of things. Therefore any action undertaken by any man must be finished,

That will come to pass beyond doubt. (As for) the two eyes, their fornication is (bad) look; and as for the two ears, their fornication is seeking to hear; and as for the tongue, its fornication is talk; and as for the hand, its fornication is catching; and as for the leg, its fornication is foot-step, and the heart entertains passion and hope, and anxiety makes that true or false.

من الزنا مدرك ذلك لا محالة العينان زناهما النظر والأذنان زناهما الاستماع واللسان زناه الكلام واليد زناها البطش والرجل زناها الخطى والقلب يهوى ويتمنى ويصدق ذلك الفرج ويكذبه *

7. Imran-b-Hussain reported that two men of Muzainah tribe asked: O Apostle of Allah! inform about what the people do to-day 1543 and labour therein. Is it a thing which has been pre-ordained over them and which has gone among them from measurement that has been pre-ordained, or about what will occur in future out of what their Prophets gave them and so proof has been established among them? He said: No, rather a thing which has been pre-decreed for them and which has passed among them; and the corroboration of that is in the Book of Allah, the Glorious and Almighty: And by the soul and by Him who made it perfect. Then He intimated to it by inspiration its deviating from truth and its piety. 1443 —*Muslim*.

عن عمران بن حصين أن رجلين من مزينة قالا يا رسول الله أرأيت ما يعمل الناس اليوم ويكدحون فيه أشيء قضي عليهم ومضى فيهم من قدر سبق أو فيما يستقبلون به مما أتاهم به نبيهم وثبتت الحجة عليهم فقال لا بل شيء قضي عليهم ومضى فيهم وتصديق ذلك في كتاب الله عز وجل ونفس وما سواها فألهمها فجورها وتقواها * (مسلم)

1543. To-day means this world.

1443. These are verses 91:7-8 of the Holy Quran. The remaining verses are :—He will indeed be successful who purifies it and he will indeed fail who corrupts it. The divine thing called "soul" is lodged in in a man and there is predecreed on it its freedom, either to tread the right path or the wrong one. In the former case, it will get salvation and in the latter case destruction. This is the ordinance here meant.

8. **Abu Hurairah** reported: I asked: O Ms. of Allah! verily I am a youthful man, and I fear hardship over myself. I don't find anything with which I can take wives. He was as it were seeking his permision for castration. He remained silent from me. Afterwards I asked like that and he remained silent from me. Afterwards, I asked like that and he remained silent from me. Then I asked like that. Then the Apostle of Allah said: O Abu Hurairah! pen has become dry about what you will meet. So either undergo castration over that or give up. 1547 —*Bukhari.*

عن ابي هريرة قال قلت يا رسول الله اني رجل شاب وانا اخاف على نفسي العنت ولا اجد ما اتزوج به النساء فكانه يستاذنه في الاختصاء فسكت عني ثم قلت مثل ذلك فسكت عني ثم قلت مثل ذلك فسكت عني ثم قلت مثل ذلك فقال النبي صلعم يا ابا هريرة جف القلم بما انت لاق فاختص على ذلك او ذر * (البخاري)

9. **Abdullah-b-Amr** reported that the Apostle of Allah said: Verily the hearts of the children of Adam, the whole of them, are between two fingers of the Merciful like a single heart which He changes as He pleases. Afterwards the Ms. of Allah said: O Allah! O Changer of hearts! turn our hearts to Thy obedience.

—*Muslim.*

عن عبد الله بن عمرو قال قال رسول الله صلعم ان قلوب بني آدم كلها بين اصبعين من اصابع الرحمن كقلب واحد يصرفه كيف يشاء ثم قال رسول الله صلعم اللهم مصرف القلوب صرف قلوبنا على طاعتك * (مسلم)

10. **Abu Musa** reported that the Apostle of Allah stood among us with five sermons. He said:

عن ابي موسى قال قام فينا رسول الله صلعم بخمس كلمات فقال ان الله

1547. "Pen has become dry" means what has been decreed must come to pass. It is therefore all one whether one undergoes castration and thus kills passion or marries and gives up castration. One thing is very clear from this that sexual passion is a natural instinct for procreation of children. These instincts cannot at all be checked except by marriage,

Verily Allah does not sleep, nor it is becoming of Him to sleep; He makes provision short and raises it up; the actions of night are raised up to Him before the actions of the day, and the actions of the day before the actions of the night, and light is His screen. Had He disclosed it, the brilliances of His face would have burnt everything of His creation as far ar His sight would have gone. —*Muslim.*

لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ حِجَابُهُ النُّورُ لَوْ كَشَفَهُ لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ (مسلم)

11. **Abu Hurairah** reported that the Ms. of Allah said: The hand of Allah is full. No expense can reduce it. (He is) a great Bestower both day and night. Have you considered what He spent since He created the heaven and earth? Verily what was in His hand has never diminished, and His Throne was upon water, and in His hand there is the Balance which He lowers and raises up. *Agreed upon it. And in a narration of Muslim*: The righthand of Allah is full.

عَنْ أَبِي هُرَيْرَةَ (رض) قَالَ قَالَ رَسُولُ اللهِ صلعم يَدُ اللهِ مَلْأَى لَا تَغِيضُهَا نَفَقَةٌ سَحَّاءُ اللَّيْلَ وَالنَّهَارَ أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغِضْ مَا فِي يَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ (متفق عليه) وَفِي رِوَايَةٍ لِمُسْلِمٍ يَمِينُ اللهِ مَلْأَى *

12. **Same** reported that the Ms. of Allah was asked about the children of the polytheists. He said: Allah knows best what they were doing. 1548 —*Agreed.*

عَنْهُ قَالَ سُئِلَ رَسُولُ اللهِ صلعم عَنْ ذَرَارِيِّ الْمُشْرِكِينَ قَالَ اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ * (متفق عليه)

1548. Allah knows best whether the children of the polytheists would go to Paradise or Hell. For full explanation, see note 117,

13. Oba'dah-b-Swa'met reported that the Apostle of Allah said: Verily the first thing which Allah created was pen. He addressed it: Write. It replied: What shall I write? He said: Write the decree. So it wrote what was created and what will be created up to eternity. —*Tirmizi (Rare)*

عن عبادة بن الصامت قال قال رسول الله صلعم ان اول ما خلق الله القلم فقال له اكتب قال ما اكتب قال اكتب القدر فكتب ما كان وما هو كائن الى الابد * الترمذي (غريب)

14. Muslim-b-Yasar reported that Omar-b-al-Khattab was asked about this verse: And when your Lord created from the children of Adam, from their backs, their descendants the verse.[1549] Omar said: I heard that the Ms. of Allah was asked about it. He replied: Verily Allah created Adam and then rubbed his back with His right hand and took out a progeny from him. He said: I created these for Paradise and with actions of the inmates of Paradise which they will do. Afterwards He rubbed his back with His hand and took out a progeny from him. He said: I created these for the fire and with actions of the inmates of the fire which they will do. A man asked: O Ms. of Allah! for what actions? The Ms. of Allah said: Verily when Allah creates a servant for Paradise, He keeps him engaged in the actions of the inmates of

عن مسلم بن يسار قال عمر (رض) بن الخطاب عن هذه الاية و اذ اخذ ربك من بني ادم من ظهورهم ذريتهم الاية قال عمر سمعت رسول الله صلعم يسال عنها فقال ان الله خلق ادم ثم مسح ظهره بيمينه فاستخرج منه ذرية فقال خلقت هؤلاء للجنة و بعمل اهل الجنة يعملون ثم مسح ظهره بيده فاستخرج منه ذرية فقال خلقت هؤلاء للنار و بعمل اهل النار يعملون فقال رجل ففيم العمل يا رسول الله فقال رسول الله صلعم ان الله اذا خلق العبد للجنة استعمله بعمل اهل

1549. The rest of the verse is: and made them depose against their souls: Am I not your Lord! They all replied: Yes. We bear witness, lest you should say on the Day of Resurrection: Surely we were heedless of this—7:172Q.

Paradise till he dies upon an action out of the actions of the inmates of Paradise and then He will admit him therewith in Paradise; and when He creates a servant for the fire, He keeps him engaged in the actions of the inmates of the fire till he dies upon an action out of the actions of the inmates of the fire and then He will admit him therewith in the fire.

—*Malek, Tirmizi, Abu Daud.*

الجنة حتى يموت على عمل من أعمال أهل الجنة فيدخله به الجنة وإذا خلق العبد للنار استعمله بعمل أهل النار حتى يموت على عمل من أعمال أهل النار فيدخله به النار * (مالك والترمذي وابوداود)

15. **Abdullah-b-Amr** reported that the Ms. of Allah came out with two books in his hand and said: Do you know what these two books are? 'No' we said, 'O Ms. of Allah except that you are to inform us. He replied to one who was by his right hand: This is a book from the Lord of the worlds. Therein are the names of the inmates of Paradise and the names of their fathers and their relatives. Then it was counted up to their last and so there will be never any increase among them and no decrease among them. Then he said to one who was by his left: This is a book from the Lord of the worlds wherein are the names of the inmates of the fire and the names of their forefathers and their relatives. Then it was counted up to their last and so there will never be increase among them and no decrease among them. His companions said: O Ms.

عن عبد الله بن عمرو قال خرج رسول الله صلعم وفي يديه كتابان فقال أتدرون ما هذان الكتابان قلنا لا يا رسول الله إلا أن تخبرنا فقال للذي في يده اليمنى هذا كتاب من رب العلمين فيه أسماء أهل الجنة وأسماء آبائهم وقبائلهم ثم أجمل على آخرهم فلا يزاد فيهم ولا ينقص منهم أبدا ثم قال للذي في شماله هذا كتاب من رب العلمين فيه أسماء أهل النار وأسماء آبائهم وقبائلهم ثم أجمل على آخرهم فلا يزاد فيهم ولا ينقص منهم أبدا فقال أصحابه ففيم

of Allah! for what action if it is an affair which has finished? He said: Help and be near one another, because the inmate of Paradise will be sealed with an action of the inmates of Paradise whatever actions he might have done, and verily the inmate of the fire will be sealed with an action of the inmates of the fire whatever actions he might have done. Afterwards the Ms. of Allah hinted at his two hands and so he threw them (book) and then said: Your Lord has become free from the servants—a party in Paradise and a party in Hell. —*Tirmizi.*

العمل يا رسول الله ان كان امر قد فرغ منه فقال سددوا وقاربوا فان صاحب الجنة يختم له بعمل اهل الجنة وان عمل اي عمل وان صاحب النار يختم له بعمل اهل النار وان عمل اي عمل ثم قال رسول الله صلعم بيديه فنبذهما ثم قال فرغ ربكم من العباد فريق في الجنة وفريق في السعير * (الترمذي)

16. **Abu Khezamah** reported from his father who said: I asked: O Ms. of Allah! inform me about charms which we practise, and about medicine with which we medically treat, and about amulet which we guard over. Do all these nullify anything of the decrees of Allah? He said: It is of the decree of Allah.[1550]
—*Ahmad, Tirmizi, Ibn Majah.*

عن ابي خزامة عن ابيه قال قلت يا رسول الله ارأيت رقى نسترقيها ودواء نتداوى به وتقاة نتقيها هل ترد من قدر الله شيئا قال هي من قدر الله *
(احمد والترمذي وابن ماجة)

17. **Abu Hurairah** reported: The Ms. of Allah came out to us while we were quarrelling about pre-decree. He became angry till his face turned red, as if the seeds of pomegranates were spread on

عن ابي هريرة قال خرج علينا رسول الله صلعم ونحن نتنازع في القدر فغضب حتى احمر وجهه حتى كانما فقئ في

1550. Allah has created men, diseases and cures, and He premeasured all things before man's creation. Therefore if it has been decreed that a man must die at a point of time, no amount of medicine would keep him alive, but medicines have been recommended in case of diseases. See notes 619, and 714.

his two cheeks. He asked : Have you been ordered with this or have I have sent to you with this? Verily those who were before you were ruined when they contended about this affair. I took oath over you, I took oath over you that you would not quarrel with one another about it. [1551]

—*Tirmizi.*

وَجَنَتَيْهِ حَبُّ الرُّمَّانِ فَقَالَ أَبِهٰذَا أُمِرْتُمْ أَمْ بِهٰذَا أُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ حِيْنَ تَنَازَعُوا فِي هٰذَا الْأَمْرِ عَزَمْتُ عَلَيْكُمْ عَزَمْتُ عَلَيْكُمْ أَنْ لَا تَتَنَازَعُوا فِيْهِ * (اَلتِّرْمِذِيُّ)

18. **Abu Musa** reported : I heard the Ms. of Allah say : Verily Allah created Adam from a handful (of earth) which He took from all earths. So the children of Adam came into existence according to the condition of earth. Among them are the red and the white and the black ; and in that there were soft, hard, impure and pure (earths).

—*Abu Daud, Ahmad, Tirmizi.*

عَنْ أَبِي مُوسٰى قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ إِنَّ اللّٰهَ خَلَقَ آدَمَ مِنْ قُبْضَةٍ قَبَضَهَا مِنْ جَمِيعِ الْأَرْضِ فَجَاءَ بَنُو آدَمَ عَلٰى قَدْرِ الْأَرْضِ مِنْهُمُ الْأَحْمَرُ وَالْأَبْيَضُ وَالْأَسْوَدُ وَبَيْنَ ذٰلِكَ وَالسَّهْلُ وَالْحَزْنُ وَالْخَبِيثُ وَالطَّيِّبُ * (أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُو دَاوُدَ)

19. **Abdullah-b-Amr** reported : I heard the Ms. of Allah say : Verily Allah created His creations in darkness, and then cast His light upon them. So whoso got anything from that light found guidance, and whoso missed it became misguided. For this reason I say : Pen has become dried up over the knowledge of Allah. [1552]

—*Ahmad, Tirmizi*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو قَالَ سَمِعْتُ رَسُولَ اللّٰهِ صلعم يَقُولُ إِنَّ اللّٰهَ خَلَقَ خَلْقَهُ فِي ظُلْمَةٍ فَأَلْقٰى عَلَيْهِمْ مِنْ نُورِهِ فَمَنْ أَصَابَهُ مِنْ ذٰلِكَ النُّورِ اهْتَدٰى وَمَنْ أَخْطَأَهُ ضَلَّ فَلِذٰلِكَ أَقُولُ جَفَّ الْقَلَمُ عَلٰى عِلْمِ اللّٰهِ (أَحْمَدُ وَالتِّرْمِذِيُّ)

1551. Ibn Majah narrated a similar hadis from Amr-b-Shuaib. The Holy Prophet prohibited discussion on Taqdir as it is not ordinarily intelligible, nor any discussion will lead to any profit It will be nothing but courting destruction.

1552. In other words, there is no change in the decree of Allah. It must come to pass.

20. **Anas** reported that the Apostle of Allah used often to say: O Changer of hearts! make my heart firm upon Thy religion. I said: O Prophet of Allah! I believed in you and in what you have come with. Do you still fear for us? 'Yes' said he, 'verily the hearts are between two fingers out of the fingers of Allah. He changes them as He likes.'

—*Tirmizi, Ibn Majah*

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللهِ صلعم يُكْثِرُ اَنْ يَقُوْلَ يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ فَقُلْتُ يَا نَبِيَّ اللهِ اٰمَنَّا بِكَ وَبِمَا جِئْتَ بِهٖ فَهَلْ تَخَافُ عَلَيْنَا قَالَ نَعَمْ اِنَّ الْقُلُوْبَ بَيْنَ اِصْبَعَيْنِ مِنْ اَصَابِعِ اللهِ يُقَلِّبُهَا كَيْفَ يَشَاءُ *

(اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

21. **Abdullah-b-Omar** reported that the Ms. of Allah said: When anyone of you dies, his place is presented before him at morn and at night. If he is one of the inmates of Paradise, he is of the inmates of Paradise, and if he is one of the inmates of the fire, he is of the inmates of the fire. He will be said: This is your place till Allah will raise you up to it on the Resurrection Day.

—*Agreed.*

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِنَّ اَحَدَكُمْ اِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ اِنْ كَانَ مِنْ اَهْلِ الْجَنَّةِ فَمِنْ اَهْلِ الْجَنَّةِ وَاِنْ كَانَ مِنْ اَهْلِ النَّارِ فَمِنْ اَهْلِ النَّارِ فَيُقَالُ هٰذَا مَقْعَدُكَ حَتّٰى يَبْعَثَكَ اللهُ اِلَيْهِ يَوْمَ الْقِيٰمَةِ *

(مُتَّفَقٌ عَلَيْهِ)

22. **Ibn Abbas** reported that the Ms. of Allah said: There are two factions among my followers who have got no share in Islam—the Murjiyas and the Qadriyahs.[1553]

—*Tirmizi (Rare)*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم صِنْفَانِ مِنْ اُمَّتِيْ لَيْسَ لَهُمَا فِي الْاِسْلَامِ نَصِيْبٌ الْمُرْجِئَةُ وَالْقَدَرِيَّةُ *

(اَلتِّرْمِذِيُّ غَرِيْبٌ)

1553. The Marjiyas are those who are disinclined to do any action on the belief that what has been lotted cannot be blotted. The Qadriyahs are those who altogether abolish belief in predecree and base their rewards in actions done. These are two opposite extreme views and hence these sects have been declared illegal by Islam, for Islam accepted doctrive of faith in predecree as well as in freedom of will in a limited sense.

23. **Ibn Omar** reported: I heard the Apostle of Allah say: There shall come to pass sinking down of earth and metamorphosition among my followers, and that will be among those who will disbelieve in pre-decree.

—*Abu Daud.*

عَنْ اِبْنِ عُمَرَ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ يَكُوْنُ فِيْ اُمَّتِيْ خَسْفٌ وَ مَسْخٌ وَ ذٰلِكَ فِى الْمُكَذِّبِيْنَ بِالْقَدْرِ *

(اَبُوْدَاوُدَ)

24. **Same** reported that the Apostle of Allah said: The Qadriyahs are the Magians of this people. If they fall ill, you shall not visit them; and if they die, you shall not be present (in funeral).[1554]

—*Ahmad, Abu Daud.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اَلْقَدْرِيَّةُ مَجُوْسُ هٰذِهِ الْاُمَّةِ اِنْ مَرِضُوْا فَلَا تَعُوْدُوْهُمْ وَاِنْ مَاتُوْا فَلَا تَشْهَدُوْهُمْ *

(اَحْمَدُ وَاَبُوْدَاوُدَ)

25. **Omar** reported that the Holy Prophet said: Don't be familiar with the Qadriyahs and don't entrust them with justice.

—*Abu Daud.*

عَنْ عُمَرَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَا تُجَالِسُوْا اَهْلَ الْقَدْرِ وَلَا تُفَاتِحُوْهُمْ *

(اَبُوْدَاوُدَ)

26. **Matar-b-Oka'mes** reported that the Ms. of Allah said: When Allah decrees for a servant that he should die in a land, he creates a necessity there to for him.

Ahmad, Tirmizi

عَنْ مَطَرِ بْنِ عُكَامِسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا قَضَى اللّٰهُ لِعَبْدٍ اَنْ يَمُوْتَ بِاَرْضٍ جَعَلَ لَهُ اِلَيْهَا حَاجَةً *

(اَحْمَدُ وَالتِّرْمِذِيُّ)

1554 The Qadriyas have been called Magians because they are like Magians in believing the agencies of good actions and bad actions. The Magians believe that good comes from God of good and evil from the God of evil. The Qadriyas believe also that good comes from God and evil from the devil.

27. **Ayesha** reported: I heard the Apostle of Allah say: Whoso talks anything about predecree, shall be questioned about it on the Resurrection Day and whoso holds no talk about it, will not be questioned. —*Ibn Majah*.

عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللّٰهِ
صلعم يَقُولُ مَنْ تَكَلَّمَ فِي شَيْءٍ مِنَ الْقَدَرِ
سُئِلَ عَنْهُ يَوْمَ الْقِيٰمَةِ وَمَنْ لَمْ يَتَكَلَّمْ فِيهِ
لَمْ يُسْأَلْ عَنْهُ * (ابْنُ مَاجَةَ)

28. **Ibn ad-Dailami** reported: I came to Obay-b-Ka'ab and told him that some doubt about predecree has fallen in my mind. So narrate a tradition, so that Allah may remove it from my mind. He said: Had Allah wished to punish the dwellers of His heavens and the dwellers of His earth, He could have punished them without being unjust to them, and had He wished to show mercy to them, His mercy would have been better for them than their actions. If you spend gold like Uhud mountain in the way of Allah, Allah will not accept it from you till you believe in predecree and know that whatever afflicts you is not due to your fault, and whatever fault you commit does not go to afflict you. If you had died upon (a condition) other than this, you would have entered the fire. Then he said: I came afterwards to Abdullah-b-Mas'ud who also narrated like that. Then I came to Hujaifah, son of Yaman, who also narrated the same. Then I

عَنِ ابْنِ الدَّيْلَمِيِّ قَالَ أَتَيْتُ أُبَيَّ
ابْنَ كَعْبٍ فَقُلْتُ لَهُ قَدْ وَقَعَ فِي نَفْسِي
شَيْءٌ مِنَ الْقَدَرِ فَحَدِّثْنِي لَعَلَّ اللّٰهَ أَنْ
يُذْهِبَهُ مِنْ قَلْبِي فَقَالَ لَوْ أَنَّ اللّٰهَ عَذَّبَ
أَهْلَ سَمٰوٰتِهِ وَأَهْلَ أَرْضِهِ عَذَّبَهُمْ وَهُوَ غَيْرُ
ظَالِمٍ لَهُمْ وَلَوْ رَحِمَهُمْ كَانَتْ رَحْمَتُهُ خَيْرًا لَهُمْ
مِنْ أَعْمَالِهِمْ فَلَوْ أَنْفَقْتَ مِثْلَ أُحُدٍ ذَهَبًا فِي
سَبِيلِ اللّٰهِ مَا قَبِلَهُ اللّٰهُ مِنْكَ حَتّٰى تُؤْمِنَ
بِالْقَدَرِ وَتَعْلَمَ أَنَّ مَا أَصَابَكَ لَمْ يَكُنْ
لِيُخْطِئَكَ وَأَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ
لِيُصِيبَكَ وَلَوْ مُتَّ عَلٰى غَيْرِ هٰذَا لَدَخَلْتَ
النَّارَ قَالَ ثُمَّ أَتَيْتُ عَبْدَ اللّٰهِ بْنِ مَسْعُودٍ
(رض) فَقَالَ مِثْلَ ذٰلِكَ ثُمَّ أَتَيْتُ حُذَيْفَةَ
بْنَ الْيَمَانِ فَقَالَ مِثْلَ ذٰلِكَ ثُمَّ أَتَيْتُ

came to Zaid-b-Sabet who informed me like that from the Prophet of Allah. [1555]
—*Ahmad, Abu Daud, Ibn Majah.*

زيد بن ثابت فحدثني عن النبي صلعم مثل ذلك * (احمد و ابوداود وابن ماجة)

29. Nafe' reported that a man came to Ibn Omar and said : Verily so and so conveys greetings to you. He said : It reached me that he had innovated. If he had made innovation, don't tender greetings from me to him, and verily I heard the Ms. of Allah say : There shall come to pass among my people or among this people sinking down of earth and metamorphosition and stone-throwing among the Qadriyas. [1556]
—*Tirmizi, Abu Daud, Ibn Majah,*

(Approved, Correct).

عن نافع ان رجلا اتى ابن عمر (رض) فقال ان فلانا يقرء عليك السلام فقال انه بلغني انه قد احدث فان كان قد احدث فلا تقرءه مني السلام فاني سمعت رسول الله صلعم يقول يكون في امتي او في هذه الامة خسف و مسخ او قذف في اهل القدر * (الترمذي و ابوداود و ابن ماجة (حسن صحيح)

30. Abu Hurairah reported that the Apostle of Allah said : When Allah created Adam, He rubbed his back and then every breath that He would create up to the Resurrection Day from his progeny fell down from his back. And He created before the eyes of every man among them a spark of light. Then He presented them to Adam. He asked : O Lord!

عن ابي هريرة قال قال رسول الله صلعم لما خلق الله ادم مسح ظهره فسقط من ظهره كل نسمة هو خالقها من ذريته الى يوم القيمة و جعل بين عيني كل انسان منهم وبيصا من نور ثم عرضهم على ادم فقال اي رب من

1555. This tradition has laid a great emphasis on the faith in pre-decree. We must believe that God is the door of everything inspite of our efforts. If he wishes, He may forgive us and if He wishes, He may punish us irrespective of our actions.

1556. This shows that it is not binding to return the greeting of an innovator. On the contrary, their boycott should be advocated.

who are these ? He said : Your descendants. Then he saw a man among them whose spark of light between his two eyes pleased him. He asked : O Lord ! who is he ? He said : David. He asked : O Lord ! how much hast Thou fixed as his age ? He said : 60 years. He said : O Lord ! give him an increase of 40 years from my age. The Ms. of Allah said that when the age of Adam finished except 40 years, the angel of death came to him **and Adam said : Is it not that 40 years remain out of my age ? He said : Have you not granted** it to your descendant David ? Then Adam quarrelled, and so his descendants quarrelled ; and Adam forgot and ate from the tree and so his desendants forgot, and he committed sin and so his descendants committed sin. —*Tirmizi.*

هؤلاء قال ذريتك فرأى رجلا منهم فاعجبه
وبيص ما بين عينيه قال اي رب من
هذا قال داود فقال اي رب كم جعلت
عمره قال ستين سنة قال رب زده من
عمري اربعين سنة قال رسول الله صلعم
فلما انقضى عمر آدم الا اربعين جاءه
ملك الموت فقال آدم اولم يبق من
عمري اربعون سنة قال اولم تعطها ابنك
داود فجحد آدم فجحدت ذريته ونسي
آدم فاكل من الشجرة فنسيت ذريته
وخطأ وخطأت ذريته * (الترمذي)

31. **Omme-Salamah** reported that she asked : O Ms. of Allah ! the pain of poisoned mutton which you ate[1557] has not ceased to afflict you every year. He said : Nothing affected me therefrom but it was already decreed upon me ; and Adam (was created) from his soil. —*Ibn Majah.*

عن ام سلمة قالت يا رسول الله صلعم
لا يزال يصيبك في كل عام وجع من
الشاة المسمومة التي اكلت قال ما
اصابني شيء منها الا وهو مكتوب علي
وآدم في طينته * (ابن ماجة)

1557 When the Prophet went to conquer Khaiber at 8 A. H., a Jewess gave food to the Prophet mixed with poison, but God saved him therefrom. The poison, however troubled the Prophet till his death. "Adam was created from his soil" means Adam's fate was written before he was created.

32. **Ibn Mus'ud** reported that the Ms. of Allah said : One who buries alive and one who orders for burying alive are in the fire.
—*Abu Daud.*

عن ابن مسعود قال قال رسول الله صلعم الوائدة والموءودة في النار * (ابو داود)

450w. Abu Musa reported that the Ms. of Allah said : The parable of heart is like a feather in a vast field which the wind turns from back to front. —*Ahmad.*

عن ابي موسى قال قال رسول الله صلعم مثل القلب كريشة بارض فلاة يقلبها الريح ظهرا لبطن * (احمد)

451w. Ayesha reported that the Apostle of Allah said : There are six persons whom I curse and whom Allah curses, and every prophet will be asked : One who adds to the Book of Allah, [1558] one who disbelieves the pre-decree of Allah, one who is powerful in oppression in order to honour one whom Allah has dishonoured and to dishonour one whom Allah has honoured, [1559] one who takes the unlawful things of Allah as lawful, and one from my followers who takes as lawful what Allah has forbidden, and one who gives up my ways.
—*Baihaqi.*

عن عائشة قالت قال رسول الله صلعم ستة لعنتهم ولعنهم الله وكل نبي يجاب الزائد في كتاب الله والمكذب بقدر الله والمتسلط بالجبروت ليعز من اذل الله ويذل من اعزه الله والمستحل لحرم الله والمستحل من عترتي ما حرم الله والتارك لسنتي * (البيهقي)

452w. **Abu Darda'a reported** that the Ms. of Allah said : Verily

عن ابى الدرداء قال قال رسول الله صلعم

1558. He who makes interpolations and exaggerations in the Quran will get curse from Allah.

1559. He who dishonours the pious and religious men will get punishment from Allah.

the Almighty and Glorious Allah finished five things for every man of His creation : his fixed term, his action, his resting place, his movement and his provision.[1560] —*Ahmad.*

إن الله عز وجل فرغ إلى كل عبد من خلقه من خمس من أجله وعمله ومضجعه وأثره ورزقه * (أحمد)

453w. **Ali** reported that Khadijah asked the Prophet about her two sons who died in the Days of Ignorance. Then the Apostle of Allah said : They are in the fire. When he saw disgust on her face, he said : Had you seen their places, you would have disliked them. She asked : O Ms. of Allah ! regarding my son begotten by you ? He said : In Paradise. Then the Ms. of Allah said : Verily the believers and their children shall be in Paradise, and verily the polytheists and their children shall be in the fire. Afterwards the Ms. of Allah read : Those who believe and who make their children follow them-Q.[1561] —*Ahmad.*

عن علي قال سألت خديجة النبي صلعم عن ولدين ماتا لها في الجاهلية فقال رسول الله صلعم هما في النار فلما رأى الكراهة في وجهها قال لو رأيت مكانهما لأبغضتهما قالت يا رسول الله فولدي منك قال في الجنة ثم قال رسول الله صلعم إن المؤمنين وأولادهم في الجنة وإن المشركين وأولادهم في النار ثم قرأ رسول الله صلعم والذين آمنوا واتبعتهم ذريتهم * (أحمد)

454w. **Abu Darda'a** reported that the Holy Prophet said : Allah created Adam when He created him. Then He stroke his right

عن أبي الدرداء عن النبي صلعم قال خلق الله آدم حين خلقه فضرب كتفه اليمنى فأخرج ذرية بيضاء كأنهم

1560. These five things have been pre-decreed-time for death, amount of actions, place of death, achievements and wealth.

1561. The two sons of Khadija that died in the Days of Ignorance were Hind and Hares begotten by her first husband Abu Halah. The children spoken of here are those that have attained maturity.

shoulder and took out a white race as if they were seeds, and He stroke his left shoulder and took out a black race as if they were coals. Then He said to those who were in his right side: Towards Paradise and I don't care. He said to those who were on his left shoulder: Towards the fire and I don't care.' —*Ahmad.*

الذر وضرب كتفه اليسرى فاخرج ذرية سوداء كانهم الحمم فقال للذي في يمينه الى الجنة ولا ابالي وقال الذين في كتفه اليسرى الى النار ولا ابالي * (احمد)

455w. Abu Nazrah reported about a man called Abu Abdullah from the companions of the Holy Prophet. His companions went to him to visit him in illness, and he was weeping. They asked him: What makes you weep? Has not the Apostle of Allah said to you: Make short your moustache and stay firm on it till you meet me?[1562] He said: Yes, but I heard the Ms. of Allah say—Verily the Almighty and Glorious Allah caught one hold with His right hand and another with another hand, and said: This is for this, and this is for this, and I don't care. I dont know in which of the two holds I am.[1563] —*Ahmad.*

عن ابي نضرة ان رجلا من اصحاب النبي صلعم يقال له ابو عبد الله دخل عليه اصحابه يعودونه وهو يبكي فقالوا له ما يبكيك الم يقل لك رسول الله صلعم خذ من شاربك ثم اقره حتى تلقاني قال بلى ولكن سمعت رسول الله صلعم يقول ان الله عز وجل قبض بيمينه قبضة واخرى باليد الاخرى وقال هذه لهذه وهذه لهذه ولا ابالي ولا ادري في اي القبضتين انا * (احمد)

456w: Ibn Abbas reported from the Holy Prophet who said: Allah took covenant from the back (desceandants) of Adam at

عن ابن عباس عن النبي صلعم قال اخذ الله الميثاق من ظهر ادم بنعمان يعني

1562. It appears from this that to shorten moustache is Sunnat Muakkadah and that he who follows Sunnat or ways of the Prophet will meet the Prophet either at the Fountain or in Paradise.

1563. Here hold means party. Allah took one party of men in His right hand and another in His left and said that those who were in His right hand would go to Paradise and those in His left hand would go to Hell. The narrator feared in which of the hands of Allah he fell as that would decide his fate.

Nu'man 1564 meaning Arafat. Then He created out of his loin every race created. Then He spread them in His presence like seeds and afterwards talked with them face to face. He asked : Am I not your Lord ? 'Yes' said they. We bear witness lest you should say on the Resurrection Day : We were heedless of this, or lest you should say : Verily our forefathers were polytheists before and we were descendants after them. **Wilt Thou then destroy us for what the vain doers did ?** (7:172Q). —*Ahmad.*

عرفة فأخرج من صلبه كل ذرية ذرأها فنثرهم بين يديه كالذر ثم كلمهم قبلا قال ألست بربكم قالوا بلى شهدنا أن تقولوا يوم القيامة إنا كنا عن هذا غافلين * أو تقولوا إنما أشرك آباؤنا من قبل وكنا ذرية من بعدهم أفتهلكنا بما فعل المبطلون * (أحمد)

457w. **Obai-b-Ka'ab** reported about the verse of the Almighty and Glorious Allah : When your Lord created fromthe children of Adam, from their backs, their descendants, He gathered them together and made them of different classes. Afterwards He gave them shape and power of expression. So they talked. After wards, He took covenant and promise from them and then they were made to bear witness over themselves—Am I not your Lord ? They all replied : Yes. He said : Verily I make the seven heavens and seven earths to bear witness over you, and I make your father Adam to be a witness over you lest you should say on the Resurrection Day : We did not know

عن أبي ابن كعب في قول الله عز وجل وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم قال جمعهم فجعلهم أزواجا ثم صورهم فاستنطقهم فتكلموا ثم أخذ عليهم العهد والميثاق وأشهدهم على أنفسهم ألست بربكم قالوا بلى قال فإني أشهد عليكم السموات السبع والأرضين السبع وأشهد عليكم أباكم آدم أن تقولوا يوم القيامة لم نعلم بهذا

4. Numan is a place near Arafat.

this. Know that there is no deity besides Myself, and no Lord besides Myself and associate not anything with Me. Verily I shall soon send you My messengers, reminding you of My covenant and promise, and I shall reveal to you My books. They all replied: We bear witness that Thou art our Lord and our Deity. There is no Lord for us besides Thee and no Deity for us besides Thee. So they corroborated that. And Adam (peace be on him) was raised up among them to look towards them. Then he saw the rich, the poor, the beautiful of appearances and others. He said: O Lord! would that Thou hast made Thy servants equal! He said: Verily I like that I should be given thanks. Then he saw the Prophets among them like lamps with light upon them. They were particularised with another covenant about divine message and prophethood, and that is His verse, the Blessed and the Almighty: And when We took from the Prophets their covenants-up to His saying—Jesus, son of Mary, who was among those souls. He sent him to Mary (peace be on her). It has also been narrated from Obai that he entered from the side of her mouth. —*Ahmad*

اعلموا انه لا اله غيري ولا رب غيري ولا
تشركوا بي شيئا اني سأرسل اليكم
رسلي يذكرونكم عهدي وميثاقي
وانزل عليكم كتبي قالوا شهدنا بانك
ربنا والهنا لا رب لنا غيرك ولا اله لنا
غيرك فاقروا بذلك ورفع عليهم آدم عليه
السلام ينظر اليهم فرأى الغني والفقير
وحسن الصورة ودون ذلك فقال رب لولا
سويت بين عبادك قال اني احببت
ان اشكر ورأى الانبياء فيهم مثل
السرج عليهم النور خصوا بميثاق آخر في
الرسالة والنبوة وهو قوله تبارك وتعالى
واذ اخذنا من النبيين ميثاقهم الى
قوله عيسى بن مريم كان في تلك الارواح
فارسله الى مريم عليها السلام فحدث عن
ابي انه دخل من فيها • (احمد)

458w. **Abu Darda'a** reported: While we were seated near the Apostle of Allah talking about what will come to pass, the Holy Prophet said: When you hear about a mountain that it has shifted itself from its place, believe it, but when you hear about a man that he has changed his nature, don't believe it as it will return to what it was created upon.
—*Ahmad.*

عن أبي الدرداء قال بينما نحن
عند رسول الله صلعم نتذاكر ما يكون إذ
قال رسول الله صلعم إذا سمعتم بجبل زال
عن مكانه فصدقوه وإذا سمعتم برجل تغير
عن خلقه فلا تصدقوا به فإنه يصير إلى ما
جبل عليه * (أحمد)

CHAPTER XXXIII

1565. Sins and Virtues.

(a) **What are Sins and Virtues?** There are two-fold duties of a man, duty towards God and duty towards His creations. These duties were clearly laid down in the Quran and Hadis. Observance of these duties is called virtue, and the negligence or breach thereof is called sin. virtue and sin result from lawful and unlawful things or good and bad things. Why is this distinction of acts as lawful or unlawful, good or bad, virtuous or sinful? Why are we to move within the fixed circles of duties and prohibitions? The reason is not far to seek. Man is endowed with soul which has not been given to anything else in this world. Man is the lord of creation by virtue of this soul. This soul will reach perfection if it is placed under certain laws, and it will degrade to the lowest abyss if it neglects these laws and does what has been prohibited. The stage of development of soul is called its Paradise and the stage of its degradation is called Hell. Take its lesson from the body. If the body is placed under certain rules of health and hygiene, it will develop to normal growth; and if not, it will decay leading ultimately to its destruction.

The observance of the laws of health and hygiene is incumbent for the preservation and growth of the body. Hence the observance of the rules of the Quran and Hadis is compulsory for preservation of the soul from the fire and for its continued progress. Take further lesson from a tiny seed. It has got potentialities of development and growth if placed under certain conditions called its laws. If not, it will be nipped in the bud. Therefore it is for our own good that we should follow the laws conducive to the health of our soul and avoid the laws that will degrade it. The former laws are called virtues and the latter sins. God requires no virtuous deeds of men as He is free from the needs of the world—29:6Q. It is for the perfection of our own souls that we require virtuous deeds. The Holy Quran says: No soul earns evils but against itself—6:165Q. Whoso strives hard strives only for his own soul—29:6Q. There are innumerable verses reminding us of this object of divine service. Hence Islam cuts at the root of the idea that particular gods or goddesses should be pleased with worship and sacrifiice of animals. The question of virtue and sin still remains to be further explained. Soul cannot be pleased with what is evil as its natural tendency is to strive towards good. The natural function of eye is to see and of ears to hear. Similarly the natural function of soul is strive towards the laws that are conducive to it. Hence what the normal soul is pleased with is called virtue, and what it rejects or doubts is called sin. A pure soul cannot be pleased with what is evil. Hence a pious man can discern what is virtue and what is sin. This cannot be done by an impious soul as it has been partly robbed of its natural function of discerning by the impious deeds. It is therefore seen sometimes that a man feels pleasure in the commission of sins. The Holy Prophet said in this connection when asked about virtue and sin: Virtue is what thy soul is pleased with, and sin is what kindles doubt in thyself and indecision in thy chest though people gave thee decision—3?:459w. In another place he said about sin: When anything smites you within yourself, avoid it—1:2w. Many men have got many minds just as they have got different faces, but the soul is the same in all men in the initial stage. Hence the laws of its preservation and development are the same in the Quran and Hadis.

(b) **Man is born sinless.** Islam adopts the doctrine that a child is born sinless and remains in this state till the age of discretion. Responsibility begins with the advent of discretion in a man. It therefore follows that he who is insane and mad or under the age of discretion is free from sin from whatever parentage he comes. In other words, no minor child and no mad man to whatever religion they may belong can be held sinful. The Holy Prophet therefore said: There is no child but is born upon nature (Islam). Then his parents make him a Jew, or a Christian, or a Magian 2 : 30. The Quran proclaims: Every child is born in the religion (of Islam) 30:30Q and as such is not sinful. A contrary view is held by some religions. It is said that man is born with a bundle of sins on his back. If this theory is accepted, it begins with an unreasonble proposition. What was the fault of man when creation did not at all begin? Who committed the first sin? It goes then to God Himself who was the First. This is therefore a preposterous proposition and teaches us to start with a defective conscience. Which is the more reasonble view ?—whether man is punished and rewarded in this world for his sins and virtues in a previous life before his birth or whether he is punished and rewarded in this world and in a future life for his sins and virtues committed in this world? Reason dictates in favour of the latter.

(c) **In every act, there is Sin and Virtue.** Sin and virtue are the results of a particular action done in a particular manner, or in a particular moment, or in a particular place. In other words, exercise of power by a man in one way or the other produces good and evil, and the same act may be virtue on one occasion and sin on another. Coition with wife is no sin, while it amounts to sin with a strange woman. Coition with wife in menstrual period is sin. Hence the same act of coition amounts to virtue and sin in different circumstances. Murder of a man in defence of self or religion is no sin, while his murder without just cause is a sin. Therefor God has given us everything. We are only to use our discretion in doing or abstaining from doing a thing. The principles of using this discretion have been laid down in the Quran and Hadis.

(d) **Punishment for sin and reward for virtue.** This question has already been partly explained. To add to it, it may be said that

the punishments for sins and rewards for virtues are the natural laws of the Almighty like the laws of birth and death, growth and deacy of the things of nature. All the Prophets and all the religious personalities emphasised this important fact without any difference of opinion. Hence it is an immutable law that there are rewards for good actions and punishments for bad actions. Islam says that these rewards and punishment will take place in full in the next world and that they may not come to this world. Out of the seed of paddy, only paddy will grow, and out of human life germs only man will be born. Similarly out of good actions, good rewards will follow and not punishment. The Quran therefore reminds us of this law of nature in the moral and spiritual kingdom. "And the recompense of evil is evil like it"—42:40Q. "Is the reward of goodness aught but goodness"—55:60Q ? Sin has got the property of destruction while virtue amelioration. If the destroying food is taken by the body, it will suffer. Similarly if the sins are committed, the soul will suffer ; and if the virtuous acts are done, it will develop. There is therefore reward or punishment of every action we do in this world. There's no escape from it unless mercy is shown by God.

(e) **Good removes evil.** In many places in the Quran and Hadis, it has been stated that sins are forgiven if particular acts of virtue are done in a praticular manner. The Quran says : If you shun the great things of which you have been forbidden, We will compensate for your evils and cause you to enter to an honourable place—4:31Q. And those who believe and do good deeds, We will surely do away the evil deeds from them—29:7Q. This rule of the effacement of the evils by virtuous deeds is strictly in accordance with the scientific law of the opposite. Heat is removed by cold and cold by heat. In like manner, good removes evils. Virtue is light and sin is darkness. Light cannot live in darkness. Similarly true virtue cannot live with sin. Constant virtuous practices keep the devil miles away. When a man begins to shun evil, inclination for evil gradually dies away, and out of the death of these inclinations in mind, there grows out the intention of doing virtuous deeds. At this stage, the virtuous take delight in doing good deeds and even keep away from some lawful things for fear of falling into sin. The sinners on the other hand take delight in their sins and think

them innocent. In this sense, occasional deeds of virtue have salutary effect upon moral and spiritual development, These are effective medicines for sins. The Quran says : If anyone of you does evil in ignorance, then repents after that and does a good act, He is then Forgiving, Merciful—6:54Q. Sin makes a spot in mind. If that spot is not allowed to take a deep root in the soil of mind, it is practically uprooted. This should be done immediately after the commission of the sinful act. This is the meaning of forgiveness by Allah. The Quran therefore declares : Repel evil with what is best —41:34Q.

(f) **Virtue increases but sin does not.** A virtuous act increases according to the motive and efforts of the virtuous man by ten to hundreds. It is therefore heard from the theologions that ثواب (reward) increases by seventy times, or by seven hundred times, or by seven thousand times. What does this number signify? Does it sound unreasonble? Ofcourse, religion does not stand upon mathematical calculation, still for human conception the numbers are stated to give a clear idea of the gradual increase of rewards. What do we find in nature? If a paddy seed is sown, it will grow hundreds of paddy seeds in proportion to labour. That is why the Quran says : The *parable* of those who spend their property in the way of Allah is as the parable of a grain growing seven ears with a hundred grains in every ear ; and Allah multiplies for whom He pleases—2:261Q. Whoso brings a good deed, he shall have ten like it—6:161Q. This is the least reward of a good deed. Regarding sin, the Quran says : Whoso brings an evil deed, he shall be recompensed only with the like of it. This is the maximum punishment of an evil act. This takes place by divine mercy. It has been emphasised in another verse : Whoso does an evil, it shall not be recompensed with aught but the like of it—40:40Q. In this connection, it should be borne in mind that whatever misfortunes or calamities befall on us, it is on account of what our hands have wrought. The Quran says : And whatever misfortune befalls on you, it is from yourself—4:79Q. It is, however, seen sometimes that a virtuous man is punished more than a sinner in this world. This is because the virtuous man is purged of his evils by the fire of

calamities of this world, while the sinner will be purified by the fire of Hell in the next world.

(g) **Is bad intention** (*waswasah*) **sin ?** The Holy Quran says: And if you disclose what is in yourselves or keep it concealed, Allah will take account of you thereabout. Then He will forgive whom He pleases and punish whom He pleases—2:284Q. This shows that there will be accounting of our deeds and even of intentions on the Resurrection Day. This has been explained by tradition No. 33:5 which runs thus: Verily Allah pardoned my followers for what their breasts prompt towards evils so long as they do not do it or utter. From these, it is learnt that there will be accounting of deeds and intentions but there will be no punishment for mere intentions untranslated into actions or gestures. This view has been made more clear in the following verse: Allah will not punish you for what is vain in your oaths, but He will punish you for what your breasts have earned—2:225Q. This verse speaks of intentional oaths. Unintentional oath is even forgiven, though it is uttered in words. Even action done through mistake brings no sin, while action with intention brings sin. The Quran says: There is no blame on you concerning that in which you made a mistake but (concerning) that which your hearts intended—35:5Q. Thus action with intention or intention with action brings sin, while action through mistake or ignorance, or intention without action brings no sin.

(h) **Waswasah and Ilham.** Waswasah are the evil thoughts that arise in mind, and Ilhām is opposed to waswasah meaning passing idea of good thoughts or inspiration. Evil thoughts are of two kinds voluntray and involuntary. Involuntary evil thoughts are again of two kinds-temporary (هاجس) and lasting (خاطر). These ideas suddenly arise in mind without intention. No sin is attached to these ideas. The Quran says: Those who keep aloof from the great sins and the indecencies except the passing ideas, surely your Lord is liberal in forgiving—53:32Q. Voluntary evil thought is that which arises is mind, lasts long and always vibrates the mind to commit sin. It is also pardoned so long as it is not expressed in overt action. If one can restrain oneself from this thought, he gets reward. There is another kind of voluntary evil thought which gives pleasure

and incites to do immoral act without fear of allah. This is sinful. (Mazhare Hoq).

(I) **Record of deeds.** Every action and voluntary intention of a man are recorded by two angels called *Keraman Katebin* (honourable scribes). The Quran says : And certainly there are keepers over you, honuorable scribes, they know what you do—82:10—12Q. And every thing small and great is written down—54:53Q. And he who does an atom's weight of good shall see it, and he who does an atom's weight of evil shall see it—99:7Q. This record of deeds will be handed over to the owners on the Resurrection Day. They will find to their surprise that nothing small or great was left unrecorded. The Quran says : And the book shall he placed, then you will see the guilty fearing from what is in it, and they will say : Ah ! woe to us ! what a book is this ! it does not omit anything small and great but numbers them all—18:46Q. A student of modern times may ask—how can this take place ? The answer to him is—how can a man preserve dancings, songs and sounds of a man in gramophone records ? If man can do it, is it impossible for his Creator to preserve the deeds of men even without records ? How can a wireless machine transmit its news ? Ether and air preserve words and transmit them from one station to another. Even without angles, Allah can preserve deeds in the machine of soul, because it takes impressions of deeds and intentions. Hear what the Quran says : Nay, rust has fallen on their hearts—83:14Q. The Holy Prophet said also that black spots and white spots fall on heart —38:100. As soon as a sin is committed, a black imprcssion falls on the pure soul. If it is not removed, it remains and thus hundreds of black impressions make the whole region of heart black. It is the duty of every man to remove these black impressions by washing them with the waters of tears and repentances.

(j) **Great and minor sins.** Any breach of the fundamental duties of which the performance is Farz (compulsory) and Wajeb (obligatory) is called a great sin. Any breach of other minor duties is called a minor sin. Breach of any duty which the Holy Prophet used to do constantly without any break is a great sin. Constant repetition of a minor sin makes it a major one. The greatest

crimes in the secular law are rebellion and murder. Similarly the greatest sin in the eye of God is disloyalty to God and murder without sufficient cause. The Quran says: Surely Allah does not forgive that anything should be associated with Him and He forgives what is besides that to whomsoever He pleases; and whoever associates anything with Allah, he devises indeed a great sin—4:48Q. The Quran explains this setting up of a partner with Allah as forging lies against Allah and to disbelieving in His communications as in the Quran and the previons revealed books—10:17Q. Imputations of falsehood consists also of setting up a son or wife with God or of disbelieving the hereafter—1:16. In case of disbelief in all these things and in the prophethoods of Muhammad, Jesus and others, all the good deeds of such a man will be brought to nought—18:103Q, just as the good actions of a rebel are brought to nought owing to his disloyalty to the Crown.

The following have been enumerated by the jurists to be the great sins :— (1) To set up a partner with Allah ; (2) to give up compulsory prayers ; (3) to give up payment of Zakat on the part of one on whom Zakat is due ; (4) to give up fasting of Ramadhan ; (5) to give up pilgrimage on the part of one on whom pilgrimage is due ; (6) not to obey parents, especially in their old age and poverty—7:23Q ; (7) to commit fornication ; (8) to kill a man unjustly ; (9) to drink wine—5:90Q. (10) to indulge in games of chance—5:90Q ; (11) , indecencies open and secret—7:33Q ; (12) rebellion withont just cause—7:33Q ; (13) misappropriating the property of an orphan unjustly—17:34Q ; (14) to play deceit in weight and measure—17:35Q (15) to take boast—17:37Q ; (16) to speak falsehood ; (17) to depose falsely and to take false oath ; 17. to commit theft and dacoity (18) to play or learn sorcery ; (19) to marry a relative within the prohibited degrees ; (20) to have friendship with the unbelievers to the detriment of Islam ; (21) to take property of another by oppression ; (22) to take and give interest and usury ; (23) to eat meat of dead animals and swine ; (24) to practise sooth saying ; (25) to slander the chastity of a male or a female ; (26) to break off the blood-tie ; (27) to break up promise ; (28) to flee away from holy war ; (29) to fight against fellow Muslims unjustly ; (30) to

create forgeries on Prophet's words ; (31) to speak ill of the Prophet ; (32) to speak ill of the Prophet's companions ; (33) to suppress facts ; (34) to take bribe ; (35) to create dissension between two men ; (36) to bear malice ; (37) to spend extravagantly or to be miserly ; (38) spying ; (39) to create disturbance in the land ; (40) to make innovation in religious affairs ; (41) to repeat commission of minor sins , (42) to be naked ; (43) to commit suicide ; (44) to remain impure where bath is Farz ; (45) to disbelieve Taqdir ; (56) to break treaty ; (47) to call men towards misguidance ; (48) all plays except three ; (49) to address a Muslim "Kafir" ; (50) to do injustice in a decision ; (51) to do injustice between wives ; (52) to cohabit with a mensturating woman ; (53) to cohabit with an animal.*

——(:)——

عن عبد الله بن مسعود قال قال رجل يا رسول الله اي الذنب اكبر عند الله قال ان تدعو لله ندا وهو خلقك قال ثم اي قال ان تقتل ولدك خشية ان يطعم معك قال ثم اي قال ان

1. **Abdullah-b-Mas'ud** reported that a man asked : O Ms. of Allah ! what sin is greatest near Allah ? He replied : Your calling up a partner for Allah while He created you. He asked : What is next ? He said : Your killing of your child for fear of his taking food with you. He asked : What is next ? He replied : Your committing adultery with the

*References of sins. Quran :—2:81, 225, 284 ; 4:31, 79 ; 6:124, 161, 115 ; 7:33, 160 ; 9:36 ; 10:17, 43 ; 10:103 ; 13:42 (soul) ; 16:61 ; 29:6 ; 30:41 (corruption) ; 33:5 ; 40:40 ; 42:30, 37 ; 42:40 ; 43:36, 76 ; 4 :15 (soul) ; 43:32. Hadis :— All sins forgiven except polytheism and intentional murder—25:47 ; 26:16, 27 ; polytheism and disobedience to parent—26:83 ; 29:49 ; no sin on minor, insane and sleeping man —27:147 ; no man is free from sin—29:403w, 33:99, 103 ; wine mother of sins—29:404w ; love of world root of sins—29:409w; sinners let off for a time—33:464w ; good acts expiation of sins—34:1, 436w, 135 ; 35:3 ; 62w, simile of washing sins—34:213 ; minor sins—38:105, sin—26:16, 27 ; sins and virtues increase—38:34, 63, 112, 138, 169.

wife of your neighbour. Then the Almighty Allah revealed by way of corroborating them : And those who do not call another god with Allah and do not kill one whom Allah has made unlawful except for just cause and those who do not commit adultery-the verse. 1566 —*Agreed*

تزني حليلة جارك فانزل الله تعالى تصديقها والذين لا يدعون مع الله الها آخر ولا يقتلون النفس التي حرم الله الا بالحق ولا يزنون الآية * (متفق عليه)

2. **Abdullah-b-Amr** reported that the Apostle of Allah said : The great sins are to associate a partner with Allah, to disobey parents, to kill a soul and to take false oath. *Bukhari narrated it. And in a narration of Anas* : False evidence in place of false oath. 1567 —*Agreed.*

عن عبد الله بن عمرو قال قال رسول الله صلعم الكبائر الاشراك بالله وعقوق الوالدين وقتل النفس واليمين الغموس رواه البخاري وفي رواية انس وشهادة الزور بدل اليمين الغموس * (متفق عليه)

3. **Abu Hurairah** reported that the Messenger of Allah said : Avoid seven harmful things. They asked : O Ms. of Allah ! what are those ? He replied : Setting up a partner with Allah, sorcery, killing a soul whom Allah has made unlawful except for just cause, devouring usury, devouring the properties of an orphan, keeping behind on the day of fight and slandering chaste believing heedless women. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم اجتنبوا السبع الموبقات قالوا يا رسول الله وما هن قال الشرك بالله والسحر وقتل النفس التي حرم الله الا بالحق واكل الربوا واكل مال اليتيم والتولي يوم الزحف وقذف المحصنات المؤمنات الغافلات * (متفق عليه)

1566. The remaining portion of the verse is : And whoso does that will meet with great sin. There will be double punishment for him on the Resurrection Day and he will remain therein debased—25:68Q. The Arabs used to kill their female children for fear of poverty. The Quran abolished this brutal custom by saying : And don't kill your children out of fear of poverty (6:152Q).

1567. The Quran refers to this ; And those who bear witeness to what is false—25:72Q.

4. **Nawas-b-Sam'an** reported: I asked the Apostle of Allah about virtue and vice. He said: Virtue is good conduct [1568] and vice is what raises doubt in your mind and what you do not like that people may pry into it.
—*Muslim.*

عن النواس بن سمعان قال سألت رسول الله صلعم عن البر و الاثم فقال البر حسن الخلق و الاثم ما حاك في صدرك و كرهت ان يطلع عليه الناس * (مسلم)

5. **Abu Hurairah** reported that the Messenger of Allah said: Verily Allah pardoned my followers for what their breasts prompt towards evils so long as they do not do it or utter. [1569]
—*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم ان الله تجاوز عن امتي ماوسوست به صدورها مالم تعمل به او تتكلم * (متفق عليه)

6. **Same** reported that the Apostle of Allah said: The devil shall come to someone of you and say: Who has created this? Who has created this? Till he will ask: Who has created your Lord? When it will reach him, let him seek refuge to Allah and let him resist therefrom. —*Agreed.*

عنه قال قال رسول الله صلعم يأتي الشيطان احدكم فيقول من خلق هذا حتى يقول من خلق ربك فاذا بلغه فليستعذ بالله و لينته * (متفق عليه)

Ibn Mas'ud reported that the Apostle of Allah said: There is none among you but was entrusted with an intimate friend from Jinn and with an intimate friend from

عن ابن مسعود قال قال رسول الله صلعم ما منكم من احد الا وقد وكل

1568. Good conduct is the sum total of all virtues dictated by Islam. See note 816 for full discussion. The great sign of virtue and vice is that in case of the former, the doer and the people are pleased with it; and in the case of the latter, they are displeased with it. In the case of the former, there is no tendency of keeping it secret, while there is such tendency in the latter.

1569. This hadis indicates that promptings of evils unless expresed in overt acts or utterances are pardoned. This seems to be contrary to the Quranic vere: And if you disclose what is in yourselves or keep it secret, Allah will take account of you thereabout. Then He will forgive whom He pleases and He will chastise whom He pleases (2:284Q). The hadis mentions about pardon only and not accounting. Unless there are accounts, there can not be pardon. Hence the Quranic verse is not inconsistent with the hadis.

angels. They asked: And you too, O Ms. of Allah? He said: And I too, but Allah helped me to prevail over him [1570] and so he submitted and he does not enjoin me but with good.

—*Muslim.*

به قرينه من الجن و قرينه من الملئكة قالوا و اياك يا رسول الله قال و اياي و لكن الله اعانني عليه فاسلم فلا يأمرني الا بخير * (مسلم)

8. **Anas** reported that the Apostle of Allah said: Verily the devil runs the running of blood in a man. —*Agreed.*

عن انس قال قال رسول الله صلعم ان الشيطان يجري من الانسان مجرى الدم * (متفق عليه)

9. **Abu Hurairah** reported that the Apostle of Allah said: There is no human child who, when born, is not touched by the devil and then he begins to cry owing to the touch of the devil, except Mary and her son. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم ما من بني آدم مولود الا يمسه الشيطان حين يولد فيستهل صارخا من مس الشيطان غير مريم و ابنها * (متفق عليه)

10. **Same** reported that the Messenger of Allah said: The cry of the just born child when it falls down is an incitement from the devil. —*Agreed*

عن ابي هريرة قال قال رسول الله صلعم صياح المولود حين يقع نزغة من الشيطان * (متفق عليه)

11. **Jaber** reported that the Messenger of Allah said: Verily the devil places his throne over water. Then he sends his followers to spread dissension among men. The meanest of them in position to him is one who is greatest among them in spreading dissension. One of them comes and says: I have done such and

عن جابر قال قال رسول الله صلعم ان ابليس يضع عرشه على الماء ثم يبعث سراياه يفتنون الناس فادناهم منه منزلة اعظمهم فتنة يجيء احدهم فيقول فعلت

1570. Here jinn means the devil. The devil comes from the class of jinn. The Quran says: And he was of Jinn (18:50). There are thus two agencies in a man, an agency of good and an agency of bad.

such. He says: You have done nothing. Then another of them comes and says: I have not left him till I created separation between him and his wife. Then he takes him near and says: How good you are! (A'mash said: I consider that he said: Let him stick to it).

—*Muslim.*

كذا و كذا فيقول ما صنعت شيئا ثم يجيئ احدهم فيقول ما تركته حتى فرقت بينه و بين امرأته فيدنيه منه و يقول نعم انت قال الاعمش اراه قال فيلتزمه *

(مسلم)

12. **Same** reported that the Apostle of Allah said: Verily the devil has become disappointed of being worshipped by those who say prayer in the peninsula of Arabia, but he is in the midst of inciting dissension among them.[1571]

—*Muslim*

عنه قال قال رسول الله صلعم ان الشيطان قد ايس من ان يعبده المصلون في جزيرة العرب و لكن في التحريش بينهم *

(مسلم)

13. **Ibn Abbas** reported that a man came to the Prophet and said: Verily I find a thing new in my mind. That I should be a burning coal is better to me than that I should speak it out. He said: All praise is due to Allah who turned his affair to evil promptings.

—*Abu Daud*

عن ابن عباس ان النبي صلعم جاءه رجل فقال اني احدث نفسي بالشيئ و لان اكون حممة احب الي من ان اتكلم به قال الحمد لله الذي رد امره الى الوسوسة *

(ابو داود)

1571. This is a prophecy that there shall be pure monotheism and absence of idol worship in the whole peninsula of Arabia up to the Resurrection Day. This has been literally fulfilled up to the present Day. There is not a single idol or its worship in the whole of Arabia. Had the Prophet not been a Prophet of Allah, his prophecy would have borne the stamp of falsehood. There will be dissension and partisanship in Arabia either for political power or for any other object. This is also seen at present in Arabia.

14. Ibn Mas'ud reported that the Apostle of Allah said: Verily there is a prompting of the devil in the son of Adam and a prompting of the angel. As for the prompting of the devil, it is to return to vice and falsify truth, and as for the prompting of the angel, it is to return to good and corroborate with justice. So whoso perceives that, let him know that it is from Allah and let him praise Allah; and whoso perceives the contray, let him seek refuge to Allah from the devil. Afterwards he read: Verily the devil threatens you with poverty and enjoins you to be niggardly.[1572] —*Tirmizi (Rare.)*

عن ابن مسعود قال قال رسول الله صلعم ان للشيطان لمة بابن آدم وللملك لمة فاما لمة الشيطان فايعاد بالشر وتكذيب بالحق واما لمة الملك فايعاد بالخير وتصديق بالحق فمن وجد ذلك فليعلم انه من الله فليحمد الله ومن وجد الاخرى فليتعوذ بالله من الشيطان ثم قرأ الشيطان يعدكم الفقر ويأمركم بالفحشاء *

الترمذي (غريب)

15. Anas reported that the Messenger of Allah said: People will not cease asking till they will ask: He is Allah who created everything, but who had created the Almighty and Glorious Allah? *Bukhari narrated it, but it is reported by Muslim*: He said that the Almighty and Glorious Allah said: Verily your people will continue to ask: "What is this? What is this?" till they will say: This is Allah who created creation. But who created the Almighty and Glorious Allah?

عن انس قال قال رسول الله صلعم لن يبرح الناس يتساءلون حتى يقولوا هذا الله خالق كل شيء فمن خلق الله عز وجل رواه البخاري ولمسلم قال قال الله عز وجل ان امتك لا يزالون يقولون ما كذا ما كذا حتى يقولوا هذا الله خلق الخلق فمن خلق الله عز وجل *

1572. This is the verse 2:268Q.

16. **Osman-b-Abil-A's** reported: I asked: O Ms. of Allah! verily the devil revolves between me and my prayer and my Quran-reading throwing doubt in me. Then the Ms. of Allah said: That is the devil called Khenjab; so when you feel it, seek refuge to Allah from him and spit thrice to your left side. Accordingly I did it and so Allah removed him from me [1573] —*Muslim*.

عَنْ عُثْمَانَ بْنِ اَبِي الْعَاصِ قَالَ قُلْتُ يَا رَسُولَ اللهِ اِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَ بَيْنَ صَلَاتِي وَ بَيْنَ قِرَاءَتِي يَلْبِسُهَا عَلَيَّ فَقَالَ رَسُولُ اللهِ صلعم ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خَنْزَبٌ فَاِذَا اَحْسَسْتَهُ فَتَعَوَّذْ بِاللهِ مِنْهُ وَ اتْفُلْ عَلَى يَسَارِكَ ثَلَاثًا فَفَعَلْتُ ذَلِكَ فَاَذْهَبَهُ اللهُ عَنِّي * (مسلم)

17. **Ibn Mas'ud** reported that the Messenger of Allah said: No man is killed unjustly but there is a share of his murder upon the first son of Adam, because he was the first who introduced murder. [1374] —*Agreed.*

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا تُقْتَلُ نَفْسٌ ظُلْمًا اِلَّا كَانَ عَلَى ابْنِ اٰدَمَ (ص) الْاَوَّلِ كِفْلٌ مِنْ دَمِهَا لِاَنَّهُ اَوَّلُ مَنْ سَنَّ الْقَتْلَ * (مُتَّفَقٌ عَلَيْهِ)

18. **Abdullah-b-Amr** reported that the Messenger of Allah said: One tyrannical, one disobedient to parents and one addicted to drinking shall not enter Paradise. —*Nisai, Darimi.*

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللهِ صلعم لَا يَدْخُلُ الْجَنَّةَ مَنَّانٌ وَ لَا عَاقٌّ وَ لَا مُدْمِنُ خَمْرٍ * (النَّسَائِيُّ وَالدَّارِمِيُّ)

19. **Same** reported: I heard the Messenger of Allah say: Trials will be impressed upon hearts like every stick of a mat. Whichever heart will drink it, one black impression will fall upon it; and whichever heart will reject it,

عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ تُعْرَضُ الْفِتَنُ عَلَى الْقُلُوبِ كَالْحَصِيرِ عُودًا عُودًا فَاَيُّ قَلْبٍ اُشْرِبَهَا نُكِتَتْ فِيهِ نُكْتَةٌ سَوْدَاءُ وَ اَيُّ قَلْبٍ اَنْكَرَهَا نُكِتَتْ

1573. This shows that in the midst of prayer, it is allowed to seek refuge to Allah and to spit Thrice for the purpose of avoiding the devil. Some learned men do not support this on the ground that spitting can not be done in the midst of prayer.

1574. The first man who committed murder unjustly was Qabil (Cain), son of Adam. Qabil quarrelled with his brother Habil (Abel) relating to certain thing and as a result the murder took place. The Quran has got reference to this incident in the verses 5:27-32Q.

one white impression will fall upon it till it will make two hearts, white like a marble stone. Then no trial will be able to injure it as long as the heavens and earth will continue.[1575] And another (heart) is black, dark coloured like a black pitcher. It will neither know any good, nor deny bad except what it drinks from its passion. —*Muslim*.

فيه نكتة بيضاء حتى تصير على قلبين
ابيض مثل الصفا فلا تضره فتنة ما دامت
السموات و الارض و الآخر اسود مربادا
كالكوز مجخيا لا يعرف معروفا و لا ينكر
منكرا الا ما اشرب من هواه * (مسلم)

20. **Safwan-b-Assal** reported that a Jew said to his companion: Take us to this Prophet. His companion said to him, Don't say 'Prophet'. If he hears you, he will have four eyes for him. Then they both came to the Holy Prophet and asked him about nine clear verses. The Ms. of Allah replied: Set up nothing with Allah, nor steal, nor commit adultery, nor kill a soul which Allah has prohibited except for just cause, nor take an innocent man to a man of power that he may put him to death, nor practise sorcery, nor devour interest, nor caste blasphemy on a chaste woman, nor turn back for flight in a day of fight, and you, the Jews, have got a special thing not to exceed the limit on Sabath Day. Then they kissed his hands and

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يهودي لصاحبه اذهب بنا الى هذا
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سمعك لكان له اربع اعين فاتيا رسول
الله صلعم فسألاه عن تسع آيات بينات
فقال رسول الله صلعم لا تشركوا بالله شيئا
ولا تسرقوا ولا تزنوا ولا تقتلوا النفس
التي حرم الله الا بالحق ولا تمشوا ببريء
الى ذي سلطان ليقتله ولا تسحروا ولا
تأكلوا الربوا ولا تقذفوا محصنة ولا تولوا
الفرار يوم الزحف و عليكم خاصة اليهود

1575. If a man commits on sin, a black spot falls in his heart, and if he does a virtuous deed, a white spot falls in it like a white stone. Nothing can affect the white stone, while the dark spot will grow and grow till it will cover the whole heart. Compare it with 83:100.

feet and said : We bear witness that you are a Prophet. He said : What then prevents you from following me ? They said : Verily David prayed to his Lord that a prophet might continue among his descendants, and we fear that lest we follow you, the Jews may kill us.[176]

—*Tirmizi, Abu Daud, Nisai.*

أن لا تعتدوا في السبت فقبلا يديه ورجليه
وقالا نشهد أنك نبي قال فما يمنعكم
أن تتبعوني قالا إن داود عليه السلام
دعا ربه أن لا يزال من ذريته نبي وإنا
نخاف إن تبعناك أن تقتلنا اليهود *
(الترمذي وأبو داود والنسائي)

21. **Abu Sayeed al-Khodri** reported that the Apostle of Allah came out for I'd-ul-Azha or I'd-ul-Fitr towards the praying place and passed by some women. He said : O assembly of women, give alms, and verily I see majority of you as the inmates of the fire. They asked : OMs. of Allah, for what ? He said. You often take to curse and are ungrateful to companions. What I see from one of you about defect of wisdom and religion in comparison with the wisdom of a wise man is a proof. They asked : And what is the defect in our religion and intelligence, O Ms. of Allah ? He said : Is not the attestation of a woman like half of the attestation of a man ?

عن أبي سعيد الخدري قال خرج
رسول الله صلعم في أضحى أو فطر
إلى المصلى فمر على النساء فقال يا
معشر النساء تصدقن أريتكن أكثر أهل
النار فقلن وبم يا رسول الله قال تكثرن
اللعن وتكفرن العشير ما رأيت من
ناقصات عقل ودين أذهب للب الرجل
الحازم من إحداكن قلن وما نقصان
ديننا وعقلنا يا رسول الله قال أليس
شهادة المرأة مثل نصف شهادة الرجل

176. The Holy Prophet was an illiterate man. He did not therefore read the previous books of religion, still he dictated instructions which were found in the Bible and Torah. This shows that he was a Prophet with knowledge of everything from God. The descriptions of the Prophet were inscribed in the Bible and as soon as the Jews saw those in the Prophet they believed him to be a Prophet as foretold by Moses and Jesus.

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سمعك كان له أربع أعين فأتيا رسول
الله صلعم فسألاه عن تسع آيات بينات
فقال رسول الله صلعم لا تشركوا بالله شيئا
ولا تسرقوا ولا تزنوا ولا تقتلوا النفس
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—*Tirmizi, Abu Daud, Nisai.*

ان لا تعتدوا في السبت فقبلا يديه ورجليه وقالا نشهد انك نبي قال فما يمنعكم ان تتبعوني قالا ان داود عليه السلام دعا ربه ان لا يزال من ذريته نبي وانا نخاف ان تبعناك ان تقتلنا اليهود *

(الترمذي وابو داود والنسائي)

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عن ابي سعيد الخدري قال خرج رسول الله صلعم في اضحى او فطر الى المصلى فمر على النساء فقال يا معشر النساء تصدقن اريتكن اكثر اهل النار فقلن وبم يا رسول الله قال تكثرن اللعن وتكفرن العشير ما رايت من ناقصات عقل ودين اذهب للب الرجل الحازم من احداكن قلن وما نقصان ديننا وعقلنا يا رسول الله قال اليس شهادة المرأة مثل نصف شهادة الرجل

176. The Holy Prophet was an illiterate man. He did not therefore read the previous books of religion, still he dictated instructions which were found in the Bible and Torah. This shows that he was a Prophet with knowledge of everything from God. The descriptions of the Prophet were inscribed in the Bible and as soon as the Jews saw those in the Prophet they believed him to be a Prophet as foretold by Moses and Jesus.

'Yes' they said. He said: And that is on account of her short intelligence. He said: Does she not, when she menstruates, desist from praying and fasting? 'Yes' said they. He said: That is on account of her defect in religion. —*Agreed.*

قلن بلى قال فذلك من نقصان عقلها قال أليس إذا حاضت لم تصل ولم تصم قلن بلى قال فذلك من نقصان دينها * (متفق عليه)

459w. **Wabesah-b-Ma'bad** reported that the Messenger of Allah said: O Wabesah! you have come to ask me about virtue and sin. 'Yes' said I. He said that he joined his fingers and then held them over his chest and said thrice: Ask decision to your soul, ask decision to your heart. Virtue is what the soul is pleased with, virtue is what the heart is pleased with, and sin is what kindles doubt in soul and indecision in chest though people give you decision.[1577] —*Ahmad, Darimi.*

عن وابصة بن معبد أن رسول الله صلعم قال يا وابصة جئت تسأل عن البر والإثم قلت نعم قال فجمع أصابعه فضرب بها صدره وقال استفت نفسك استفت قلبك ثلاثا البر ما اطمأنت إليه النفس واطمأن إليه القلب والإثم ما حاك في النفس وتردد في الصدر وإن أفتاك الناس * (أحمد والدارمي)

460w. **Mu'az** reported that the Apostle of Allah instructed me with ten counsels. He said: Setup nothing with Allah even though you are killed and burnt, nor be disobedient to your parents even though they direct you to go out from your family and property, nor give up the compulsory prayers wilfully, because he who

عن معاذ قال أوصاني رسول الله صلعم بعشر كلمات قال لا تشرك بالله شيئا وإن قتلت وحرقت ولا تعقن والديك وإن أمراك أن تخرج من أهلك ومالك ولا تتركن صلوة مكتوبة متعمدا فإن

1577. The Holy Prophet's intention of placing his hand upon chest was: Ask decision to your heart. If anything pleases it, it is virtue; and if anything pricks, it is sin. It means that in doubtful things which have not been made clear in the Quran and Hadis about their being lawful or unlawful, the heart should not accept it. It is equivalent to sin. What has been however made clear, the dictation of conscience has got no voice therein.

gives up the obligatory prayers wilfully, the security of Allah becomes free from him, nor drink wine as it is the root of every indecent act; beware of sins as with sins the wrath of Allah becomes lawful; beware of flight from holy war even though the people might have perished, and when death[1578] overtakes men while you are among them, keep firm, and spend for your family out of your means, and lift not your stick of teaching good manners from them and create fear in them about Allah. —*Ahmad.*

من ترك صلوة مكتوبة متعمدا فقد برئت منه ذمة الله ولا تشربن خمرا فانه راس كل فاحشة واياك والمعصية فان بالمعصية حل سخط الله واياك والفرار من الزحف وان هلك الناس واذا اصاب الناس موت وانت فيهم فاثبت وانفق على عيالك من طولك ولا ترفع عنهم عصاك ادبا واخفهم في الله * (احمد)

461w. **Qasem-b-Muhammad** reported that a man asked him. He asked: Verily I commit mistakes in my prayer and that appears great to me. Then he told him: Go to your prayer, because that will never depart from you till you go away and you say: I have not completed my prayer. —*Malek.*

عن القاسم بن محمد ان رجلا ساله فقال اني اهم في صلاتي فيكثر ذلك علي فقال له امض في صلاتك فانه لن يذهب ذلك عنك حتى تنصرف وانت تقول ما اتممت صلاتي * (مالك)

462. **Osman-b-Affan** reported that the Ms. of Allah said: Whoso has got a good or bad bed, Allah will disclose therefrom a sheet of cloth with which it will be recognised. —*Mishkat.*

عن عثمان بن عفان قال قال رسول الله صلعم من كانت له سريرة صالحة او سيئة اظهر الله منها رداء يعرف به * (مشكاة)

1578. Death means virulent infectious diseases such as cholera, small-pox, plague etc. Those among whom these diseases break out should not go out of the infected area, and men of outside area should not come in. See notes 690,172 and 219.

463w. **Ja'ber** reported from the Apostle of Allah who said: Whoso pleads an excuse to his brother and he does niether grant it, nor accept his excuse, there is upon him sin like that of the collecter of taxes. [1579]

—*Baihaqi.*

عن جابر عن رسول الله صلعم قال
من اعتذر الى اخيه فلم يعذره او لم
يقبل عذره كان عليه مثل خطيئة صاحب
مكس * (البيهقي)

464w. **Oqbah-b-A'mer** reported from the Holy Prophet who said: When you see the Almighty and Glorious Allah bestowing favours on a servant from the world which he wants inspite of his many sins, that is only prolonging. Afterwards the Ms. of Allah recited: When they forgot what they were reminded with, We opened the doors of everything over them till when they were overjoyed on account of what they were given, We overtook them unawares and then they were disappointed. —*Ahmad.*

عن عقبة بن عامر عن النبي صلعم
قال اذا رايت الله عز وجل يعطي
العبد من الدنيا على معاصيه ما يحب
فانما هو استدراج ثم تلا رسول الله صلعم
فلما نسوا ما ذكروا به فتحنا عليهم ابواب
كل شيء حتى اذا فرحوا بما اوتوا اخذناهم
بغتة فاذا هم مبلسون * (احمد)

465w. **Amr** reported that the Holy Prophet one day delivered sermon. He said in his sermon: Behold! verily this world is a temporary commodity out of which the pious and the impious eat. Behold! verily the hereafter is a truth in futurity wherein the All-powerful king will judge.

عن عمرو ان النبي صلعم خطب
يوما فقال في خطبته الا ان الدنيا
عرض حاضر ياكل منه البر والفاجر الا
وان الآخرة اجل صادق ويقضي فيها

1579. The sin of those collectors of Zakat who realise excess amount is like that of one who denies Zakat—8:101.

Behold! verily everything good with its paraphernalia will be in Paradise. Behold! verily every thing bad with its paraphernelia will be in the fire. Behold! know that you are upon caution from Allah and know that verily you will be presented according to your actions. So whoso does the weight of an atom of good shall see it, and whoso does the weight of an atom of bad shall see it—(99:7Q). —*Shafeyi.*

مالك قادراً الا و ان الخير كله بحذافيره
في الجنة الا و ان الشر كله بحذافيره
في النار الا فاعلموا و انتم من الله على
حذر و اعلموا انكم معروضون على اعمالكم
فمن يعمل مثقال ذرة خيرا يره و من
يعمل مثقال ذرة شرا يره * (الشافعي)

CHAPTER XXXIV

SECTON I

1580 **Prayer**

(a) **What is paryer?** It is the outpourings of heart to the Great Maker. A sense of faith in a higher Power than oneself for help and guidance, fear of that Power, humility in the presence of the Power, hope for mercy and a feeling of repentance and regret for the omissions and commissions constitute prayer. Again, mind has the natural attribute of soaring higher and higher as it came from the Most High. It is not at all stationary. This aspiration of the human mind towards the Highest Ideal is done through prayers and supplications. Words emanating from the innermost re-ess of the heart possess potentialities of producing wonderful effect. They have not the wings of birds and yet they can fly, no ears to see and yet they can see, no legs to walk upon and yet they can soar high to penetrate the divine veil. It is only through prayer that the veil between man and God can be uplifted. It can approach up to the Highest Mind and can converse with each other. This drawing

together of the two—their intercourse and conversation—is known in religion as prayer. True prayer directs the self towards one single goal and to tread one straight path. The final stage of prayer is immerging of self to the *Universal Self*, and will to the *Universal Wil.* Such a man always says "Thy will be done". The Quran therefore teaches us to say : Verily my prayer, and my sacrifice, my life and my death are all for Allah, the Lord of the universe (6:163Q).

(b) **What is the necessity of Prayer ?** Man is man because of his soul. Minus soul, man is a beast. Beast is nourished by food, but soul is nourished by spiritual food. That is done through prayer. Hence man has got two-fold duties— to nourish the body with food and to nourish the soul with prayer. Unless it is done, man turns himself a beast. Prayer is not necessary because God requires it, but because man needs it for perfection. If no prayer is offered, the soul of man will suffer and not God just as the body suffers if no food is given to it. There results the death of body by starvation. Similar is the case with soul if spiritual food is denied to it. There is constant clash between flesh and soul in a man. If soul is not made strong, flesh will gain upper hand and lead the soul to destruction. On the other hand, if soul is made strong by prayer, it prevails over flesh and starts on its onward march of spiritual progress reaching ultimately to the "Blessed companionship." The Quran therefore gave the most important stress upon prayer by mentioning it 85 times. It says : O men, serve your Lord who created you 2:21Q. And seek assistance through patience and prayer, and surely it is a hard thing except for the believing ones—2:45Q. It (prayer) is a consolation to them—20:130Q. Secondly, prayer is necessary as man is weak and in constant need. When everything is baffled to cure a man, he naturally turns towards his Creator for succour and relief. This is the natural mode of mind. When he finds himself in his last breath either in the fathom of sea or in the mouth of a tiger, his mind naturally calls : O God ! help me. There is no escape but from uttering it. Even an atheist remembers God at that time. Prayer is therefore necessary because man is weak and God is powerful, because man is in constant need and God can remove it. The relation between man and God is thus maintained through prayer. Thirdly, prayer is necessary to drink deep in the fountain of divine morals.

Man can anoint himself with the divine attributes through prayer. Man's soul contains vast potentialities of development just like a tiny seed. This development can be attained through prayer. Our eye-sight, power of hearing and capacity for thinking are very much limited. We can increase the inner powers through prayers from the Great Source. Hence it has been rightly said: More things are wrought by prayer than this world dreams of.

Everything in the world prays. Mountains pray sitting, trees standing, quadrupeds bending and creeping animals prostrating. All the religions of the world recognise also the efficacy of prayer in some from or other. All the religious personalities of the world laid tremendous stress upon prayer. Muhammad, Jesus, Moses and Abraham (peace be on them) who guide the people of the globe with their teachings had to fall prostrate before the Almighty to wreck the mighty forces of evil when they were baffled in their attempts. They had their heart most sinere, and faith most forceful. Being imbued with divine love gained in fervent prayer, the early heroes of Islam dashed to pieces the mighty devilish forces of the empires of the Chosroes and the Cæsars within a marvellously short time and hoisted the banners of Tauhid in their palaces. Prayer is therefore the most important means of taking a man nearer to God and nearer to men. In other words, it teaches a man his duty towards God and his duty tawards His creation. Had there been no prayer, man would have thought himself absolutely independent and God would not have been a living force.

(c) **The Prophet gave a perfect form of Prayer.** There was the institution of prayer in all the religions. *Islam added new meaning to it.* The object of prayer in Islam is one Absolute God. There is nothing in nature which is fit to be worshipped. The entire universe is for the service of man, the lord of creation, and man is for service of the Creator. Hence the object of worship in Islam is the Great God. Prophets, saints and great men are only entitled to respect and not worship. This unique idea in prayer teaches us to concertrate our mind towards the Great Ideal. *Secondly, Islam introduced in prayer clock-like regularity.* How much it is ridiculous to think that food for physique is required many times a day while food

for soul is not necessary but once in a week—Sunday or Saturday. Islam supplies daily spiritual food to the soul and does not keep six days for business without remembrance of God. It is supplied not once but at least for five times, not arbitrarily but at fixed times. It is the daily routine work of the Muslims. In leasure or in business, in towns or in villages, in sea or in land, in peace or in war, a Muslim must surrender himself before his Maker at least five times a day. Even when busiest, he would still be able to disengage himself from all wordly occupations and fall in prostration and bowing before the Great Lord. Prayer is the first duty of a Muslim when he gets up from bed and it is his last duty when he goes to bed. It is therefore a fact that the Muslims as a nation have a more vital faith in God than the followers of other religions. A Muslim is being tried daily by God in the busy occupations of daily life. The timings of the prayers are also most trying. They fall due just when a man is most busy. A Muslim thus shows that a moment with God is better than Solomon's kingdom. *Thirdly, it is the characteristic of Islamic prayer that it can be said anywhere under the canopy of sky.* Wherever the prayer time comes, a Muslim at once falls in bowing and prostration either in mosque, or in field, or in sea, or on the top of a house. He does not require a church or a temple to pray. He does not requine a decorated house. All that he requires is a decorated mind imbued with divine love. *Fourthly, Islam introduced in prayer regularity method and uniformity. What is the necessity of outward forms?* There are two sides of prayer—external and internal. One is the body while another is the life of prayer. As life cannot live without a body, so prayer cannot live without external forms and movements. An idea cannot live without an institution, and a thought without an object of thought. Therefore the spirit of prayer cannot be activety maintained without external movements. To maintain the spirit of law and order is the object of every good government, yet it cannot be maintained without the huge machinery of regulated government and enactments. Similar is the necessity of external forms and certain enacted rules for keeping the spirit of prayer in intact. The indirect objects of prayer, namely, universal brotherhood, unity of the human race etc. cannot be achieved without outward forms and regularity prevailing uniformly

throughout the Muslim world. A praying man surrenders himself before the Great Master. As surrender to a king is not effective without bowing and prostration on the ground and standing with folded hands and looking down, surrender in prayer is not forceful if not expressed in bowing, standing and prostration. In giving out the expressions of humiliation and surrender, both mind and body should correspond. There is a mysterious relation between body and mind. A healthy body contains a healthy mind which contributes to the health of the soul. Health of body is acquired by the kind of external food it takes. Therefore there is distinction between lawful and unlawful food. Out of juice of fruits, health is created. Similarly health of soul is maintained out of the spirit of awe and reverence arising out of the external movements in prayer. Therefore external movements are necessary for the inner development of self. Islam is unique therefore in introducing method and uniformity in prayer. All these things combined together with what follows about direct and indirect objects of prayer prove conclusively that the Prophet gave a finishing touch to the true form of prayer as to all other attributes of man.

(d) **Objects of prayer in Islam.** There are direct and indirect objects of Islamic prayer. Hence it has been mainly divided into two parts, private and public, single and congregational. Both the parts combined teache us how best to serve Allah and His creation. There in the service of God and service of humanity in general lies the salvation of mankind.

(i) Direct objects of Prayer.

(1) **To remember God and to seek touch with Him.** The Holy Quran says : Surely I am Allah, there is no god but I, therefore serve Me, and keep up prayer for My remembrance—20:14Q. This remembrance of God is said to be the greatest object of prayer. The Quran says : And certainly the remembrance of Allah is the greatest—29:45Q. Make prostration and draw nigh to Allah—96:19Q. Glorify the name of your Lord morning and evening—76:25Q. Thus the Quran and Hadis (34:105) declare that to glorify and to remember Allah is the greatest object of prayer. To explain it more clearly it is seen that in this world there is nothing so great as man, there is,

nothing in man so great as soul and there is nothing in soul so great as the remembrance of God. In this sense the remembrance of Allah is the greatest. *Now what does the remembrance of Allah signify ?* It is to remember His mighty power, His grace and bounty, His mercy and forgiveness, His rewards and gifts and the weakness of man. Such remembrance for at least five times a day cannot allow a sinful mind to remain in sin but fills it up on the contrary with electricity of divine love. How can a man love his beloved unless he remembers him too often ? Omission of remembrance amounts to rejection of faith in God. It has therefore been said by the Prophet : To give up prayer is infidelity—31:3. The distinguishing feature between a believer and an unbeliever is prayer—31:2. The worshipper allows himself to merge into the divine Self just like a choloroformed man and finds relish to drink deep in the divine morals. The Quran therefore says : Behold ! the hearts find consolation in the remembrance of Allah—13:28Q. As the body gets consolation and relish by taking food, so also a worshipper gets consolation by giving spiritual food to soul. It is a coolness that is derived from the nearness of God and from a conversation with God. As two wireless machines can talk with each other, the human mind and the *Universal Mind* can also talk secretly with each other.

(2) **The Second direct object is self-purification.** There are two tendencies in a man—Satanic and Angelic. The former is the destructive forces, while the latter constructive. Prayer destroys the destructive forces and helps the march of constructive forces. It kills devilish tendencies and helps the angelic ones. Even the name 'Salat' signifies this. Salat comes from sala meaning burning. Salat therefore burns the evil tendencies in a man. The Quran therefore declares : Verily prayer removes indecencies and evil (29:45Q). How can evil thoughts occur in a mind which remembers Allah at least five times a day ? Body is washed of external impurities by bath while soul is washed of impure ideas by prayer. The Prophet therefore enquired of Abu Hurairah : Inform me that if there be a river by the side of the door of any of you wherein he takes bath five times a day, will there remain anything of dirt ? 'No' said he 'there will remain nothing of his dirt.' He said : Thus is the

prayer for five times. Prayer blots out all sins therewith—34:2. When rust of sin falls on soul, prayer can remove it. Prayer is light. How can light live in darkness? The magnetic force of prayer keeps away the evils from enternig into the threshold of heart.

(ii) **Indirect objects.** Prayer in Islam has got many indirect objects to fulfil. It looks to the duty towards Allah as much as to the duty towards His creation. This is done by following the divine attributes in dealing with fellow beings. The Prophet said: "Imbue thyself with divine attributes." By remembering Allah, we not only remember His unity, glory, majesty, power, mercy. and forgiveness, but also we learn from these to remember the sufferings of the humanity, to think all men as children of the same father and to show mercy and forgiveness even in case of faults. By prayer, we anoint ourselves with divine morals so that they may be put into practice in our work-a-day life with our fellow beings. Some prominent features of prayer in Islam which go to teach us the divine morals are the following :—

(1) **It teaches complete democracy in practice.** In the mosques or any praying place, there is reign of complete democracy in its naked form. All differences of rank, colour and creed are buried in oblivion, and all stand shoulder to shoulder before the Maker, the king along with his poorest subject, the rich gorgeously dressed along with a street beggar in rags, the proud learned along with the illiterate, the masters along with their servants and slaves, the teachers with the laught, and the superiors with the subordinates. An atmosphere of brotherhood, equality and love totally differing from the world of strifes, struggles and petty jealousies and enmities of daily life reign in the houses of God. There could be no more levelling influence in the world as witnessed in the praying places. This practical training of equality and love are the lessons for the Muslims to be their guiding principles in outside world. This doctrine would have remained a dead letter had not this been put into practice daily in five congregalional prayers. There are no cushions for the rich, chairs for the middle class and tools for the poor and the black. All Muslims pray as if they are one man before one Maker.

(2) **Prayer teaches unity among humanity**. Congregational prayer have got a mighty force in the unification of the human race,

while prayer in loneliness aims chiefly at the inner development of self. It unites all the people in a common place at fixed times with a bell of equality. There in the mosque, all the Muslims of the locality assemble at least 5 times a day to outpour their hearts before their common Father. The circle becomes greater when the people of several localities assemble on Friday for Zumma prayer, still greater is the unification of the Muslims in the I'd fields where all the muslims of some villages assemble, exchange their views and embrace one another after burying all their petty jealousies in oblivion and creating an atmosphere of good will and co-operation. What the French Revolution, the American War of Independence and the campaign against Czarist Russia have failed to achieve, Hazrat Muhamad (P. H.) have got the credit of establishing it throgh the institution of prayer. The Holy Prophet did not forget to establish the world Muslim League or Pan-Islam through the institution of Haj (pilgrimage) in the birth-place of Islam. This is the highest manifestation of the common brotherhood of man and the unification of the whole human race under the common fatherhood of God. All who assemble at Arafat cry with one voice "O God, we are present" This serves not only as a unification of the people of the globe but even of dress and mode of living. The whole of humanity assumes one aspect, one attitude and one dress before its Maker, and thus the grandest and the noblest sight of equality and unity is witnessed in the field of Arafat.

(c) **Prayer affords opportunities to hear sermons and to confer.** No religion has got regular organisations and regular timings of meetings. Islam only has got ordained meetings for which times and places were fixed by the Holy Prophet. Muslims need no assembly chambers and no legislative houses. Everything has got to be done in the mosques, I'd-fields and the holy precints of the Ka'ba. All Muslims lay their heads together in the mosque on a footing of complete equality on the questions concerning the welfare of the community. It is within the morques that measures of defences and expeditions were consulted, and decisions arrived at on politics, finance, education and religion. Islam therefore requires no separate council houses and educational institutions, and the Muslims require no legislation as the Holy Quran and

Hadis form a complete code of life. Prayer in addition teaches that sermons are necessary for bringing the dead mind to life just as rain water brings a dead land to fertility. This is supplied by Friday and I'd sermons and specially by the recitation of the Quranic verses in the midst of prayer.

(4) **Prayer teaches that God is equally approacable by all men.** There is no intermediary between God and man in Islam. There is no priesthood and no distinction between the clergy and the laity. The keys of heaven are not in the hands of one man. The poor and the rich, the high and the low, the learned and the illiterate, the high-born and the low-born, have all equal rights to pray to Allah and equally invoke mercy and forgiveness from Him. There is no favour to anybody except for piety. Prayer therefore teaches that Islam is a refuge for the down-trodden, the neglected, the depresed claeses and the untouchables.

(5) **Prayer teaches that the Muslims as one body shall follow one leader in all their affairs.** Whatever the leader (Imam) commands them to do, the follower must obey that with unquestioned submission. Therefore the leader must be on an elective principle. Once he is elected, there is no shilly-shallying. Even if he commits mistakes, they should be corrected by the followers. If he obeys it, it is all well. If he does not obey it, allegiance to the leader should still be maintained. Therefore allegiance to the Muslim king, however bad from individual standpoint, is necessary. If the leader goes beyond the fundamental rules of the state by not obeying the absolute order of bowing and prostration in prayer and not following the Quran, he must not be obeyed in that case.

(6) **Prayer teaches punctuality and discipline in all of our daily works.** Because of constant timely attendance in prayers for at least 5 times a day, we learn the virtue of punctuality in all our daily works. There is also complete discipline within the mosques. There is no reserved seat. The first comer occupies the front rank and even the mightiest monarch has got no right to pull him behind. No noise of any kind, no over-stepping over the necks of others and no departure from the fixed rules of movements of the body are allowed. This teaches us as to how to develop a sense of discipline

in our offices, institutions, schools and colleges. It teaches also to have fixed time for each duty and to attend to it punctually without loss of time and without overlapping one duty over another. This sense of punctuality and discipline greatly helps methodical work and saves precious time.

7. **Prayer helps bodily exercise and military training.** In Islamic prayer, one has to bring all his bodily limbs into actions and even his toes and fingers. These movements of the limbs are by Divine Wisdom the perfect modes of physical exercise without undue strain on the body. Prayer also teaches the suitable times of excercise and the usefulness of punctuality in excerise. Those who pray constantly in a day need no walking and physical exercise. Prayer affords us a lesson also for military training. All soldiers of God must stand in congregation side by side in straight ranks with feet close and hands hanging down. Then by the signal of *Allaho Akbar* of the commander, all simultaneously raise their hands up to ear and then place them just below the nipple. Then simultaneously all must bow down at the signal of the commander in front and then prostrate down after keeping the centre of the body straight above the ground upon the hands and knee-joints, so that the bullets and guns may pass over them. At another command, all must stand up. Thus the very movement in prayer is like military drill and sufficent to frighten a strange enemy.

8. **Prayer teaches us reverence for superiors.** The movements in prayers are so prescribed as are the embodiments of humility and reverential attitude. From this, the servant learns how to show respect to his master, a son to his father, a subordinate to his superiors with this exception that bowing and prostration are reserved only for Allah.

9. **Prayer teaches us cocentration of mind.** Any education, any solution of an important matter, any thought on the wonderful workings of natural phenomena require concentration of mind as in mesmerism and hypnotism. This is highly valuable for a thoughtful man for intuitive knowledge and discovery and greatly helps power of memory. Prayer offers a lesson to achieve that object because the worshipper is to think in prayer nothing but Allah and His Power and Glory.

10. **Prayer helps us to love cleanliness.** It is compulsory for a Muslim to wash his principal bodily limbs such as hands, face, feet, nose, ear and head before each prayer thus requiring every man to wash these exposed limbs for at least five times a day.[1] Is it not salutary to health? He goes to bed after washing his limbs, and when he rises in the morning he begins by washing his limbs. Teeth-cleansing before each time of prayer has been strongly recommended[2] by the Holy Prophet—7:75; and complete bath from impurities of sexual intercourse and menstrual discharge has been made compulsory before prayer.[3] Clothes and the praying places must be clean of all impurities. There are also prescribed rules of cleanliness from impurities arising out of calls of nature. These external purification is nothing but a prelude to the inner purification of soul from all corrupt ideas. These habits of cleanliness exercised daily for at least 5 times a day teach us to live neat and clean in all matters.

11. **Prayer teaches us to rise early from sleep.** Prayer compels us to rise early in the morning at the appearance of white colour in the eastern horizon up to the rising of the sun. The wise men also said: Early to bed and early to rise makes a man healthy, wealthy and wise. It is Islam which puts this into actual practice. Besides, it saves our most valuable time as the worshipper begins his day's work half an hour or one hour earlier. Half an hour or one hour's saving everyday would mean a great thing for a great man. One is to rise still earlier at the latter part of the night to say *Tahajjad prayer* which is optional. Such a worshipper is the most lucky about health, wealth, wisdom and time.

12. **Prayer affords us a lesson to know the pious and the sinners because the pious attend the mosque while the sinners do not.** Among the attendants also, the strictly pious can be distinguished from others by their mode of movements and prayer. It is of immense value to recognise the men of the locality, their nature and conduct for the smooth running of wordly business. Because of our ignorance

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* 1. See note 744 for details of Wuzu.
2. See note 580.
3 See the whole chapter VIII.

with the character and conduct of a man, we are often deceived.

13. **Prayer helps love, friendship and healthy social relations.** The cumulative effect of meeting 5 five times a day with the people of the locality is great and goes a great way in promoting healthy social relations between man and man. Prayer draws together men of various temperaments and cements friendship among the votaries.

14. **Prayer helps power of memory and preservation of the Holy Quran and Arabic tongue.** The Quran is to be recited in prayer. The Quran says : Read from the Quran what is easy (73:20Q). This necessitates us to learn the Quran and to commit it to memory, some of us a portion of it and some the whole of it. In Tarawih pryer, the whole of the Quran is generally recited. Thus the power of memory is greatly sharpened and the Quran is preserved in the tablets of hearts. There is another benefit. That is to keep the Arabic language quite alive. Every muslim however illiterate is conversant with the words of *Allaho Akbar, Sobhan Allah, Bismillah, A'uzo billah etc.* Thus a common Lingua Franca of Islam is kept as a living force in the common religion.

15. **Prayer requires every Muslim to have primary education.** Prayer requires a knowledge in the prescribed rules, Quran-readings, supplications and invocations, washing, bath, cleanliness from impurities etc. It is compulsory to be acquainted with all these articles of religion. This requires us to undertake an educational career. Prayer also requires us to understand what we read or utter. The Quran says : O you who believe, do not go to prayer when you are intoxicated, until you know well what you utter—4:43Q. This understanding requires learning and education, especially in the Arabic language. There is also no problem of founding separate schools and colleges on account of compulsory character of education. The mosques with the attached rooms serve the purpose of primary schools.

Has not then the prayer in Islam teaching so many things reached perfection ? Is it not then the panacea for all spiritual diseases ? Does it not teach the duty towards Allah and duty towards fellow beings ? Is it not a friend and a guide in life ? It is therefore

that the Holy Prophet said : Prayer has been made a coolness for my eyes (34:15a).

(e) **Sin of giving up prayer or praying carelessly.** The object of prayer is to remember God. To deny to remember God by giving up prayer amounts to infidelity, because the distinguishing mark between Islam and infidelity is to remember only One God. The Holy Prophet therefore said : He who gives up prayer intentionally is indeed an infidel—34:15. It is therefore the chief reason that prayer was dearest to the Prophet—34:15a. He who demolishes prayer demolishes the chief pillar of Islam and consequently the sin of not praying is great. The Quran mentioned about prayer for no less than 82 times, and hence it laid the greatest emphasis on prayer. The sin of giving up prayer can therefore be better imagined than described.

The sin of praying carelessly is no less great. The chief object of prayer is remembrance of God and His attributes. If the prayer is said carelessly and negligently, the object is frustrated. A careless reader cannot reproduce his lessons to his master however much he might have read. Similarly prayer with an absent mind gives no appreciable benefit. On the contray, such a praying man sometimes commits sin in the following way. When he utters "Thee do we worship," he is remembering something on which his mind hovers over. The Quran therefore curses such praying man saying : Woe to the praying ones who are heedless in their prayer—107:7Q. Don't go near prayer while you are drunken till you know what you say, and be not of the heedless ones—7:204Q. Praying means whispering with Allah. So a praying man should be careful of what he utters and what he means by his utterances. At the time of talk before a mighty king if one is heedless of what he utters, he is punished if not driven away as a mad man. Similar is the punishment by the King of kings.

(f) **Should no prayer be said if mind not in proper mood ?** Some are apt to argue that it is useless to pray when mind is not in proper mood or when a man is not acquainted with even some verses of the Quran or the preliminary rules and regulations of prayer. This is entirely a wrong conception. To argue in this way amounts to the saying that a man should not read the simple

A, B, C, if he cannot read Shakespeare's poems all at once. First habituate yourselves to praying and then you will find ample taste. To pray when mind is soft means not to pray at all, because mind may not become soft. An illiterate man not knowing any verses.of the Quran may still get ample religious merits by bowing and prostration done in strict obedience to Divine command just as a loyal subject bows down to the orders of the Crown without trying to understand the import of the order. To disobey the command is to court punishment and displeasure of the Crown. Similarly to disobey the Divine Command on lame excuses is to make oneself liable to Divine Displeasure and consequently of sin and punishment. In such a case, the bodily movements are the languages of the worshipper giving full expressions of the feelings of heart.

(g) **Excellence of Prayer.** The excellence of prayer is great as it is the foremost duty of a Muslim and the chief of the pillars upon which the grand superstructure of Islam stands. It is the distinguishing feature between a Muslim and a non-Muslim. The Prophet's last instruction was about prayer and slave—2:94. He also said that a prolonged and continued prayer is the best of actions—2:94. The Holy Prophet also said that prayer expiates sins—34:466w. The Quran says: Prayer keeps one away from indecency and evil—Q. Besides the compulsory prayers, the sunnat prayers bring abundant rewards which have been described in 34:500, 508,509. He said: Whoever prays six rak'ats after sun-set prayer without talking evil between them will be given an equivalent of divine service for twelve years—34:514. See section 30 for the merits of prayers.

(h) **Language of Prayer.** Language is a vehicle of conveying thoughts and ideas to fellow beings. It is therefore on outer garb of thoughts. Even without language, thoughts can be exprssed partly by signs, gestures and movements as are done by the lower animals. Language is the more convincing form of expression. If, however, external movements are combined with utterances, it would be more effective and forceful just as the mixture of heat and water produces the powerful steam. Therefore prayer without

language is not so effective. A mute sitting often brings no result as God is inconceivable.

The question is : *What should be the language of Prayer ?* Should it be said in Arabic which is the language of the Quran and the Prophet, or in the language of the worshipper ? There is a good deal of controversy about this matter. Imam Abu Hanifa upheld that prayer in any language is acceptable provided the spirit of prayer is maintained, while the other three Imams held that prayer must be said in the Arabic tongue. The practice for the last thirteen hundred years is in favour of the latter, and prayer is said invaribly in Arabic in all Muslim countries except in Turkey which prescribed the language of its own in prayer in recent times. Apart from the practice, let us see what the Quran and the reason dictate about the language. The Quran says : Therefore read of the Quran what is easy. Again it says : Read as much of it as is easy—73:20Q. Again the Quran says : Read in the name of your Lord—96:1Q. It appears from these verses that the prayer must be said in Arabic. This finds corroboration from the practice of the Prophet himself. At the time of the Prophet, many people speaking non-Arabic tongue notably the Persians accepted Islam. Salman the Persian is a good instance. They were all commanded to pray in the Arabic tongue. There was not a single departure from this. It is clear therefore that prayer must be said in Arabic and with the recitation of the Quranic verses in it. Why then Arabic was prescribed as the language of the worshipper in Islam ? It has already been described that the prayer has to serve some objects, direct and indirect. Of the indirect objects of Islam, there are the universal brotherhood and unification of the human race. If prayers are said in the different languages of the world, there would be a bubble of languages and the bubble of the sentiments of the worshippers. In that case, the object of universal brotherhood is frustrated. It is necessary that the universal religion of Islam should have one *Lingua Franca.*

Secondly, if prayer in Arabic is not maintained, there would be a good-bye to the Arabic Quran, Arabic Qibla, Arabic Haj, Arabian Prophet and ultimately to the Arabian faith. If prayer is said in the Bengali or English language, there would be no necessity of the Arabic Quran, and God's command "Read of the Quran what is

easy" will be disobeyed. There would arise the necessity of compilation of Bengali prayer book, English prayer book etc. Even in the same language, many prayer books will see the light. Thus a rivalry will ensue of the books of prayers giving a permanent good-bye to the spirit of prayer. When Arabic is discarded in prayer, the next step would be to discard the Quran in Arabic as a waste of time. Children will be educated only to learn their mother tongue both for religious and wordly affairs. A sense of abhorrence will arise for the foreign Arabic tongue and ultimately for the foreign faith. The universal religion of Islam will get scattered and in a couple of generations national religions will spring up adopting many national tongues. Thus the old story of friction of religions will repeat itself. Indeed an universal religion should have one universal tongue. The Arabian tongue not only cements the unity of the human race but also binds the hearts of the Muslims to the Quran and the Prophet. Hear what the Quran says to remain stead fast to the Quran and not to any other book: Hold fast to the rope of Allah all together (3:102Q). Thirdly, the sense, beauty and rythm of the original Quran are impossible to be translated owing to the fact that the Quran came from God Himself while the translations from His servants. Is there anybody of any tongue who can translate the beauties of the Fatiha, the chapter Ikhlas, the words like Allaho-Akbar, Sobhan Allah, Al-hamdolillah, etc. etc. ? Will there be the same music in the translation ? Is there no difficulty in translating the words which manifest the glory, greatness grandeur, goodness, love, purity, power and knowledge of the Supreme Being ? It is argued by the oppositionists that intelligent prayer makes the heart turn towards the Almighty. If it is taken to be true, we would have found that the majority of the Christians saying prayers in different languages have turned saints, or the majority of the Hindus have turned sadhus ? Far from it. It is the prayerful attitude that counts more in religion than mere understanding. Reverence and intelligence are two different things. The most intelligent man is not the most reverential. But it is surely better that intelligent reading should be combined with reverence. Now just weigh the two aspects of the question, either to maintain the unity and solidarity of Islam by saying prayer

in Arabic or to help the destruction of Islam by omitting the Quran-reading in prayer. The final seal to this controversy has been laid down by God Himself. He commands: When the Quran is recited, listen to it—7:204Q. And the morning Quran-reading is witsesed (by angels)—34:23Q. A praying man is, however, allowed to pray in any language where the Quran reading is not neassary, namely, Monazat, Khutba, Milad, Supplications, Invocations, Niyyat etc. There is absolutely no bar to outpour one's heart before his Maker in these things and in silent whisperings with God.

(i) **Prayer in Islam is not rigid but simple.** Prayer in Islam is not so rigid as is generally supposed. If anybody be unable to pray by standing owing to some excuse or ailment, he is allowed to pray in sitting posture. If he is still unable, he may pray leaning upon a side, and if still unable, he may pray by signs and gestures. The Quran says: Pray standing; if you are then unable, then sitting; if you are still unable, then upon a side—4:145Q. If anybody is in journey, he may shorten his prayer—4:101Q. If he is in the war-field or in a place of fear, it can still be shortened. If water injures a man in the performance of Wuzu, hands and face may be made pure by pure earth. Prayer may be said anywhere on God's earth because God is everywhere—12:115Q. In short, Allah does not inflict hardship on anybody beyond his capacity—2:286Q.

(j) **Stray thoughts in Prayer.** It is a common experience of every praying Muslim with what tremendous force stray and incoherent thoughts suddenly flash in mind till prayer lasts. The devil is seen to work most earnestly at that time. This is a proof that prayer is the most efficacious mode of worship and hence the devil comes imperceptively in mind to commit havoc with stray thoughts. The causes of these thoughts are two-sided-external and internal. Externally eyes see things and ears hear sounds, talks and songs. Out of sight and hearing, a thought is created in mind. One thought suddenly creates hundreds of thoughts covering the whole region of mind with stray thoughts. The best remedy is to shut up the eyes in prayer and hear attentively the reading of the Quran by the Imam. It is advisable therefore to pray in a dark small room and upon a plane cloth in a plain building. For this reason, clothes of prayer should be simple and mosques should not

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be decorated with variegated colours. About internal causes, they are the most dangerous. This is the result of numerous duties in hand and of deep engagement with wordly affairs. The more a man is engaged in wordly affairs, the more are his stray thoughts. Hence moderate means is good. Secondly, the thing which produces thoughts should be given away in charity if possible. This will amount to cutting of the root of stray thoughts. To drive out the sparrows from a tree is only occasional. The driven sparrows will again come to the tree to make noise. If the tree is, however, cut at its root, sparrows will never come again. Thus the tree of love for wordly affairs should entirely be cut off at its root, and then and then only stray thoughts would cease to crop up in mind.

(k) **Meaning of some movements in prayer.** Scanning a little in the bodily movements in prayer, we find the following :—

(1) **Turning towards the Qibla** means not only that everybody should turn towards the oldest centre of monotheism but also that he should set his mind's eye fixed only to one goal i.e. Allah, and not to any object besides Allah.

(2) **Covering of private parts** means not only keeping concealed the principal organs of evils but also the covering of all faults of all men from being made public. If there is necessity ef covering the outer parts, how much more is the necessity of covering the inner faults ?

(3) **Standing in prayer means** standing of a prisoner convicted of death before a mighty king. If, however, the worshipper does not stand with this sense of humility, or is unmindful of such a standing before the Mighty Presence, the consequence is very severe.

(4) **Niyyat** means the motive of prayer, the intention of obeying the divine command, of forsaking all evils of the world and seeking nearness to Him.

(5) **Takbir** means uttering *Allaho-Akbar* and believing that Allah is greatest. If mind is unmindful at the time of its utterance, the thing remembered is held to be greater than Allah.

(6) **The reciting of** اعوذ بالله is meant to recognise that Allah's help should be sought to suppress and remove the evils and evil inclinations or occurrence of stray thoughts in mind.

(7) **The reciting of Alhamdo-Lillah** (الحمد لله) means that all praise and glory is due to Allah and to none besides Him. Should we praise a radio or an æroplane for its wonderful work or should we praise the inventor of radio or æroplane? Similarly no praise is for the machine placed in a man but for its Maker or Creator of man.

(1) **Spirit of Prayer and its rituals.** It should be remembered that too much stress upon forms and rituals should not be given as is now done. Prayer will then be divorced from the spirit underlying it. Some exert themselves in prolonging or shortening vowel points of verses or pronuncing in a manner that excites laughter. He is just like one who approaches a king giving more attention to pronunciation and words of a sa'lam then the spirit of reverence and humility underlying it. More attention should be paid to meanings of words than the words themselves. True humility consists, however, beyond utterances and meanings of words and movements of bodies. It is to fill up the mind with electricity of divine love and grandeur which is the cumulative effect of prayer. The more a man is engrossed in divine thoughts, the more his prayer is responded to.

Thus the spirit of prayer is the goal, while the external movements and utterances are only means to gain it. Sincerity and exclusive concentration of mind on divine glory are the keynotes of prayer. The external movements will not reach Allah; only piety will reach Him. The Quran says about this with reference to the sacrifice of animals: Their flesh and their bloods will never reach Allah, but piety will reach Him from you—22:37Q. The Holy Prophet said: Verily Allah looks not to your figures, nor to your wealth but He looks to your hearts and deeds—1:3. The Quran says: Say, verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the universe—(6:163Q).

REFERENCES OF PRAYER. Quran—4;142, 20:130, 132, 108:2; 2:21, 258, 239; 7:1; 96;19; 29:45; 73;8; 76:25; 2:152; 2;186; 4:60; voice of prayer—7:55; 7:204; 17:110; Zumma—62:9. Time of prayer—17:79; 20:130; 11: 114; idolaters prohibited from mosque—9:17. Hadis—Importance of prayer—33:460w; prayer for 5 times fixed—44:97, 98:99; conditions of acceptance of prayer—note 890; prolonged and continuous prayer best of actions—23:43; cause of forgetfulness—33:16, 34:46. 47; Zama'at—34:8.117, 119, latter night best time—34;339, 570;

prayer for removing ginn—34:354; Prophet's prayer—34:548, 549; azan—35:27; 34;6; night prayer—35:74; Fajr sunnat—35:103; 33:14 5; 146; merit of construction of mosque—23:333w; 26:21, 22; 29:409w; Imam to stand higher—30:434w; prayer with prolonged prostration is best—1:5w; prayer's good condition—1:15w; prayer not accepted from three—2:35w; Prophet's last instruction was of prayer and slave—2:94; prayer of a sick man for another is accepted—3:55; prayer expiates sins—34:466w; morning and night prayer troublesome to hypocrites—34:7; wusta is Asar—34:10, 37, 22, 38; 5 prayers for all men—24:11; direction of children to pray—34:21; general refeences—1:29; 4:83w.; 4:03w, 14', 145; 7:1; 6:53; 7:75, 170, 176; 8:16, 54; 9:80.

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1. **Abu Hurairah** reported that the Messenger of Allah said: Prayers for five times, one Zumma prayer up to (another) Zumma prayer and one fasting month upto (another) fasting month are causes of expiation of what comes to pass in their midst provided the great sins are avoided. 1581

—*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم الصلوة الخمس والجمعة الى الجمعة ورمضان الى رمضان مكفرات لما بينهن اذا اجتنبت الكبائر * (مسلم)

2. **Same** reported that the Ms. of Allah said: Inform me that if there be a river by the side of the door of someone of you wherein he takes bath five times a day—will there remain anything of his dirt? 'No' said they, 'there will remain nothing of his dirt.' He said: Thus are the prayers for five times. Allah blots out all sins therewith. 1582

—*Agreed*

عنه قال قال رسول الله صلعم ارايتم لو ان نهرا بباب احدكم يغتسل فيه كل يوم خمسا هل يبقى من درنه شيء قالوا لا يبقى من درنه شيء قال فذلك مثل الصلوات الخمس يمحوا الله بهن الخطايا * (متفق عليه)

1581. All minor sins are forgiven if prayers are said five times a day, Zumma prayers attended to and fasting observed. Five times of prayers are sufficient to expiate minor sins. This is conditional upon non-commission of great sins.

1582. Outer body is washed by water and inner soul by prayer. The greater is the wash on the body, the lesser is the dirt that remains on it. So also the the case with soul. Indeed nothing but sound soul will get salvation (25:89Q.)

3. **Boraidah** reported that the Messenger of Allah said: The covenant that is between them and us is prayer. Whoso gives it up becomes indeed an infidel.

—*Ahmad, Tirmizi, Nisai, Ibn Majah.*

عن بريدة قال قال رسول الله صلعم العهد الذي بيننا و بينهم الصلوة فمن تركها فقد كفر *

(احمد و الترمذي و النسائي و ابن ماجة)

4. **Anas** reported that a man came and asked: O Ms. of Allah! I have committed an ordained crime. So execute it on me. He did not ask him about it, and then came the prayer (time). So he prayed with the Apostle of Allah. When the Holy Prophet finished the prayer, the man stood and said: O Ms. of Allah! verily I have committed an ordained crime. So execute the ordinance of Allah upon me. He asked: Have you not prayed with us? 'Yes' he said. He said: Verily Allah has forgiven you your sin or your crime. —*Agreed.*

عن انس قال جاء رجل فقال يا رسول الله صلعم اني اصبت حدا فاقمه علي . و لم يسأله عنه و حضرت الصلوة فصلى مع رسول الله صلعم فلما قضى النبي صلعم الصلوة قام الرجل فقال يا رسول الله صلعم اني اصبت حدا فاقم في كتب الله قال اليس قد صليت معنا قال نعم قال فان الله قد غفر لك ذنبك او حدك * (متفق عليه)

5. **Ibn Mas'ud** reported: I asked the Holy Prophet: Which of the actions is dearest to the Almighty Allah? He said: Prayer in its time. I asked: Then what is next? He said: Obedience to parents. I asked: Then what next? He said: Holy war in the way of Allah.

—*Agreed.*

عن ابن مسعود قال سألت النبي صلعم اي الاعمال احب الى الله تعالى قال الصلوة لوقتها قلت ثم اي قال بر الوالدين قلت ثم اي قال الجهاد في سبيل الله * (متفق عليه)

6. **Abu Hurairah** reported that the Messenger of Allah said: Had the people known what is in prayer-call and in the first row, and had they not found but to cast lots about it, they would have cast lots. Had they known what is in Zuhr prayer, they would have vied for it; and had they known what is in the night and early morning prayer, they would have come to them even upon breasts. —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا * (مُتَّفَقٌ عَلَيْهِ)

7. **Same** reported that the Messenger of Allah said: There is no prayer more troublesome to the hypocrites than the early morning and night prayers. Had they known what is in them, they would have come to them even upon breasts. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَيْسَ صَلٰوةٌ أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ وَالْعِشَاءِ وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا * (مُتَّفَقٌ عَلَيْهِ)

8. **Osman** reported that the Messenger of Allah said: Whoso says the night prayer in congregation, stands as it were (in prayer) for half of the night; and whoso says the early morning prayer in congregation prays as it were the whole night. —*Muslim.*

عَنْ عُثْمَانَ (رض) قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ نِصْفَ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ * (مُسْلِمٌ)

9. **Ibn Omar** reported that the Messenger of Allah said: The desert Arabs shall never prevail over you regarding the name of your sun-set prayer

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا يَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى إِسْمِ صَلٰوتِكُمُ

(and the desert Arabs appellate it as Isha) and he said: The desert Arabs shall never prevail over you regarding the name of your night-prayer because it is Isha in the Book of Allah. They used to call it 'Atamah' on account of the milking of camel.[1583] —*Muslim.*

المغرب قال و يقول الاعراب هي العشاء
و قال لايغلبنكم الاعراب على اسم صلوتكم
العشاء فانها في كتاب الله العشاء فانها
تعتم بحلاب الابل * (مسلم)

10. **Ali** reported that the Messenger of Allah said on the Day of the Ditch: They prevented us from saying the middle prayer (the afternoon prayer). May Allah fill up their houses and graves with the fire![1584] —*Agreed.*

عن علي (رض) ان رسول الله صلعم
قال يوم الخندق حبسونا عن صلوة الوسطى
صلوة العصر ملاء الله بيوتهم و قبورهم نارا*
(متفق عليه)

11. **Abdullah-b-Mas'ud** reported that a man came to the Ms. of Allah and asked: O Apôstle of Allah, verily I medically treated a woman in the farthest part of Medina, and verily I committed with her what is less than my sexual intercourse with her.[1585] So I am such and do therefore about me what you wish. Omar said to him: Allah concealed you. Would that you have kept (it) secret upon yourself! The Prophet did not return to

عن عبد الله بن مسعود قال جاء رجل
الى النبي صلعم فقال يا رسول الله صلعم
اني عالجت امرأة في اقصى المدينة
و اني اصبت منها ما دون ان امسها فانا
هذا فاقض في ما شئت فقال له عمر (رض)
لقد سترك الله لو سترت على نفسك
قال و لم يرد النبي صلعم عليه شيئا و قام

1583 The pre-Islamic Arabs used to call the sun-set prayer as 'Isha' and night prayer as 'Atamah' which means darkness in which a man falls at the time of milking a camel. The Prophet named the prayers Magrib and Isha.

1584. The battle of Ditch took place at 5 A H. It is so called because Medina was defended by a ditch. Prophet and his companions were engaged in digging the ditch and saying: O Allah, there is no felicity but the felicity of the Hereafter. O Allah! have mercy on the Refugees and the Helpers.

1585. I did everything what is less than actual sexual intercourse, such as kissing, touching private parts, trickling nipples, embracing etc.

him anything.[1586] The man got up and departed and then the Prophet sent a man to follow him. He called him and read this verse—And keep up prayer at both ends of the day and a little after dusk. Verily good deeds remove evils. That is a reminder for the remembering ones. A man out of the people said: O Prophet of Allah, is it special for him? He replied: Rather for the whole of mankind.

—*Muslim.*

الرجل فانطلق فاتبعه النبي صلعم رجلا فدعاه و تلا عليه هذه الاية و اقم الصلوة طرفي النهار و زلفا من الليل ان الحسنات يذهبن السيئات ذلك ذكرى للذاكرين فقال رجل من القوم يا نبي الله هذا له خاصة فقال بل للناس كافة * (مسلم)

12. **Jaber** reported that the Messenger of Allah said: Between divine service and infidelity, there is the giving up of prayer.[1587]

—*Muslim.*

عن جابر قال قال رسول الله صلعم بين العبد و بين الكفر ترك الصلوة * (مسلم)

13. **Ob'adah-b-Swa'met** reported that the Ms. of Allah said: Five prayers-the Almighty Allah made them obligatory. Whoso performs ablution well for them and says prayers in their time, and fulfils their bending and prostration, there is a covenant for him upon Allah to forgive him. And whoso does not do, there is

عن عبادة بن الصامت قال قال رسول الله صلعم خمس صلوات افترضهن الله تعالى من احسن وضوءهن وصلاهن لوقتهن و اتم ركوعهن وخشوعهن كان له على الله عهد ان يغفر له ومن لم يفعل فليس له

1586. Prophet did not give direct answer to his question. It appears from the latter context that he received inspiration from above to answer the query and sent a man to inform him about it. The last sentence shows that hadis is a panacea for all spiritual deseases for the whole of mankind without any distinction of creed and colour.

1587. Prayer is said to be the distinguishing feature between a Muslim and a non-Muslim, as outpouring of heart before one's Maker is natural expression of gratefulness. It appears from this hadis that Muslims should always pray. Those who do not pray are outside the pale of real Islam. It is a food for reflection for many of the Muslims of the present day. According to some companions of the Prophet, one who avoids prayer is an infidel. Imams Malek and Shafeyi hold that such a man is near infidelity and that to kill such a man is obligatary. Imam Abu Hanifa holds, however, that such a man shall be inflicted slight punishment and imprisonment if it is binding.

no covenant for him upon Allah. If He wishes, He may pardon him and if He wishes, He may inflict punishment on him.

Ahmad, Abu Daud, Malek, Nisai.

على الله عهد ان شاء غفرله و ان شاء عذبه۔

(احمد و ابوداود و مالك والنسائي)

14. **Abdullah-b-Shaqiq** reported that the companions of the Messenger of Allah did not consider any of the actions the giving up of which is infidelity except prayer. —*Tirmizi.*

عن عبد الله بن شقيق قال كان اصحاب رسول الله صلعم لا يرون شيئا من الاعمال تركه كفر غير الصلوة * (الترمذي)

15. **Abu Darda'a** reported: My friend advised me: Associate nothing with Allah though you are severed and burnt, nor give up obligatory prayer intentionally. Whoso gives it up intentionally, the covenant becomes free from him. Don't drink intoxicant, and verily it is the key of every sin. —*Ibn Majah.*

عن ابى الدرداء قال اوصاني خليلي ان لا تشرك بالله شيئا و ان قطعت و حرقت ولا تترك صلوة مكتوبة متعمدا فمن تركها متعمدا فقد برئت منه الذمة ولا تشرب الخمر فانها مفتاح كل شر * (ابن ماجة)

15 (a). **Anas** reported that the Messenger of Allah said: Perfume and wives have been made dear to me, and the coolness of my eyes has been made in prayer. —*Ahmad, Nisai.*

عن انس قال قال رسول الله صلعم حبب إلي الطيب و النساء و جعلت قرة عيني في الصلوة * (احمد و النسائي)

16. **Ummarah-b-Ruwaibah** reported: I heard the Messenger of Allah say: None shall ever enter the fire who prays before the rising of the sun and before it sets in, that is, early morning and late afternoon prayers. —*Muslim.*

عن عمارة بن رويبة قال سمعت رسول الله صلعم يقول لن يلج النار احد صلى قبل طلوع الشمس و قبل غروبها يعني الفجر والعصر * (مسلم)

17. **Abu Musa** reported that the Messenger of Allah said: Whoso says the two prayers [1588] in cold will enter Paradise. —*Agreed.*

عن ابي موسى قال قال رسول الله صلعم من صلى البردين دخل الجنة *

(متفق عليه)

18. **Abu Hurairah** reported that the Messenger of Allah said: Angels come to you at night and angels come at day time, but they meet together in the early morning prayer and late afternoon prayer. Afterwards those who passed the night amongst you ascend up and their Lord asks them (and He is the knower of them): How have you left My servants? They answer: We have left them while they were praying and we came to them while they were praying. [1589] —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم يتعاقبون فيكم ملئكة بالليل و ملئكة بالنهار و يجتمعون في صلوة الفجر وصلوة العصر ثم يعرج الذين باتوا فيكم فيسألهم ربهم و هو اعلم بهم كيف تركتم عبادي فيقولون تركناهم و هم يصلون و اتيناهم و هم يصلون *

(متفق عليه)

19. **Jundab-al-Qasri** reported that the Messenger of Allah said: Whoso says early morning prayer while he is in the covenant of Allah, Allah shall never ask you for anything of His covenant, because whoso asks anything from His covenant will get it and then He will turn him down upon his face in the fire. [1590] —*Muslim.*

عن جندب بن القسري قال قال رسول الله صلعم من صلى صلوة الصبح فهو في ذمة الله فلا يطلبنكم الله من ذمته بشيء فانه من يطلبه من ذمته بشيء يدركه ثم يكبه على وجهه في نار جهنم * (مسلم)

1588. This refers to early morning and late afternoon prayers.

1589. He who says early morning prayer is in the security and protection of Allah. Therefore every true Muslim should also give security and protection to such a man. Allah inflicts punishment on one who is in enmity with the above man.

1590. The covenant of Allah upon His servants on earth is to forgive sins other than great sins. This shows that great sins are sometimes expiated by prayers.

20. **Abu Omamah** reported that the Messenger of Allah said: Say your five prayers, fast your month, pay Zakat of your properties and obey one in authority over you, you will then enter paradise of your Lord.

—*Ahmad, Tirmizi.*

عن ابي امامة قال قال رسول الله صلعم صلوا خمسكم و صوموا شهركم و ادوا زكوة اموالكم و اطيعوا ذا امركم تدخلوا جنة ربكم * (احمد و الترمذي)

21. **Amr-b-Shuaib** reported from his father from his grand father who said that the Messenger of Allah said: Order your children to pray when they are boys of seven years and beat them therefor when they are boys of ten years and separate them, one from another, in beds.

—*Abu Daud.*

عن عمرو بن شعيب عن ابيه عن جده قال قال رسول الله صلعم مروا اولادكم بالصلوة و هم ابناء سبع سنين و اضربوهم عليها و هم ابناء عشر سنين و فرقوا بينهم في المضاجع * (ابوداود)

22. **Ibn Mas'ud and Samorah-b-Jundub** reported that the Messenger of Allah said: The middle prayer is the late afternoon prayer.

—*Tirmizi.*

عن ابن مسعود و سمرة بن جندب قال قال رسول الله صلعم صلوة الوسطى صلوة العصر * (الترمذي)

23. **Abu Hurairah** reported from the Holy Prophet about the saying of the Almighty: Verily the Quran-reading at morn is witnessed—17:78Q. He said: The angels of night and the angels of day witness it.

—*Tirmizi.*

عن ابي هريرة عن النبي صلعم في قوله تعالى ان قران الفجر كان مشهودا قال تشهده ملئكة الليل و ملئكة النهار * (الترمذي)

24. **Zaid-b-Sabet** reported that the Messenger of Allah used to say the early afternoon prayer at noon, and he used not to say a prayer which appeared more

عن زيد بن ثابت قال كان رسول الله صلعم يصلي الظهر بالهاجرة و لم يكن

difficult to the companions of the Ms. of Allah than it. Then it was revealed: Observe the prayers and the middle prayer—2:238Q. He said: Verily there are two prayers before it and two prayers after it.

—*Ahmad, Abu Daud.*

يصلي صلوة اشد على اصحاب رسول الله صلعم منها فنزلت حافظوا على الصلوات و الصلوة الوسطى و قال ان قبلها صلاتين و بعدها صلاتين * (احمد و ابو داود)

25. **Salman** reported: I heard the Messenger of Allah say: Whoso goes out for early morning prayer goes out with the standard of faith, and whoso goes out at dawn towards the market goes out with the standard of the devil. —*Ibn Majah.*

عن سلمان قال سمعت رسول الله صلعم يقول من غدا الى صلوة الصبح غدا براية الايمان و من غدا الى السوق غدا براية ابليس * (ابن ماجة)

26. **Zaid-b-Sabet and Ayesha** reported: The middle prayer is the Zuhr prayer.

—*Tirmizi, Malek.*

عن زيد بن ثابت و عائشة قالا الصلوة الوسطى صلوة الظهر * (مالك والترمذي)

466w. **Abu Zarr** reported that the Messenger of Allah came out in winter while the leaves were dropping down. He took two branches from a tree. He narrated that that leaf began to drop down. He said: O Abu Zarr. I said: Present to Thee, O Ms. of Allah. He said: Verily a Muslim servant says prayer hoping thereby the pleasure of Allah and then his sins drop down from him just as this leaf drops down from this tree.

—*Ahmad.*

عن ابي ذر ان النبي صلعم خرج زمن الشتاء و الورق يتهافت فاخذ بغصنين من شجرة قال فجعل ذلك الورق يتهافت فقال يا ابا ذر قلت لبيك يا رسول الله صلعم قال ان العبد المسلم ليصلي الصلوة يريد بها وجه الله فتهافت عنه ذنوبه كما يتهافت هذا الورق عن هذه الشجرة - (احمد)

467w. **Zaid-b-Khalid** al-Johani reported that the Ms. of Allah said: Whoso says prayer of two prostrations without being unmindful in them, Allah forgives him of what has preceded from him of sins. —*Ahmad.*

عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ صَلَّى سَجْدَتَيْنِ لَا يَسْهُو فِيهِمَا غَفَرَ اللّٰهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ * (أَحْمَد)

468w. **Abdullah-b-Amr** reported from the Prophet that he mentioned one day about prayer. He said: Whoso protects it, there will be for him a light, a proof and salvation on the Resurrection Day, and whoso does not protect it, there will be no light, on proof and no salvation for him. He will remain on the Resurrection Day with Korah, Pharaoh, Haman and Ubay-b-Khalaf.[1591] —*Ahmad, Darimi and Baihaqi.*

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صلعم أَنَّهُ ذَكَرَ الصَّلٰوةَ يَوْمًا فَقَالَ مَنْ حَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَ بُرْهَانًا وَ نَجَاةً يَوْمَ الْقِيٰمَةِ وَ مَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ تَكُنْ لَهُ نُورًا وَلَا بُرْهَانًا وَلَا نَجَاةً فَكَانَ يَوْمَ الْقِيٰمَةِ مَعَ قَارُونَ وَ فِرْعَوْنَ وَ هَامَانَ وَ أُبَيِّ بْنِ خَلَفٍ * (أَحْمَد وَ الدَّارِمِيّ وَ الْبَيْهَقِيّ)

469w. **Omar-b-al-Khattab** reported that he wrote to his governors: Verily the most important of your affairs near me is prayer. Whoso protects it and takes care of it protects his religion; and whoso destroys it greatly destroys what is besides it.[1592] —*Malek.*

عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ كَتَبَ إِلٰى عُمَّالِهِ أَنَّ أَهَمَّ أُمُورِكُمْ عِنْدِي الصَّلٰوةُ مَنْ حَفِظَهَا وَ حَافَظَ عَلَيْهَا حَفِظَ دِينَهُ وَ مَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا أَضْيَعُ - (مَالِك)

1591. These were rebels against Allah. Korah was a rich man. Pharaoh was a king of Eypt and Haman was his minister. Obay-b-Khalaf was an arch enemy of Islam. People killed him at Uhud. Protection of prayer means to perfrom prayer with all its due rites inwardly and outwardly. Anybody doing them will be with prophets and martyrs on the Resurrection Day.

1592. A portion form this tradition has been left out as it relates to time of prayer similar to what has been narrated above. Protecting and taking care of prayer means performing prayer with due rites in appointed times with the real spirit of the remembrance of Allah.

SECTION 2

1593. Times of prayer.

There are fixed times for five compulsory prayers. The Quran says : Surely prayer is the timed ordinance for the believers—4:103Q. The times have been given by the Holy Quran itself. It says : And glorify thy Lord by praising Him before the rising of the sun and before its setting ; and during the hours of the night, do also glorify Him, and during parts of the day, that thou mayest be well-pleased—20:130Q. And keep up prayers in the two parts of the day and in the first hours of the night—11:14Q. Keep up prayer from the declining of the sun till the darkness of the night and the morning Quran-reading—17:78Q. It appears from the above verses that prayers must be said compulsorily after getting up from bed in the morning and before going to bed at night, at the time of the declining of the sun after the mid-day and before and after the sun sets in. The times are very significant and speak volumes. The morning pryer signifies that we should all fall in prostration before the Almighty who gave us life after death in sleep and that we should begin the day's work in the name of the Almighty and that we should finish it before noon to the extent of half. Then at the declining of the sun at noon, we should remember the power of God who can lower a mighty thing even if it rises its head topmost and that worldly glory will decline in a similar way. We should also remember that our life's half has already finished like the day's half and that the latter half is approaching with greater speed. Therefore we should turn towards God more than what we did before in the first half of life. Let us pray once more the Asar prayer before the evening of our life comes and before we part away from our day's work. In the evening, we should remember the power of God who can turn the day into night and the night into day. Then when we go to bed, we should say our farewell prayer as we are going to meet practically death from which we may not rise again next morning. The times of prayer are also significant in the fact that one must fall in prostration before

God even when busiest after disengaging himself from all his worldly concerns. The following are the sheduled times in Islam for prayers :—

(1) **Fajr** i.e. the early morning prayer which begins from the appearance of the dawn with the white streak of line in the eastern horizon up to the rising of the sun. Thereafter the prayer becomes Qaza.

(2) **Zuhr** i.e. the early afternoon prayer which begins from the declining of the sun at noon up to the time of the late afternoon prayer.

(3) **Asar** i.e. the late afternoon prayer which begins when a man's shade becomes double and ends just before the setting of the sun.

(4) **Magrib** i.e. the sun-set prayer which begins just after the setting of the sun up to the disappearance of the red signs in the horizon.

(5) **Isha** i.e. the night prayer which begins from the disappearance of the red colour in the western horizon after sunset up to the mid-night.

There are two optional prayers called fore-noon prayer and Tahajjad prayer. The former comes nearly at the breakfast time and the latter begins from the mid-night up to the appearance of the dawn.

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27. **Abdullah-b-Amr** reportedthat the Messenger of Allah said : The time of Zuhr prayer is : When the sun declines, and the shadow of a man becomes double his length so long as the Asar prayer does not come, and the time of Asar-prayer remains so long as the sun does not become yellow ; and the time of the sun-set

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُوْلُ اللهِ
صلعم وَقْتُ الظُّهْرِ اِذَا زَالَتِ الشَّمْسُ وَ كَانَ
ظِلُّ الرَّجُلِ كَطُوْلِهِ مَا لَمْ يَحْضُرِ الْعَصْرُ وَ
وَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ وَ وَقْتُ

prayer remains so long as the red-hue does not disappear; and the time of night prayer remains up to the mid-night, and the time of the morning prayer is from the appearance of dawn till the sun does not rise, but when the sun rises, keep away from the prayer because it rises between two horns of the devil[1594]

—*Muslim.*

صلوة المغرب ما لم يغب الشفق و وقت
صلوة العشاء الى نصف الليل الاوسط و
وقت صلوة الصبح من طلوع الفجر ما لم
تطلع الشمس فاذا طلعت الشمس فامسك
عن الصلوة فانها تطلع بين قرني
الشيطان * (مسلم)

28. **Boraidah** reported that a man asked the Messenger of Allah about the time of prayer. He said to him: Pray with us twice meaning two days. When the sun inclined a little he ordered Bilal, and so he proclaimed Azan. Then he ordered him and he recited '*Aqamat*' of the Zuhr prayer. Then he ordered him and he recited '*Agamat*' of the Asr while the sun was high like a white egg. Afterwards he ordered him, and so he recited '*Aqamat*' of Magrib when the sun set in. Afterwards he gave him direction and so he recited *Aqamat* of the I'sha prayer when the red hue disappeared. After that he ordered him and so he recited *Agamat* of the Fajr prayer when there was dawn. When

عن بريدة قال سال رجل رسول الله صلعم
عن وقت الصلوة فقال له صل معنا هذين
يعني اليومين فلما زالت الشمس امر
بلالا فاذن ثم امره فاقام الظهر ثم امره
فاقام العصر و الشمس مرتفعة بيضاء
نقية ثم امره فاقام المغرب حين
غابت الشمس ثم امره فاقام العشاء
حين غاب الشفق ثم امره فاقام الفجر
حين طلع الفجر فلما ان كان اليوم

1594. The infidels used to worship the sun when it began to rise. So in order to oppose this idea and to wipe out idolatry root and branch, the Holy Prophet prohibited even prayer at the time of the rising of the sun after giving it a great condemnation.

there came the second day, he ordered him: Make delay for the Zuhr prayer. So he made delay for it and he was excellent in delaying it. He said Asar while the sun was above. He made more delay for it than what he had done. And he said Magrib before the red-hue disappeared, and he said I'sha prayer after ⅓rd of the night passed away, and he said Fajr and then entered the morning therewith. Afterwards he asked: Where is the man who has enquired about the times of prayer? The man said: I, O Ms. of Allah. He said: The time of your prayer is between what you saw.

—*Muslim.*

الثَّانِي اَمَرَهُ فَاَبْرَدَ بِالظُّهْرِ فَاَبْرَدَ بِهَا
فَاَنْعَمَ اَنْ يُبْرِدَ بِهَا وَ صَلَّى الْعَصْرَ وَ
الشَّمْسُ مُرْتَفِعَةٌ اَخَّرَهَا فَوْقَ الَّذِي كَانَ
وَ صَلَّى الْمَغْرِبَ قَبْلَ اَنْ يَغِيْبَ الشَّفَقُ
وَ صَلَّى الْعِشَاءَ بَعْدَ مَا ذَهَبَ ثُلُثُ اللَّيْلِ
وَ صَلَّى الْفَجْرَ فَاَسْفَرَ بِهَا ثُمَّ قَالَ اَيْنَ
السَّائِلُ عَنْ وَقْتِ الصَّلٰوةِ فَقَالَ الرَّجُلُ اَنَا
يَا رَسُوْلَ اللهِ صلعم قَالَ وَقْتُ صَلٰوتِكُمْ بَيْنَ
مَا رَاَيْتُمْ * (مُسْلِمٌ)

29. **Ibn Abbas** reported that the Messenger of Allah said: Gebriel led my prayer twice near the House. He prayed Zuhr with me when the sun declined a little and it became like the length of a shoe-lace, and he prayed Asar with me when the shade of everything became like itself (double), and he prayed Magrib with me when the fasting man broke his fast, and he prayed I'sha with me when the red-hue disappeared, and he prayed Fajr with me when food and drink became

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ
صلعم اَمَّنِي جِبْرَئِيْلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ
فَصَلَّى بِيَ الظُّهْرَ حِيْنَ زَالَتِ الشَّمْسُ وَ
كَانَتْ قَدْرَ الشِّرَاكِ وَ صَلَّى بِيَ الْعَصْرَ حِيْنَ
صَارَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ وَ صَلَّى بِيَ الْمَغْرِبَ
حِيْنَ اَفْطَرَ الصَّائِمُ وَ صَلَّى بِيَ الْعِشَاءَ حِيْنَ
غَابَ الشَّفَقُ وَ صَلَّى بِيَ الْفَجْرَ حِيْنَ حَرُمَ

unlawful for a fasting man. When there came the following day, he prayed Zuhr with me when his shade was like him (double), and he prayed Asar with me when his shade was double of him, and he prayed Magrib when the fasting man broke his fast, and he prayed I'sha at one-third part of the night and he prayed Fajr when there dawned the light. Afterwards he looked at me and said : O Muhammad ! this was the time of the Prophets before you, and the times are what is between these two times.

—Abu Daud, Tirmizi.

الطعام والشراب على الصائم فلما كان
الغد صلى بي الظهر حين كان ظله مثله
وصلى بي العصر حين كان ظله مثليه
وصلى بي المغرب حين افطر الصائم
وصلى بي العشاء الى ثلث الليل و
صلى بي الفجر فاسفر ثم التفت الي
فقال يا محمد هذا وقت الانبياء من
قبلك و الوقت ما بين هذين الوقتين -
(ابوداود و الترمذي)

30. **Ibn Ma'sud** reported that the measure of the prayer of the Messenger of Allah for Zuhr was from three to five foot-steps in summer, and in winter from five to seven steps.

—Abu Daud, Nisai.

عن ابن مسعود قال كان قدر صلوة
رسول الله صلعم الظهر في الصيف ثلثة
اقدام الى خمسة اقدام و في الشتاء
خمسة اقدام الى سبعة اقدام *
(ابوداود و النسائي)

SECTION 3

1595. Prayer in haste

Prayer as a rule should be said at the first half of its appointed time and not at its latter half, because there is pleasure of Allah in the former and pardon of Allah in the latter—34:49. Imam Shafeyi sponsors this view and says that to say every prayer at its

earliest time is *Mustahab* (laudable). The Quran also says: Hasten to good deeds. The Holy Prophet, while maintaing that prayer during its time is perfectly lawful, laid instructions for greater rewards for early prayer even within the given time. Regarding the morning prayer, the Holy Prophet observed it sometimes in the early dawn in darkness (34:41) and sometimes in distinct light (34:56). That depended upon cold and summer seasons and upon the nature of the congregation and commencement of struggles with non-Muslims at the early part of the day.

As regards Zuhr (the early afternoon prayer), it appears from the traditions that in summer when heat is intense it should be said rather late preferably within the latter half of its time (34:61). About Asar (the late afternoon prayer), there is the general rule as laid down before but Imam Abu Hanifa says that to say it at the latter half is *Mustahab*. Regarding Magrib (the sun-set prayer), there is the unanimous opinion of the jurists that it should be said at its earliest part (34:52). As regards I'sha (the night prayer), the Holy Prophet laid stress for its saying in the latter half of its time, because silent night gives a peaceful atmosphere for divine service. He disliked sleep before it and any conversation after it. Fajr may be said when a man rises from sleep even after sunrise.

OTHER CONTENTS.—Rulers in latter days will neglect the times of prayer but still they should be obeyed—34:62. 63, night prayer is an innovation in Islam—34:54; no sin in sleep and forgetfulness—34:46, 47; expiation of prayer is prayer —34:43; pre-dawn tiffin extends up to dawn—34 42; three things not to be delayed-burial, prayer and marriage of widows—34:48.

31. **Sayyar-b-Salama** reported: I and my father went to Abu Barzah al-Aslami. My father asked him: How did the Messenger of Allah pray the obligatory prayers? He replied that he used to pray *Zuhr* which you call the first when the sun inclined a little, and pray *Asar*

عن سيار بن سلامة قال دخلت انا
وابي على ابي برزة الاسلمي فقال له
ابي كيف كان رسول الله صلعم يصلي
المكتوبة فقال كان يصلي الهجير التي

and then any of us could return to his riding camel at the furthest end of Medina while the sun was shining and I forgot what he said about *Magrib*, and he used to make delay in praying *I'sha* which you call *Atamah*, [1596] and he used to dislike sleep before it and talk after it; and he used to say optional prayer at the time of *Fajr* when a man could recognise his friend and read sixty to one hundred (verses). In a narration: He did not care to belate I'sha to one-third of the night, and he did not like to sleep befor it and talk after it.

—*Agreed.*

تدعونها الاولى حين تدحض الشمس و يصلي العصر ثم يرجع احدنا الى رحله في اقصى المدينة و الشمس حية و نسيت ما قال في المغرب و كان يستحب ان يؤخر العشاء التي تدعونها العتمة و كان يكره النوم قبلها و الحديث بعدها و كان ينفتل من صلوة الغداة حين يعرف الرجل جليسه و يقرء بالستين الى المائة وفي رواية ولا يبالي بتاخير العشاء الى ثلث الليل ولا يحب النوم قبلها و الحديث بعدها * (متفق عليه)

32. **Muhammad-b-Amr** reported: We asked Ja'ber-b-Abdullah about prayer of the Prophet. He said that he used to pray *Zuhr* at noon, and Asar when the sun was shining, and *Magrib* when it went down, and as for *I'sha*, when the people were many he used to hasten it; and when they were few, he used to make delay, and *Fajr* during early darkness. [1597]

—*Agreed.*

عن محمد بن عمرو قال سالنا جابر بن عبد الله عن صلوة النبي صلعم فقال كان يصلي الظهر بالهاجرة و العصر و الشمس حية و المغرب اذا وجبت و العشاء اذا اكثر الناس عجل و اذا قلوا اخر و الصبح بغلس * (متفق عليه)

1596. The Pre-Islamic Arabs called the time after disappearance of the evening red-hue from the horizon as Atamah which means darkness.

1597. It is not always that the Holy Prophet prayed Fajr early in darkness; sometimes he prayed when everything was visible. These times were chiefly based upon assembly of the people; see traditions 41 and 56.

33. **Anas** reported: Whenever we prayed at noon behind the Holy Prophet, we used to make prostration upon our clothes out of fear of heat.

—*Agreed.*

عَنْ اَنَسٍ (رض) قَالَ كُنَّا اِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ صلعم بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اِتِّقَاءَ الْحَرِّ * (مُتَّفَقٌ عَلَيْهِ)

34. **Abu Hurairah** reported that the Apostle of Allah said: When heat is intense, pray in cool time, (*and in a narration of Bukhari from Abu Sayeed*: Zuhr), because the intensity of heat comes out from the vapour of Hell. And the fire complained to its Lord and said: O Lord! some portion of myself has devoured others. So He ordered therefor two breaths, one breath in winter and one breath in summer; [1598] the most intense heat which you find, and the most intense cold which you find. [1599]

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِذَا اشْتَدَّ الْحَرُّ فَاَبْرِدُوْا بِالصَّلٰوةِ وَفِيْ رِوَايَةٍ لِلْبُخَارِيِّ عَنْ اَبِيْ سَعِيْدٍ بِالظُّهْرِ فَاِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ وَاشْتَكَتِ النَّارُ اِلٰى رَبِّهَا فَقَالَتْ رَبِّ اَكَلَ بَعْضِيْ بَعْضًا فَاَذِنَ لَهَا بِنَفَسَيْنِ نَفَسٍ فِي الشِّتَاءِ وَنَفَسٍ فِي الصَّيْفِ اَشَدُّ مَا تَجِدُوْنَ مِنَ الْحَرِّ وَاَشَدُّ مَا تَجِدُوْنَ مِنَ الزَّمْهَرِيْرِ * (مُتَّفَقٌ عَلَيْهِ)

35. **Anas** reported that the Messenger of Allah was praying *Asar* while the sun was up shining and then one departing could go to the high places and return to them while still the sun was

عَنْ اَنَسٍ قَالَ اَنَّ رَسُوْلَ اللهِ صلعم يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ فَيَذْهَبُ الذَّاهِبُ اِلَى الْعَوَالِيْ فَيَاْتِيْهِمْ

1598. Everything in the earth takes breath and gives out breath at regular intervals. Similarly hell gives out breath twice in a year one in summer and another in winter. In summer, it is commendable (Mustahab) to pray Zuhr somewhat late.

1599. There is a little deviation in wording in the latter portion according to Bukhari in accordance with a second narration of his. It runs: The most intense heat which you find is from its heated air, and the most intense cold which you find is from its intense cold air.

up, and some high places of Medina are four miles or like it from Medina. 1600

—*Agreed.*

وَالشَّمْسُ مُرْتَفِعَةٌ وَبَعْضُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى اَرْبَعَةِ اَمْيَالٍ اَوْ نَحْوِهِ * (مُتَّفَقٌ عَلَيْهِ)

36. **Same** reported that the Messenger of Allah said: That is a prayer of the hypocrite who sits waiting (setting of) the sun till when it becomes yellow and falls between two horns of the devil, he gets up and hurries four (rak'ats) without remembering Allah therein but little. 1601

—*Muslim.*

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم تِلْكَ صَلٰوةُ الْمُنَافِقِ يَجْلِسُ يَرْقُبُ الشَّمْسَ حَتّٰى اِذَا اصْفَرَّتْ وَكَانَتْ بَيْنَ قَرْنَيِ الشَّيْطٰنِ قَامَ فَنَقَرَ اَرْبَعًا لَا يَذْكُرُ اللّٰهَ فِيْهَا اِلَّا قَلِيْلًا * (مُسْلِمٌ)

37. **Ibn Omar** reported that the Prophet said: As for one whose Asar missed him, his family and property have been robbed as it were.

—*Agreed.*

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلَّذِي تَفُوتُهُ صَلٰوةُ الْعَصْرِ فَكَاَنَّمَا وُتِرَ اَهْلَهُ وَمَالَهُ * (مُتَّفَقٌ عَلَيْهِ)

38. **Boraidah** reported that the Messenger of Allah said: Whoso has given up Asar prayer, his action has indeed become void. 1602 —*Bukhari.*

عَنْ بُرَيْدَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ تَرَكَ صَلٰوةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ * (اَلْبُخَارِيُّ)

39. **Rafe'-b-Khadiz** reported: We used to pray *Magrib* along with the Messenger of Allah, and

عَنْ رَافِعِ بْنِ خَدِيْجٍ قَالَ كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللّٰهِ صلعم فَيَنْصَرِفُ

1600. Awali is plural of A'liah which is a noted place about four miles off from Medina situated upon a lofty place.

1601. That refers to Asar at the fag end of the day. It appears from this that such prayer is abominable (Makruh). The sole object of prayer is to bring the names and attributes of Allah in peaceful memory and to realise His greatness and omnipotence. Every movement of prayer is directed towards that goal—the goal of complete surrender of body and mind towards that Maker.

1602. The nullification of actions does not mean that all previous actions are brought to nought. What is really meant here is that a great deal of merits is lost by non-observance of afternoon prayer. This is the view of Imam Abu Hanifa. The Mutazilites say, however, that only the great sins nullify actions.

then one of us could return and see the place of his arrow. [1603] —*Agreed.*

احدنا و انه ليبصر مواقع نبله *
(متفق عليه)

40. **Ayesha** reported that they used to pray *I'sha* between setting in of the red-hue and the first one-third of the night. —*Agreed.*

عن عائشة قالت كانوا يصلون العتمة فيما بين ان يغيب الشفق الى ثلث الليل الاول ه
(متفق عليه)

41. **Same** reported that the Prophet used pray *Fajr* and then the women used to return being covered with their skirts. They could not be recognised owing to darkness. [1604] —*Agreed*

عنها قالت كان رسول الله صلعم ليصلي الصبح فتنصرف النساء متلفعات بمروطهن ما يعرفن من الغلس *
(متفق عليه)

42. **Qatadah** reported from Anas that the Prophet and Zaid-b-Sabet took pre-dawn tiffin. [1605] When they finished their food, the Prophet got up for prayer and prayed. We asked Anas: What was the time between the finishing of their pre-dawn tiffin and their entering into prayer? He said: The time in which a man can read fifty verses. —*Bukhari.*

عن قتادة عن انس ان النبي صلعم و زيد بن ثابت تسحرا فلما فرغا من سحورهما قام نبي الله صلعم الى الصلوة فصلى قلنا لانس كم كان بين فراغهما من سحورهما و دخولهما في الصلوة قال قدر ما يقرء الرجل خمسين اية *
(البخاري)

1603. In other words he used to say sun-set prayer immediately after sun-set. The jurists are unanimous in holding that sun-set prayer is Mustahab (laudable) when it is said in its early time.

1604. The women during Prophet's time used to pray in congregations with males. This custom is still seen at Mecca and Medina where women have got a separate place for prayer which is led by male Imam.

1605 This is sehri-food i.e. food taken before light of dawn for fasting for the next day. This term has therefore been translated here as pre-dawn tiffin.

43. **Abu Zarr** reported that the Messenger of Allah said: How will you fare when the rulers over you will make the prayer dead or make delay from its appointed time? I asked: What do you then order me? He said: Say prayer in its time. If you can overtake it then pray, and verily it is optional for you. 1606

—*Muslim.*

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم كَيْفَ أَنْتَ إِذَا كَانَتْ عَلَيْكَ أُمَرَاءُ يُمِيتُونَ الصَّلٰوةَ أَوْ يُؤَخِّرُونَ عَنْ وَقْتِهَا قُلْتُ فَمَا تَأْمُرُنِي قَالَ صَلِّ الصَّلٰوةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَهَا فَصَلِّ فَإِنَّهَا لَكَ نَافِلَةٌ *

(مُسْلِمٌ)

44. **Abu Hurairah** reported that the Messenger of Allah said: Whoso overtakes one rak'at of Fajr before sun-rise overtakes the Fajr and whoso overtakes one rak'at of Asar before sun-set overtakes the (entire) Asar. 1607

—*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ أَدْرَكَ رَكْعَةً مِّنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ وَ مَنْ أَدْرَكَ رَكْعَةً مِّنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ *

(مُتَّفَقٌ عَلَيْهِ)

45. **Same** reported that the Messenger of Allah said: When one of you overtakes a prostration of Asar before the sun sets in, let him finish his prayer;

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِذَا أَدْرَكَ أَحَدُكُمْ سَجْدَةً مِّنْ صَلٰوةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلٰوتَهُ وَ

1606. This hadis shows that prayers shall be said at their earliest times. If after prayer, congregational prayers are held, and the man who has already prayed wishes to say prayer again in congregation he is allowed, and this will be considered as optional. Imam Abu Hanifa holds that this instruction was with regard to the early afternoon and night prayers as additional prayers after morning and afternoon prayers are Makruh (abominable).

1607 The majority of the learned jurists are of opinion that the rise of the sun and its setting do not make prayers void. A portion of such prayers should have already begun before these phenomena in order to validate prayers. Imam Abu Hanifa holds that morning prayer after sun-rise makes itself void. The other Imams recommended the morning prayer at its early darkness on the basis of tradition no. 41.

and when he overtakes a prostration of Fajr before the sun rises, let him finish his prayer. —*Bukhari.*

إذا أدرك سجدة من صلوة الصبح قبل أن تطلع الشمس فليتم صلوته * (البخاري)

46. **Anas** reported that the Messenger of Allah said: Whoso forgets to pray or sleeps there from, its expiation is that he shall pray it when he remembers it. *And in a narration*: There is no expiation for it except that. 1608 —*Agreed.*

عن أنس قال قال رسول الله صلعم من نسي صلوة أو نام عنها فكفارتها أن يصليها إذا ذكرها وفي رواية لا كفارة لها إلا ذلك * (متفق عليه)

47. **Abu Qatadah** reported that the Messenger of Allah said: There is no breach of duty in sleep. Verily breach of duty is in wakefulness. So when one of you forgets a prayer or remains asleep therefrom, let him pray it when he remembers it, because the Almighty Allah said: Keep up prayer to remember Me (20: 14Q) 1609 —*Mulsim.*

عن أبي قتادة قال قال رسول الله صلعم ليس في النوم تفريط إنما التفريط في اليقظة فإذا نسي أحدكم صلوة أو نام عنها فليصلها إذا ذكرها فإن الله تعالى قال وأقم الصلوة لذكري * (مسلم)

48. **Ali** reported that the Prophet said: O Ali! there are three things about which you shall not make delay: prayer when it comes, dead-body when it presents itself for burial, and a widow 1609a when you find a match for her. —*Tirmizi.*

عن علي أن النبي صلعم قال يا علي ثلث لا تؤخرها الصلوة إذا أتت والجنازة إذا حضرت والأيم إذا وجدت لها كفوا * (الترمذي)

1608. It appears from this that charity can-not be an expiation of the sins committed for neglecting prayers.

1609. There is no commission of sin of any kind while a man remains asleep. This time is exempted from account. The reason is that in sleep man has got no choice for action. Similarly a man when unsound is not accountable for any action. The last sentence is very significant about the spirit of Islamic prayer. The remembrance of Allah is its chief object.

1609a. Ayyam means a widow or a divorced woman. Great stress has been laid in Islam for widow marriage as widows generally corrupt society. The Prophet who came to establish morality in the world in all its phases could not overlook this important thing.

49. **Ibn Omar** reported that the Messenger of Allah said: The initial time of prayer is a pleasure to Allah, and the last time is pardon of Allah.

—*Tirmizi.*

عن ابن عمر (رض) قال قال رسول الله صلعم الوقت الاول من الصلوة رضوان الله و الوقت الآخر عفو الله * (الترمذي)

50. **Omme Farwah** reported that the Prophet was asked: Which of the actions is the best? He said: Prayer in its initial time.

—*Ahmad, Tirmizi, Abu-Daud.*

عن ام فروة قالت سئل النبي صلعم اي الاعمال افضل قال الصلوة لاول وقتها * (احمد و الترمذي و ابوداود)

51. **Ayesha** reported that the Messenger of Allah did not say a prayer twice in its latest time, until the Almighty Allah took away his soul. —*Tirmizi.*

عن عائشة (رض) قالت ما صلى رسول الله صلعم صلوة لوقتها الآخر مرتين حتى قبضه الله تعالى * (الترمذي)

52. **Abu Auyyb** reported that the Messenger of Allah said: My people will not cease to be in fortune (or he said upon the natural religion) so long as they do not pray the Magrib late up to the peeping of the stars through the windows.

—*Abu Daud.*

عن ابي ايوب قال قال رسول الله صلعم لا يزال امتي بخير او قال على الفطرة ما لم يؤخروا المغرب الى ان تشتبك النجوم * (ابو داود)

53. **Abu-Hurairah** reported that the Apostle of Allah said: Had it not been a hardship over my people, I would have certainly ordered them to pray Isha late up to one-third of the night or its half.

—*Ahmad, Tirmizi, Ibn Majah.*

عن ابي هريرة قال قال رسول صلعم لولا ان اشق على امتي لامرتهم ان يؤخروا العشاء الى ثلث الليل او نصفه * (الترمذي وابن ماجة)

54. **Mu'az-b-Jabal** reported that the Apostle of Allah said: Say this prayer (I'sha) late because you have been given excellence on its account over all other nations, and no nation before you did say this prayer. 1510

—*Abu-Daud.*

عن معاذ بن جبل قال قال رسول الله صلعم اعتموا بهذه الصلوة فانكم قد فضلتم بها على سائر الامم و لم تصلها امة قبلكم *

(ابو داود)

55. **Nu'man-b-Bashir** reported: I know the time of this prayer, the last I'sha prayer. The Messenger of Allah used to pray it on the falling down of the moon on the third day (of its rise).

—*Abu Daud.*

عن نعمان بن بشير قال انا اعلم لوقت هذه الصلوة العشاء الاخرة كان رسول الله صلعم يصليها لسقوط القمر لثالثة *

(ابو داود)

53. **Rafe'-b Khadiz** reported that the Messenger of Allah said: Pray Fajr in light, because it is greatest in reward. 1611

—*Tirmizi, Abu Daud.*

عن رافع بن خديج قال قال رسول الله صلعم اسفروا بالفجر فانه اعظم للاجر *

(الترمذي و ابو داود)

57. **Rafe'-b-Khadiz** reported: We prayed Asar with the Apostle of Allah. Afterwards a she-camel was sacrificed and it was

عن رافع بن خديج قال كنا نصلي العصر مع رسول الله صلعم ثم ينحر الجزور فتقسم

1610 This is a proof that the religion of Islam began from the time of Adam. In other words, it is a religion of humanity. There is one religion as there is one Lord and that is Islam. The humanity before Prophet of Arabia had to say prayer. Islam made the prayer perfect by adding one more to it and describing its chief object and the means to attain it.

1611. Imam Abu Hanifa holds this view on the strength of 34:56. His followers say prayer when the light of dawn is distinctly visible in the horizon. "It has been written in Sharhi sunnat" says the author of Mishkat, "that Mu'az said: The Ms. of Allah sent me to Yemen and said: When there will be winter, pray Fajr in darkness, and prolong reading of the verses so long as the people are capable of and don't give them trouble and when there will be summer, say morning prayer in light, because the night is short and the people remain asleep. Give them time till they overtake the prayer.

divided into ten portions. Then it was cooked and we ate cooked meat befor the setting of the sun. 1612 —*Agreed*.d

عشر قسم ثم تطبخ فنأكل لحما نضيجا قبل مغيب الشمس - (متفق عليه)

58. **Abdullah-b-Omar** reported: We waited one night waiting for the Messenger of Allah for the last prayer I'sha. He came to us when one-third of the night passed away or after that. We knew not whether anything kept him engaged in his family or something other than that. When he came out, he said: Verily you are waiting for a prayer for which no people of other religion besides you had waited. Had it not been a hardship over my people, I would have certainly prayed with them at this time. Then he ordered the *Muazzen* and so he recited '*Aqamat*' of the prayer and then he prayed. —*Muslim*.

عن عبد الله بن عمر (رض) قال مكثنا ذات ليلة ننتظر رسول الله صلعم صلوة العشاء الآخرة فخرج إلينا حين ذهب ثلث الليل أو بعده فلا ندري أشيء شغله في أهله أو غير ذلك فقال حين خرج إنكم لتنتظرون صلوة ما ينتظرها أهل دين غيركم ولولا أن يثقل على أمتي لصليت بهم هذه الساعة ثم أمر المؤذن فأقام الصلوة وصلى * (مسلم)

49. **Ja'ber-b-Samorah** reported that the Messenger of Allah used to say prayers like your prayer, and he used to make a little delay in night prayers after your prayer, 1613 and he used to make prayer short. 1614 —*Muslim*.

عن جابر بن سمرة قال كان رسول الله صلعم يصلي الصلوات نحوا من صلوتكم وكان يؤخر العتمة بعد صلوتكم شيئا وكان يخفف الصلوة - (مسلم)

1612. This signifies that the Asar prayer should be said at the beginnihg of its due time. This is the opinion of three Imams and two companions of Imams Abu Hanifah. Imam Abu Hanifa holds, however, that the best time for Asar prayer is in the last. He interprets this hadis by saying that it was done in summer.

1613. This was because night prayer was specially ordained for the Muslims. Imam Abu Hanifa holds that to say night prayer at dead of night is best.

1614. The Holy Prophet used to read short chapters of the Quran in congregationsl prayers, because there were the weak and the diseased among the congregation.

59(a). **Abu Sayeed** reported: We prayed with the Apostle of Allah the prayer of night. He did not come out till a similar portion from the mid-night passed away. He said "Take your seat." And so we took our seat. He said: Verily the people have prayed and gone to their beds, and verily you do not cease to remain in prayer so long as you wait for prayer. But for the weakness of the weak and the illness of the ill, I would have certainly delayed this prayer up to mid-night.

—*Abu Daud, Nisai.*

عَنْ اَبِي سَعِيْدٍ قَالَ صَلَّيْنَا مَعَ رَسُوْلِ اللهِ صلعم صَلٰوةَ الْعَتَمَةِ فَلَمْ يَخْرُجْ حَتّٰى مَضٰى نَحْوٌ مِّنْ شَطْرِ اللَّيْلِ فَقَالَ خُذُوْا مَقَاعِدَكُمْ فَاَخَذْنَا مَقَاعِدَنَا فَقَالَ اِنَّ النَّاسَ قَدْ صَلَّوْا وَ اَخَذُوْا مَضَاجِعَهُمْ وَ اِنَّكُمْ لَنْ تَزَالُوْا فِيْ صَلٰوةٍ مَا انْتَظَرْتُمُ الصَّلٰوةَ وَ لَوْلَا ضَعْفُ الضَّعِيْفِ وَ سَقَمُ السَّقِيْمِ لَاَخَّرْتُ هٰذِهِ الصَّلٰوةَ اِلٰى شَطْرِ اللَّيْلِ ـ

(اَبُوْدَاوُدَ وَالنَّسَائِيُّ)

60. **Omme-Salamah** reported that the Messenger of Allah was much more hasty for *Zuhr* than yourselves, and you are much more hasty for *Asr* than him.[1615] —*Ahmad, Tirimizi.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ كَانَ رَسُوْلُ اللهِ صلعم اَشَدَّ تَعْجِيْلًا لِلظُّهْرِ مِنْكُمْ وَاَنْتُمْ اَشَدُّ تَعْجِيْلًا لِلْعَصْرِ مِنْهُ ـ (اَحْمَدُ وَ التِّرْمِذِيُّ)

61. **Anas** reported that the Messenger of Allah used to pray late when it was hot; and early when it was cold. —*Nisai.*

عَنْ اَنَسٍ قَالَ كَانَ رَسُوْلُ اللهِ صلعم اِذَا كَانَ الْحَرُّ اَبْرَدَ بِالصَّلٰوةِ وَ اِذَا كَانَ الْبَرْدُ عَجَّلَ ـ (اَلنَّسَائِيُّ)

62. **Ob'adah-b-Swa'met** reported that the Messenger of Allah said to me: Verily there shall come after me rulers over you whom affairs will keep engaged away from prayer in its time till its time will disappear.

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ قَالَ لِيْ رَسُوْلُ اللهِ صلعم اِنَّهَا سَتَكُوْنُ عَلَيْكُمْ بَعْدِيْ اُمَرَاءُ يَشْغَلُهُمْ اَشْيَاءُ عَنِ الصَّلٰوةِ لِوَقْتِهَا

1615. This is the Mazhab of Abu Hanifa to the effect that the prayer should be said a little late.

So say prayer in its time. A man enguired : O Ms. of Allah ! shall I pray with them? 'Yes' said he. —*Abu Daud.*

حتى يذهب وقتها فصلوا الصلوة لوقتها
فقال رجل يا رسول الله أصلي معهم قال
نعم * (ابوداود)

63. **Qabisah-b-Waqqas** reported that the Messenger of Allah said : There shall come after me rulers over you who will make delay in prayer. it will be for you and it will be against them. Pray with them till they pray facing the Kaba.

—*Abu Daud.*

عن قبيصة بن وقاص (رض) قال
قال رسول الله صلعم يكون عليكم امراء
من بعدي يؤخرون الصلوة فهي لكم وهي
عليهم فصلوا معهم ما صلوا القبلة -
(ابوداود)

SECTION 4

1616. Azan (Prayer-call)

(a) **Azan.** Azan is the call for prayer within its appointed time with certain prescribed words. Such prayer-call is Sunnat at the advent of the time of each congregational prayer. While the Prophet was at Mecca, there was no *Azan* because the enemies did not allow the Muslims to meet together and pray. The thought of Azan arose in Holy Prophet's mind when he migrated to Medina. Counsels were held regarding the formulation of a proper prayer-call. Some suggested that there should be blowing of horns, or the ringing of bell, or chimes, or the lighting of fire in a lofty place. At last the suggestion of Hazrat Omar was accepted. It is now the modern Azan, the call to prayer and the true national anthem of Islam. Hazrat Bilal, the negro slave, held the position of the first Muazzen in Islam.

(b) **The delivery of Azan.** The call is given out by a man standing in a lofty or prominent place in as loud a voice as possible. He stands facing the Holy Ka'ba with his both hands raised to the

ears—34:71, and chanting with a melodious and loud voice the following sentences in order.

(i) اَللّٰهُ اَكْبَرُ (Allah is greatest) repeated four times ;

(ii) اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ (I bear witness that there is no god but Allah) repeated twice ;

(iii) اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ (I bear witness that Muhammad is the Messenger of Allah) repeated twice ;

(iv) حَيَّ عَلَى الصَّلٰوةِ (come to prayer) repeated twice ;

(v) حَيَّ عَلَى الْفَلَاحِ (come to success) repeated twice ;

(vi) اَللّٰهُ اَكْبَرُ (Allah is greatest) repeated twice ;

(vii) لَا اِلٰهَ اِلَّا اللّٰهُ (there is no god but Allah) once only. The following sentence is added at the call of morning prayer اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ (Prayer is better than sleep) repeated twice.

When the call is finished, all make invocation in the words as recorded in 34:81 (see the text).

(c) **Significance of Azan.** Azan in Islam has got a great significance. It is not the mere ringing of the bell or the meaningless blowing of horns. This is an appeal from an individual soul to the soul of humanity to turn to Allah, to follow the lead of Muhammad as His Messenger, and to come to take spiritual feast for progress and nourishment of soul appealling in a greater degree than the ringing of the deepest-toned bell or the most costly and elaborate system of chimes. From thousands of thousands of minarets in the world come out spontaneously in loud and sweet melodious voice in the morning and evening, at the declining of the sun and when the sun is in the mid-west and in the grim silence of night, the message of Islam, the message of the desert World Prophet "Allah is greatest, Muhammad is His Messenger, come to prayer, come to success, there is no deity but Allah, prayer is better than sleep."

What a more grand message to the world can there be? This is the message of Islam to the people of the world. To respond to it on the part of the hearer is *wajeb* (binding). Who is the devil who can remain silent from responding to the mighty message of Islam, the message that Allah is greatest? Who is the most unfortunate man who does not respond to the invitation for food of soul? Who is there to deny that prayer is not the means of success? Nobody is required to read any book to know the message of Islam. Nobody is required to make a search for the true religion of mankind. It is that which declares Allah to be greatest and the only Being to be worshipped. It is that which makes no distinction in the invitations to prayer and throws open the door of mosque to every son of Adam irrespective of caste, creed and country.

(d) **Excellence of Azan.** The declaration of this message of Islam to mankind is general and the invitation to join the divine service brings no less religious merit as is generally supposed. The *Muazzen* will have great rewards on the Resurrection Day, so much so that all the hearers of the invitation will intercede for him on that day. If the *Muazzen* truly believes in what he recites, he will undoubtedly enter Paradise—34:80. Any *Muazzen* calling for prayer for seven years out of sincere faith will be free from the fire of Hell—34:86. Supplication between *Azan* and *Aqamat* is generally accepted—34:93. The devil runs away when he hears the Azan. Besides prayer times, Azan should be proclaimed in the right ear of the newly-born child or at the time of grief or mishap. It is *Sunnat.*

(e) **Aqamat.** The *Aqumat* is the signal that the prayer is ready and has just begun and that everybody present should disengage his mind from the outside world and engage it in the remembrance of the Almighty. It is necesary in the congregational prayer and it is pronounced in a less loud voice than Azan. It is just like azan with this difference that instead of La-ilaha Illa-Allah, قد قامت الصلوٰة (prayer is ready) is recited twice. With this recitation the prayer truly begins with the hands raised upto the ears.

64. **Anas** reported: They talked of fire and bell and they remembered the Jews and the Christians. Then Bilal was ordered to make *Azan* even and *Aqamat* odd. Ismail said: I mentioned it to Ayyub. He said: Except *Aqamat*. —*Agreed.*

عن انس قال ذكروا النار و الناقوس فذكروا اليهود و النصارى فامر بلال ان يشفع الاذان و ان يوتر الاقامة قال اسمعيل فذكرته لايوب فقال الا الاقامة - (متفق عليه)

65. **Abu Mahzurah** reported that the Messenger of Allah taught me *Azan* exactly in this form. He said: Say: Allah is greatest, Allah is greatest, Allah is greatest, Allah is greatest; I bear witness that there is no god but Allah, I bear witness that there is no god but Allah; I bear witness that Muhammad is the Ms. of Allah; I bear witness that Muhammad is the Ms. of Allah; then he repeated and said: I bear witness that there is no god but Allah, I bear witness that there is no god but Allah; I bear witness that Muhammad is the Ms. of Allah, I bear witness that Muhammad is the Ms. of Allah; come to prayer, come to prayer; come to salvation, come to salvation; Allah is greatest, Allah is greatest; there is no god but Allah. —*Muslim.*

عن ابي محذورة قال القى علي رسول الله صلعم التاذين هو بنفسه فقال قل الله اكبر الله اكبر الله اكبر الله اكبر اشهد ان لا اله الا الله اشهد ان لا اله الا الله اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله ثم تعود فتقول اشهد ان لا اله الا الله اشهد ان لا اله الا الله اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله حي على الصلوة حي على الصلوة حي على الفلاح حي على الفلاح الله اكبر الله اكبر لا اله الا الله * (مسلم)

66. **Ibn Omar** reported that there was *Azan* during the time of the Prophet each twice, and *Aqamat* each once except that

عن ابن عمر (رض) قال كان اذان على عهد رسول الله صلعم مرتين مرتين و الاقامة مرة مرة غير انه كان يقول

he used to say: Prayer is ready, prayer is ready.
—*Abu Daud, Nisai.*

قد قامت الصلوة قد قامت الصلوة *
(ابوداود و النسائي)

67. **Abu Mahzurah** reported that the Prophet had taught him *Azan* in nineteen words and *Aqamat* in seventeen words.[1617] —*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عن ابي محذورة ان النبي صلعم
علمه الاذان تسع عشرة كلمة و الاقامة
سبع عشرة كلمة * (احمد و الترمذي
و ابوداود و النسائي وابن ماجة)

68. **Ziyad-b-Hares as-Sodayi** reported: The Apostle of Allah ordered me to call for morning prayer. So I proclaimed. Then Bilal wished to read *Aqamat.* The Ms. of Allah said: Verily the brother of as-Sodayi has called for prayer, and verily whoso calls for prayer shall recite *Aqamat.*[1618]
—*Tirmizi, Abu Daud, Ibn Majah.*

عن زياد بن الحارث الصدائي قال
امرني رسول الله صلعم ان اذن في
صلوة الفجر فاذنت فاراد بلال ان
يقيم فقال رسول الله صلعم ان اخا صداء
قد اذن و من اذن فهو يقيم *
(الترمذي و ابوداود وابن ماجة)

69. **Ibn Omar** reported that when the Muslims came to Medina, they used to muster strong and had fixed times for prayer, but none used to call (Azan) therefor. So one day they held talk about that. Some of them said: Adopt like the

عن ابن عمر قال كان المسلمون حين
قدموا المدينة يجتمعون فيتحينون للصلوة
وليس ينادي بها احد فتكلموا يوما
في ذلك فقال بعضهم اتخذوا مثل

1617. According to Hanifi Mazhab, Azan consists of 15 words, while according to Imam Shafeyi, it consists of 19 words as in this hadis. Imam Malek supports Imam Shafeyi. Imam Abu Hanifa says, however, that 8 times of SHAHADAT instead of four have been mentioned in these traditions for teaching by repetition. Imam Abu-Hanifa is however generally followed.

1618. Imam Shafeyi follows this tradition and holds its breach as Makruh. Imam Abu Hanifah differs from this, because sometimes it occured that Ibn Ommo Makhtum recited Aazn, while Bilal recited Aqamat both being companions. This was explained by saying that the Muazzen did not like that another should recite Aqamat.

ringing of the bell of the Christians. Some of them said: Horn-blowing like the horn-blowing of the Jews. Omar said: Will you not send a man who will proclaim Azan for prayer? Then the Apostle of Allah said: O Bilal! get up and proclaim Azan for prayer.

—*Agreed.*

70 **Abdullah-b-Zaid** reported: When the Apostle of Allah ordered a bell to be prepared for ringing for the people to muster strong for prayer, there came a man to me while I was asleep (in dream) having a bell in his hand. I said: O Abdullah, will you sell the bell? He asked: What will you do with it? He said: We shall call therewith for prayer. He said: Shall I not guide you to what is better than that? 'Yes' said I. He said: You should call: Allah is greatest, up to the end, and similar is the *Agamat.* When it was dawn, I came to the Apostle of Allah and informed him what I saw (in dream) He said: Verily it is correct dream if Allah wills. So get up with Bilal and teach him what you saw and call for prayer with him, because he is higher in voice than you. I got up with

ناقوس النصارى و قال بعضهم قرنا مثل
قرن اليهود فقال عمر (رض) اولا تبعثون
رجلا ينادي بالصلوة فقال رسول الله صلعم
يا بلال قم فناد بالصلوة * (متفق عليه)

عن عبد الله ابن زيد قال لما امر
رسول الله صلعم بالناقوس يعمل ليضرب
به للناس لجمع الصلوة طاف بي وانا
نائم رجل يحمل ناقوسا في يده فقلت
يا عبد الله اتبيع الناقوس قال وما تصنع
به قلت ندعوا به الى الصلوة قال افلا
ادلك على ما هو خير من ذلك فقلت
له بلى فقال تقول الله اكبر الى اخره
وكذا الاقامة فلما اصبحت اتيت رسول
الله صلعم فاخبرته بما رايت فقال انها
لرؤيا حق ان شاء الله فقم مع بلال
فالق عليه ما رايت فليؤذن به فانه
اندى صوتا منك فقمت مع بلال فجعلت

Bilal and began to teach it to him, and he was calling therewith. He said that Omar-b-al Khattab heard that while he was in his house. He came out drawing along his skirts (and) saying: O Ms. of Allah! by One who sent you with truth, I have seen just like what he was shown. Then the Apostle of Allah said: Then for Allah is all praise. 1619

—*Abu Daud, Ibn Majah.*

القيه عليه و يؤذن به قال فسمع بذلك عمر بن الخطاب و هو في بيته فخرج يجر رداءه يقول يا رسول الله صلعم والذي بعثك بالحق لقد رايت مثل ما اري فقال رسول الله صلعم فلله الحمد *

(ابو داود وابن ماجة)

71. **Abdur Rahman** reported: My father reported to me from his father from his grand father that the Messenger of Allah ordered Bilal to put his two fingers into his two ears and he said: Verily it will raise your voice high. —*Ibn Majah.*

عن عبد الرحمن قال حدثني ابي عن ابيه عن جده ان رسول الله صلعم امر بلالا ان يجعل اصبعيه في اذنيه وقال انه ارفع لصوتك *

(ابن ماجة)

72. **Same** reported: I asked: O Ms. of Allah! teach me 'sunnat' of prayer-call. He said: He rubbed his forehead said: You shall recite: Allah is greatest, Allah is greatest, Allah is greatest, Allah is greatest, raising therewith your voice. Then you shall utter "I bear witness that there is no god but Allah, I bear witness that there is no god but Allah, I bear witness that Muhammad is the Apostle of

عنه قال قلت يا رسول الله صلعم علمني سنة الاذان قال فمسح مقدم راسه قال تقول الله اكبر الله اكبر الله اكبر الله اكبر ترفع بها صوتك ثم تقول اشهد ان لا اله الا الله اشهد ان لا اله الا الله اشهد ان محمدا رسول الله اشهد ان

1619. The present form of azan was agreed to by all including the Holy Prophet.

Allah" lowering your voice therewith, and then you shall raise aloud your voice with attestation "I bear witness that there is no god but Allah, I bear witness that there is no god but Allah ; I bear witness that Muhammad is the Apostle of Allah, I bear witness that Muhammad is the Apostle of Allah ; come to prayer, come to prayer ; come to success, come to success." If there comes the early morning prayer, I said : Prayer is better than sleep, prayer is better than sleep ; Allah is greatest, Allah is greatest, there is no god but Allah."

—*Abu Daud.*

محمدا رسول الله تخفض بها صوتك ثم ترفع صوتك بالشهادة اشهد ان لا اله الا الله اشهد ان لا اله الا الله اشهد ان محمدا رسول الله اشهد ان محمدا رسول الله حي على الصلوة حي على الصلوة حي على الفلاح حي على الفلاح فان كان صلوة الصبح قلت الصلوة خير من النوم الصلوة خير من النوم الله اكبر الله اكبر لا اله الا الله * (ابو داود)

73. **Bilal** reported that the Messenger of Allah said : Don't do *'Taswib'* in prayer except in the early morning prayer[1620]

—*Tirmizi, Ibn Majah.*

عن بلال لا تثوبن في شيء من الصلوة الا في صلوة الفجر * (الترمذي وابن ماجة)

74. **Jaber** reported that the Messenger of Allah said to Bilal : When you call for prayer, be prolonging ; and when you recite *Aqamat,* be prompt; and make time between your Azan and your Aqamat as long as an eater can be free from his eating and a drinker from his drink, and one

عن جابر ان رسول الله صلعم قال لبلال اذا اذنت فترسل فاذا اقمت فاحدر واجعل بين اذانك واقامتك قدر ما يفرغ الاكل من اكله والشارب من

1620. TASWIB is to repeat some parts of the formula of Azan, such as "Prayer is better than sleep", either after or before the prayer-call and near the ears of a sleeping person. This was held by Hazrat Omar as abominable and an innovation. One is, however, allowed to get him awake from sleep by any other means.

called by nature when he enters to answer his call of nature (from his necessity); and don't stand (for prayer) till you see me [1621] —*Tirmizi.*	شربه و المعتصر اذا دخل لقضاء حاجته ولا تقوموا حتى تروني * (الترمذي)
75. **Abu Bakrah** reported: I came out with the Prophet for the early morning prayer. He did not pass by any man but called him for prayer or moved him by his foot. —*Abu Daud:*	عن ابي بكرة قال خرجت مع النبي صلعم لصلوة الصبح فكان لا يمر برجل الا ناداه بالصلوة او حركه برجله * (ابوداود)
470w. **Malek** reported that it had reached him that a Muazzen came to Omar calling him for early morning prayer. He found him asleep and uttered. "Prayer is better than sleep." Then Omar ordered him to utter it in the morning proclamation. —*Muatta.*	عن مالك بلغه ان مؤذنا جاء عمر يؤذنه لصلوة الصبح فوجده نائما فقال الصلوة خير من النوم فامره عمر (رض) ان يجعلها في نداء الصبح * (الموطا)

SECTION 5

Excellence of Azan. [1622]

76. **Muwayiah** reported: I heard the Messenger of Allah say: Muazzens shall have the longest of necks among the people on the Resurrection Day. [1623] —*Muslim.*	عن معاوية قال سمعت رسول الله يقول المؤذنون اطول الناس اعناقا يوم القيمة * (مسلم)

1621. This has been said in order to give time to the eaters to finish their eating and to others to perform their necessities which they undertook befor Azan. It thus gives a stimulus for congregational prayers.

1622. See note 1616.

1623. The Muazzens will get great rewards.

77. **Abu Hurairah** reported that the Apostle of Allah said: When there is call for prayer, the devil turns back. He runs through wind till he does not hear the Azan. When the proclamation is finished, he comes forward, till when it is recited in prayer he turns back, till when the recitation is finished, he approaches, till he revolves between a man and his soul saying "Remember such and and such, remember such and such." He will not cease to remember till the man knows not how much he has prayed.

—*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
إِذَا نُودِيَ لِلصَّلٰوةِ أَدْبَرَ الشَّيْطَانُ لَهُ
ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ فَإِذَا قُضِيَ
النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلٰوةِ أَدْبَرَ
حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى
يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ اذْكُرْ كَذَا
اذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ حَتَّى يَظَلَّ الرَّجُلُ
لَا يَدْرِي كَمْ صَلَّى * (مُتَّفَقٌ عَلَيْهِ)

78. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said: The farthest end of the voice of the Muazzen is not heard by any Jinn, man or anything but will bear witness for him on the Resurrection Day.

—*Bukhari.*

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ
رَسُولُ اللّٰهِ صلعم لَا يَسْمَعُ مَدَى صَوْتِ
الْمُؤَذِّنِ جِنٌّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ
لَهُ يَوْمَ الْقِيٰمَةِ - (الْبُخَارِيُّ)

79. **Abdullah-b-Amr-b-al-A's** reported that the Messenger of Allah said: When you hear the Muazzen, utter what he utters and then send blessings on me; and verily whoso sends one blessing on me, Allah sends ten blessings on him. Then seek a means for me to Allah, because there will be a rank in Paradise which will not be granted except

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ
قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِذَا سَمِعْتُمُ
الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ ثُمَّ صَلُّوا
عَلَيَّ فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلٰوةً صَلَّى اللّٰهُ
عَلَيْهِ بِهَا عَشْرًا ثُمَّ سَلُوا اللّٰهَ لِيَ الْوَسِيلَةَ
فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ

to one servant out of the servants of Allah, and I wish that he will be myself. So whoso asks means for me, intercession becomes lawful for him. —*Muslim.*

مِنْ عِبَادِ اللّٰهِ وَارْجُو اَنْ اَكُوْنَ اَنَا هُوَ فَمَنْ سَاَلَ لِيَ الْوَسِيْلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ (مُسْلِمٌ)

80. **Omar** reported that the Messenger of Allah said: When a Muazzen says "Allah is Greatest, Allah is Greatest," and then some one of you responds "Allah is Greatest, Allah is Greatest," next (when) he says "I bear witness that there is no god but Allah," and he responds "I bear witness that there is no god but Allah"; next (when) he says: "I bear witness that Muhammad is the Apostle of Allah," and he responds "Muhammad is the Apostle of Allah," next (when) he says. "Come to prayer," and he responds "There is no power and no strength except through Allah," next (when) he says: "Come to success" and he responds "There is no power and no strength except through Allah," next (when) he says: "Allah is Greatest, Allah is Greatest," and he responds "Allah is Greatest, Allah is Greatest;" next (when) he says: "There is no god but Allah," and he responds "There is no god but Allah" out of his (sincere) heart, he will enter Paradise. —*Muslim.*

عَنْ عُمَرَ (رض) قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا قَالَ الْمُؤَذِّنُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ فَقَالَ اَحَدُكُمْ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ ثُمَّ قَالَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ قَالَ اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ ثُمَّ قَالَ حَيَّ عَلَى الصَّلٰوةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ ثُمَّ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ قَالَ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ ثُمَّ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ قَالَ لَا اِلٰهَ اِلَّا اللّٰهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ * (مُسْلِمٌ) *

81 **Jaber** reported that the Messenger of Allah said : Whoso responds when he hears the call [1624] "O Allah ! Lord of this perfect invitation and ever-living prayer, grant means and honour to Muhammad (P.H.) and raise him up to the position of glory which Thou hast promised him," my intercession will become lawful for him on the Resurrection Day. —*Bukhari.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَالَ حِيْنَ يَسْمَعُ النِّدَاءَ اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَ الصَّلٰوةِ الْقَائِمَةِ اٰتِ مُحَمَّدًا نِ الْوَسِيْلَةَ وَ الْفَضِيْلَةَ وَ ابْعَثْهُ مَقَامًا مَحْمُوْدًا نِ الَّذِيْ وَعَدْتَّهُ حَلَّتْ لَهُ شَفَاعَتِيْ يَوْمَ الْقِيٰمَةِ (اَلْبُخَارِى)

82. **Anas** reported that the Prophet used to attack when it was dawn, and he used to hear Azan. Whenever he heard Azan, he used to stop or else he attacked. He heard a man saying : Allah is Greatest, Allah is Greatest. Then the messenger of Allah said : Upon the natural religion. Then he said : I bear witness that there is no god but Allah. The Ms. of Allah said : You have come out from the fire. Then they looked at him when lo ! he was a shepherd. [1625] —*Muslim.*

عَنْ اَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم يُغِيْرُ اِذَا طَلَعَ الْفَجْرُ وَ كَانَ يَسْتَمِعُ الْاَذَانَ فَاِنْ سَمِعَ اَذَانًا اَمْسَكَ وَ اِلَّا اَغَارَ فَسَمِعَ رَجُلًا يَقُوْلُ اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم عَلَى الْفِطْرَةِ ثُمَّ قَالَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ فَقَالَ رَسُوْلُ اللّٰهِ صلعم خَرَجْتَ مِنَ النَّارِ فَنَظَرُوْا اِلَيْهِ فَاِذَا هُوَ رَاعِيْ مِعْزًا * (مُسْلِمٌ)

83. **Sa'ad-b-Abi Waqqas** reported that the Messenger of

عَنْ سَعْدِ بْنِ اَبِيْ وَقَّاصٍ (رض) قَالَ

1624. This is the prescribed invocation after Azan is finished. To respond to each item of the prayer-call is Wajeb (binding).

1625. Azan is sometimes the signal to point out whether the place belongs to the Muslims or to the unbelievers.

Allah said: As for one who utters when he hears the Muazzen "I bear witness that there is no god but Allah, there is no partner for Him, and that Muhammad (P.H.) is His servant and His Messenger; I am pleased with Allah as Lord, with Muhammad (P.H.) as an Apostle and with Islam as a religion," he will be forgiven of his sins. 1626

—*Muslim.*

قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَالَ حِيْنَ يَسْمَعُ الْمُؤَذِّنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ رَضِيْتُ بِاللّٰهِ رَبًّا وَ بِمُحَمَّدٍ رَسُولًا وَ بِالْاِسْلَامِ دِيْنًا غُفِرَ لَهُ ذَنْبُهُ * (مُسْلِم)

84. **Abdullah-b-Mugaffal** reported that the Messenger of Allah said: There is one prayer between two Azans, there is one prayer between two Azans. Afterwards he said: About the third, it is for one who likes. 1627

—*Agreed.*

عَنْ عَبْدِ اللّٰهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم بَيْنَ كُلِّ اَذَانَيْنِ صَلٰوةٌ بَيْنَ كُلِّ اَذَانَيْنِ صَلٰوةٌ ثُمَّ قَالَ فِي الثَّالِثَةِ لِمَنْ شَاءَ ـ (مُتَّفَقٌ عَلَيْهِ)

85. **Abu Hurairah** reported that the Messenger of Allah said: The Imam is a security and Muazzen is an object of trust. O Allah! grant guidance to the Imams and forgive the Muazzens. 1628

—*Ahmad, Abu Daud, Tirmizi.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَلْاِمَامُ ضَامِنٌ وَالْمُؤَذِّنُ مُؤْتَمَنٌ اَللّٰهُمَّ اَرْشِدِ الْاَئِمَّةَ وَاغْفِرْ لِلْمُؤَذِّنِيْنَ * (اَحْمَد وَ اَبُوْدَاوُد وَ التِّرْمِذِيّ)

1626. See note 21 for full discussion. The sins refered to here are minor and not great sins.

1627. Two Azans mean here one azan and one takbir recited at the time of the actual prayer. Between these two, the time is opportune for acceptance of a supplication. There are Sunnat and Nafl prayers between these two. Abu Hanifa holds that it is abominable to say (nafl) before the obligatory Magrib prayer. It may mean also that between two azans, there is only one Farz prayer, and that there is only one Azan at the beginning of each time of prayer.

1628. Imam is a security for the followers behind him in prayer. In other words, he takes upon himself the responsibility of his followers in bending, prostration and other rites of a prayer. Muazzens are objects of trust as by their Azan time for prayer and fasting can be ascertained.

86. **Ibn Abbas** reported that the Messenger of Allah said: Whoso calls for prayer for seven years out of hope of reward is enrolled free from the fire.

—*Tirmizi, Ibn Majah.*

عن ابن عباس (رض) قال قال رسول الله صلعم من اذن سبع سنين محتسبا كتب له براءة من النار *

(الترمذي وابن ماجة)

87. **Oqbah-b-A'mer** reported that the Messenger of Allah said: Your Lord is pleased with a shepherd of cattle in a peak of the valley of a mountain, calling for prayer and praying. The Almighty and Glorious Allah says: Look to this servant of [Mine who is calling for prayer and keeping up prayer out of fear of Me. Indeed I have pardoned My servant and shall admit him in Paradise.

—*Abu Daud, Nisai.*

عن عقبة بن عامر قال قال رسول الله صلعم يعجب ربك من راعي غنم في رأس شظية الجبل يؤذن بالصلوة ويصلي فيقول الله عز وجل انظروا الى عبدي هذا يؤذن ويقيم الصلوة يخاف مني فقد غفرت عبدي وادخلته الجنة *

(ابوداود والنسائي)

88. **Ibn Omar** reported that the Apostle of Allah said: There will be three persons who will be on the heap of musk on the Resurrection Day: A slave who fulfils the duties to the Almighty Allah and the duties towards his master, and a man who becomes the leader of a people while they are pleased with him, and a man who calls for prayer for five times every day and night.

—*Tirmizi (Rare).*

عن ابن عمر (رض) قال قال رسول الله صلعم ثلثة على كثبان المسك يوم القيمة عبد ادى حق الله تعالى وحق مولاه ورجل ام قوما وهم به راضون ورجل ينادي بالصلوة الخمس كل يوم وليلة *

(الترمذي (غريب)

39. **Abu Hurairah** reported that the Messenger of Allah said: A Muazzen is forgiven upto the extreme end of his voice,

عن ابي هريرة قال قال رسول الله صلعم المؤذن يغفر له مدى صوته و

and everything fresh and dry bears witness for him; and as for one who is present in prayer, 25 prayers are written for him, and there is expiation for him for what is between these two.[1629]

—*Ahmad, Abu Daud, Ibn Majah.*

يشهد له كل رطب و يابس و شاهد الصلوة يكتب له خمس و عشرون صلوة و يكفر عنه ما بينهما *

(احمد و ابوداود و ابن ماجة)

90. **Osman-b-Abil-A's** reported: I asked: O Ms. of Allah! make me a leader of my people. He said: You are their leader, but be followed by the weak among them and take a Muazzen who will not take wages for his call.[1630]

—*Ahmad, Abu Daud, Nisai.*

عن عثمان ابن ابي العاص قال قلت يا رسول الله اجعلني امام قومي قال انت امامهم و اقتد باضعفهم و اتخذ مؤذنا لا ياخذ على اذانه اجرا *

(احمد و ابوداود و النسائي)

91. **Omme Salamah** reported: The Apostle of Allah taught me to say at the time of call for sun-set prayer: O Allah! this is the advent of Thy night and going back of Thy day, and the voices of Thy proclaimers. So forgive me. —*Abu Daud.*

عن ام سلمة (رض) قالت علمني رسول الله صلعم ان اقول عند اذان المغرب اللهم هذا اقبال ليلك و ادبار نهارك و اصوات دعاتك فاغفرلي *

(ابوداود)

92. **Abu Omamah** or someone of the companions of the Apostle Allah reported that Bilal began Aqamat when he

عن ابي امامة او بعض اصحاب رسول الله صلعم قال ان بلالا اخذ في

1629. Nisai also narrated it up to "fresh and dry." He adds: For him, there are the rewards of one who says prayer. Ratb signifies here anything moving that has got life such as plants and animals, while Ya'bes is anything inmoveable without life, such as stones, minerals and earth.

1630. It is not lawful for an Imam and a Muazzen to get wages for leading the prayer and calling for prayer. The jurists however allowed provision for those Imams and Muazzens who have been appointed regularly for such services in mosques, as they are not allowed to undertake any other business. It also shows that a true leader of a people is one who is liked by the poor, the helpless and the distressed.

said : "Prayer is just ready," the Ms. of Allah said "May Allah establish it and make it perpetual" and he said in the whole of Aqamat as in the tradition of Omar about Azan.[1631]

—*Abu Daud.*

الاقامة فلما ان قال قد قامت الصلوة قال رسول الله صلعم اقامها الله و ادامها و قال في سائر الاقامة كنحو حديث عمر (رض) في الاذان * (ابوداود)

93. **Anas** reported that the Apostle of Allah said : Supplication between Azan and Aqamat is not rejected.[1632]

—*Abu Daud, Tirmizi.*

عن انس قال قال رسول الله صلعم لا يرد الدعاء بين الاذان والاقامة * (ابوداود و الترمذي)

94. **Sahl-b-Sa'ad** reported that the Apostle of Allah said : Two things are not rejected or seldom rejected : Supplication at the time of prayer-call and at the time of Zihad when some of them attack others. And in a narration : And under rain.

—*Abu Daud.*

عن سهل بن سعد قال قال رسول الله صلعم ثنتان لا تردان او قلما تردان الدعاء عند النداء و عند البأس حين يلحم بعضهم بعضا وفي رواية و تحت المطر * (ابوداود)

95. **Abdullah-b-Amr** reported that a man asked : O Ms. of Allah ! verily the Muazzens have got excellence over us. The Ms. of Allah said : Utter as they utter ; when you finish, ask and it will be granted.

—*Abu Daud.*

عن عبد الله ابن عمرو قال رجل يا رسول الله صلعم ان المؤذنين يفضلوننا فقال رسول الله صلعم قل كما يقولون فاذا انتهيت فسل تعطه * (ابوداود)

1631. This is the form of respond when the following is recited in Aqamat preliminary to actual beginning of prayer "Prayer is just ready, prayer is just ready."

1632. The granting, however, depends on other things also, for example, the supplicant must not be nourished with impure or unlawful things. At best it signifies that the time between Azan and Aqamat is suitable for acceptance of supplication.

96. **Jaber** reported: I heard the Apostle of Allah say: Verily as for the devil, when he hears call for prayer, he departs till he reaches the place of Raoha'a 1633

—*Muslim*.

عن جابر قال سمعت رسول الله صلعم يقول ان الشيطان اذا سمع النداء بالصلوة ذهب حتى يكون مكان الروحاء *

(مسلم)

97. **Abu Hurairah** reported; We were with the Ms. of Allah. Then Bilal got up calling for prayer. When he was silent, the Ms. of Allah said: Whoso utters this out of sincere faith shall enter Paradise.

—*Nisai*.

عن ابي هريرة قال كنا مع رسول الله صلعم فقام بلال ينادي فلما سكت قال رسول الله صلعم من قال مثل هذا يقينا دخل الجنة * (النسائي)

98. **Ayesha** reported that when the Apostle of Allah heard a muazzen, he used to recite 'Shahadat'.—He said: And I am, and I am. 1634

Abu Daud.

عن عائشة قالت كان النبي صلعم اذا سمع المؤذن يتشهد قال وانا وانا *

(ابوداود)

99. **Ibn Omr** reported that the Apostle of Allah said: Whoso proclaims Azan for twelve years, Paradise becomes sure for him, and sixty merits are recorded for him every day for every call, and thirty merits for every Aqamat.

—*Ibn Majah*.

عن ابن عمر ان رسول الله صلعم قال من اذن ثنتي عشرة سنة وجبت له الجنة وكتب له في كل يوم ستون حسنة ولكل اقامة ثلثون حسنة * (ابن ماجة)

471w. **Same** reported: We have been enjoined to supplicate at the time of Azan of the sunset prayer. 1635

—*Baihaqi*.

عنه قال كنا نؤمر بالدعاء عند اذان المغرب * (البيهقي)

1633. Raoha'a is 36 miles off from Medina.

1634. Shahadat is the formula of attestation which is the following: I bear witness that there is no god but Allah and that Muhammad (P. H.) is His servant and Messenger.

1635. This supplication occurs in the hadis of Omme Salamah—(34:91).

SECTION 6

Some rules of Azan [1636]

At the time of the Prophet, there were two Azans in the dawn —one for Tahajjad prayer and for pre-dawn tiffin for fasting in the month of Ramzan and another for the early morning prayer. In the former, there was the cry of "Eat and drink," while in the latter every item of Azan was uttered. The former is therefore no Azan in the true sense of the term. In journey Azan shall be proclaimed when there are two or more persons and there is only one Azan at each time of prayer. The Muazzen must be responded to at the time when Azan is going on.

Contents. Prayer after sun-rise can be said without any sin in case of sleep or forgetfulness—34:104, and the Imam shall be the oldest of the worshippers—34:103. Prayer can be overtaken in its midst—34:107. True leader is he who is followed by the weak—34:93. Pre-dawn tiffin continues up to the spreading of white colour in the eastern horizon—34:102.

100. **Ibn Omar** reported that the Messenger of Allah said: Verily Bilal used to proclaim at night: "Eat and drink," till he called Ibn Omme Maktum (for prayer). He (narrator) said that Ibn Omme Maktum was a blind man who did not proclaim for prayer till it was said to him: It has dawned, it has dawn. [1637] —*Agreed.*

عن ابن عمر قال قال رسول الله صلعم
ان بلالا ينادي بليل فكلوا واشربوا
حتى ينادي ابن ام مكتوم قال وكان
ابن ام مكتوم رجلا اعمى لا ينادي
حتى يقال له اصبحت اصبحت *
(متفق عليه)

101. **Samorah-b-Jundab** reported that the Messenger of Allah said: Prayer-call of Bilal must not prevent you from taking your pre-dawn tiffin, nor

عن سمرة بن جندب قال قال رسول
الله صلعم لايمنعنكم من سحوركم اذان

1636. See note 1616.

1637. It appears from this hadis that the Prophet had two Muazzens—one for the latter part of night and another for the early dawn. According to this, Imam Shafeyi holds that appointment of two Muazzens is Sunnat. Imam Abu Hanifa says that the first Muazzen was for pre-dawn tiffin for fasting or for Tahajjad prayer, a prayer said at the latter part of the night.

the prolonged dawn but the dawn spreading rapidly in the horizon. —*Muslim*.

بلال ولا الفجر المستطيل ولكن الفجر المستطير في الافق * (مسلم)

102. **Malek-b-Huwaires** reported: I came to the Prophet—I and the son of my uncle. He said: When you two take journey, make Azan snd recite Aqamat, and let the senior of you two be Imam. —*Agreed*.

عن مالك ابن الحويرث قال اتيت النبي صلعم انا وابن عم لي فقال اذا سافرتما فاذنا واقيما وليؤمكما اكبركما (متفق عليه)

103. **Same** reported that the Prophet said to us: Pray as you see me pray; and when prayer comes, let one of proclaim you Azan, and then let the oldest of you be your Imam. —*Agreed*.

عنه قال قال لنا رسول الله صلعم صلوا كما رايتموني اصلي واذا حضرت الصلوة فليؤذن لكم احدكم ثم ليؤمكم اكبركم * (متفق عليه)

104. **Abu Hurairah** reported that when the Messenger of Allah was returning from the battle of Khaiber, he walked at night till when fatigue overtook him, he landed at the latter part of the night and said to Bilal: Guard the night for us. Bilal then prayed what was ordained for him [1638] while the Ms. of Allah and his companions fell asleep.

عن ابي هريرة قال ان رسول الله صلعم حين قفل من غزوة خيبر سار ليلة حتى اذا ادركه الكرى عرس وقال لبلال اكلا لنا الليل فصلى بلال ما قدر له ونام رسول الله صلعم واصحابه فلما

1638. Bilal was ordered to keep awake in order to make the Prophet and his companions get up from sleep to say early morning prayer. Bilal was then utilising his time in saying Tahajjad prayer. The battle of Khaiber took place at 7 A.-H. after the treatty of Hudaibiyah. Khaiber is nearly 200 miles from Medina and was a stronghold of the Jewish clan. Exasperated by their repeated treacheries, the Prophet laid siege to their stronghold and at last a treaty followed.



When the dawn was near, Bilal leaned against his conveyance facingthe dawn. His two eyes overcame him while he was leaning against his conveyance. The Ms. of Allah or Bilal or anybody of the companions could not get up from sleep till the sun shone upon them. The Prophet was the of first of them to get up. Then the Ms. of Allah was perturbed and said : O Bilal ! Bilal said : That which overtook you has overtaken me. He said : Saddle the conveyances. So they saddled their riding conveyances with something. Afterwards the Apostle of Allah made ablution and orderd Bilal. So he read Aqamat for prayer and he said the early morning prayer with them. When he finished the prayer, he said : Whoso forgets a prayer let him pray it when he remembers it, because the Almighty Allah said: Keep my prayer for My remembrance.

—*Muslim.*

تقارب الفجر استند بلال الى راحلته موجه الفجر فغلبت بلالا عيناه و هو مستند الى راحلته فلم يستيقظ رسول الله صلعم ولا بلال ولا احد من اصحابه حتى ضربتهم الشمس فكان رسول الله صلعم اولهم استيقاظا ففزع رسول الله صلعم فقال اي بلال فقال بلال اخذ بنفسي الذي اخذ بنفسك قال اقتادوا فاقتادوا رواحلهم شيئا ثم توضأ رسول الله صلعم و امر بلالا فاقام الصلوة فصلى بهم الصبح فلما قضى الصلوة قال من نسي الصلوة فليصلها اذا ذكرها فان الله تعالى قال و اقم الصلوة لذكري *

(مسلم)

105. **Ibn Omar** reported that the Messenger of Allah said : There are two traits of character hanging in the necks of the Muazzens for the Muslims, their fasting and their prayer.[1639]

—*Ibn Majah.*

عن ابن عمر قال قال رسول الله صلعم خصلتان معلقتان في اعناق المؤذنين للمسلمين صيامهم و صلاتهم * (ابن ماجة)

1639. People will fast and come to pray after hearing the Azan of the Muazzens. Therefore they must guard the appointed times of Azan for fasting and prayer.

106. **Abu Qatadah** reported that the Messenger of Allah said: When Aqamat is recited for prayer, don't stand up till you see me comeing out. 1640 —*Agreed.*

عن ابي قتادة قال رسول الله صلعم
واذا اقيمت الصلوة فلا تقوموا حتى
تروني قد خرجت * (متفق عليه)

107. **Abu Hurairah** reported that the Messenger of Allah said: When prayer begins, don't come to it running but come to it walking, and you should take to peace. So pray what you overtake and make complete what has missed you. *Agreed upon it and in a narration of Muslim*: When one of you intends prayer, he is certainly in prayer. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم
اذ اقيمت الصلوة فلا تاتوها تسعون
واتوها تمشون وعليكم السكينة فما ادركتم
فصلوا وما فاتكم فاتموا متفق عليه وفي
رواية لمسلم فان احدكم اذا كان يعمد الى
الصلوة فهو في الصلوة * (متفق عليه)

472w. **Zaid-b-Aslam** reported that the Messenger of Allah passed one night on the way to Mecca and entrusted Bilal to make them awake for prayer. Then Bilal fell asleep and they also fell asleep till they awoke while the sun rose upon them. The people got up and were perturbed. Then the Messenger of Allah ordered them to ride on till they came out from that valley. He said: Verily this valley have got in it a devil. So they rode till they came out of that valley. Then the Apostle of Allah ordered them to get down and make

عن زيد بن اسلم قال عرس رسول
الله صلعم ليلة بطريق مكة ووكل
بلالا ان يوقظهم للصلوة فرقد بلال ورقدوا
حتى استيقظوا وقد طلعت عليهم الشمس
فاستيقظ القوم فقد فزعوا فامرهم رسول
الله صلعم ان يركبوا حتى يخرجوا من
ذلك الوادي قال ان هذا واديه شيطان
فركبوا حتى خرجوا من ذلك الوادي
ثم امرهم رسول الله ان ينزلوا وان

1640. It is at the time of Muazzen's crying "Come to prayer" that the persons standing behind the Imam should stand up for prayer.

ablution. He ordered Bilal to proclaim for prayer or to read Aqamat. Then the Ms. of Allah prayed with the people and then turned. He saw their frightfulness and said : O people! verily Allah took our souls; and had He wished, He would have returned them to us another time than this. So when someone of you falls asleep at the time of prayer or forgets it and then he is fearful of it, let him pray it as he would have prayed it in its time. Afterwards the Apostle of Allah turned his look towards Abu Bakr the Truthful and said: Verily the devil has come to Bilal and he was praying standing and then he (devil) made him lie down. Then he continued to lull him to sleep just as a child is lulled to sleep, till he fell asleep. Then the Apostle of Allah called Bilal. Bilal informed the Apostle of Allah like that which the Apostle of Allah had informed Abu Bakr. Abu Bakr said: I bear witness that verily you are the Messenger of Allah.

—*Malek* (*Defective.*)

يَتَوَضَّؤُا وَ اَمَرَ بِلَالاً اَنْ يُنَادِيَ لِلصَّلٰوةِ
اَوْ يُقِيمَ فَصَلّٰى رَسُولُ اللّٰهِ صلعم بِالنَّاسِ
ثُمَّ انْصَرَفَ وَ قَدْ رَاٰى مِنْ فَزَعِهِمْ فَقَالَ يَا
اَيُّهَا النَّاسُ اِنَّ اللّٰهَ قَبَضَ اَرْوَاحَنَا
وَ لَوْ شَاءَ لَرَدَّهَا اِلَيْنَا فِي حِينٍ غَيْرِ هٰذَا
فَاِذَا رَقَدَ اَحَدُكُمْ عَنِ الصَّلٰوةِ اَوْ نَسِيَهَا
ثُمَّ فَزِعَ اِلَيْهَا فَلْيُصَلِّهَا كَمَا كَانَ يُصَلِّيهَا
فِي وَقْتِهَا ثُمَّ الْتَفَتَ رَسُولُ اللّٰهِ صلعم اِلٰى
اَبِي بَكْرِ نِ الصِّدِّيقِ (رض) فَقَالَ اِنَّ
الشَّيْطَانَ اَتٰى بِلَالاً وَ هُوَ قَائِمٌ يُصَلِّي
فَاَضْجَعَهُ ثُمَّ لَمْ يَزَلْ يُهَدِّئُهُ كَمَا يُهَدَّءُ
الصَّبِيُّ حَتّٰى نَامَ ثُمَّ دَعَا رَسُولُ اللّٰهِ صلعم
بِلَالاً فَاَخْبَرَ بِلَالٌ رَسُولَ اللّٰهِ صلعم مِثْلَ
الَّذِي اَخْبَرَ رَسُولُ اللّٰهِ صلعم اَبَا بَكْرٍ (رض)
فَقَالَ اَبُو بَكْرٍ (رض) اَشْهَدُ اَنَّكَ رَسُولُ
اللّٰهِ صلعم * (مَالِكٌ (مُرْسَلًا))

SECTION 7

1641. Mosques and Praying Places

(a) **Every place in the world is a place of prostration.** It is a speciality in Islam that prayer can be offered anywhere under God's earth. The Holy Prophet said : The world, the whole of it, is a mosque—34:147. Wherever you turn, there is the face of God (2:115Q). Therefore as God is everywhere, He can be remembered everywhere under God's earth. God does not live only in temples, mosques and shrines. He lives in every particle of earth. This cosmopolitan spirit of prayer is rarely seen in other religions. Mosque means a place of prostration. Technically it now means a house dedicated primarily only for divine service. Mosque has therefore got a superb meaning unlike temples, churches and synagogues, Islam has got a superb meaning unlike Christianity, Hinduism or Judaism, and Azan has got a grand message unlike the ringing of bells or the blowing of horns. Such is the case with all the doctrines of Islam. Some exceptions have been made regarding places of prayer on the ground of impurity or uncleanliness, namely, graves and grave-yards, bath-rooms, public roads, public slaughter—houses, places of dungs and filthes, houses of beasts, camels and cows and the top of the Holy Ka'ba—34:148, 129.

(b) **Mosque is the centre of all-round activities.** Mosque primarily means as said above a place of prayer. As Islam considers every action in the world as Abadat or worship if done with the object of pleasing Allah, everything good can lawfully be done within the mosque. For this reason, no separate house for each item of national or community's work is required. In other words, mosque can be used as a place of prayer, as an educational institution, as a council-chamber, as a house for war-council and as a secretariat office. In fact, all the good activities of the Muslims relating to individual and national welfare can be done within the mosques. If this is followed, it saves us from enormous expenses of erecting schools and colleges, council chambers, war houses and secretariat offices. This also goes successfully

to meet the compulsory nature of primary education. As the Holy Prophet made education compulsory both for males and females, he also made provisions for educational institutions where boys and girls should be educated. At the time of the Holy Prophet, the mosques served the above purposes. It was in the mosque of Medina that war-councils were held, legislation took place, education was imparted and orders were issued for administration. At the time of Hazrat Omar, two councils held their sittings in the mosque of Medina. Deputations of Muslims and non-Muslims were received within the mosques. The Christian deputation of Nazran and the deputation of Saqif were received by the Prophet within the precincts of the Medina mosque.

The mosque was thus not only the spiritual centre of the Muslims but also their political, educational and military and social centre. In a corner of the Prophet's mosque, a band of missioneries was attached called Ahli-Suffa who exclusively devoted themselves to divine service and learnt the principles of Islam. Thus there is provision for missionary training in mosques. The mosque of Medina used also to serve the the purpose of libray and reading room. In short the mosque was the centre of all-round activities in Islam. If this principle is followed now-a-days, much of the economic, educational, political, social and missionary problems can easily be solved without undue strain on the finances of the Estate. There are, however, certain restrictions, namely, no buy and sale in mosques is lawful—34:143, no execution or retaliation or murder (34:145) and no sexual intercourse.

(c) **Respect to be shown to mosques.** As the mosque is the house of Allah, due respect should be shown to it. The respect is expressed in the following ways. No noise should be made—34:47w and no spitting—34:126. None shall come to mosque with bad odour or bad smell of any kind. Fresh garlic and onions should not be eaten as they may cause annoyance to others—34:146,124 ; unclean shoes must be put off before one enters the mosque, mosqeu shall be cleaned and perfumed at times—34:132. At the time of entering it and coming out of it, the invocation as laid down in 34:120,142 and 156 shall be recited. On entry, two rak'ats of prayers shall be said out of gratefulness—34:122.

(d) **Admission of women in mosques.** There is no prohibition for entering the mosque on the part of women for prayer. At the time of the Holy Prophet and the four rightly guided Caliphs, there was the practice of the females praying with males though in a different row or in a separate reserved place. The practice fell afterwards into disuse though it is still found in the case of the Holy Ka'ba and the mosque of Medina. At any rate, women who are willing to attend mosques cannot be prevented from attending them for divine service.

(e) **Merits of construction of mosque and attending it.** The Holy Prophet declared that the mosque is the best place in the world as is it the centre of divine as well as all-round activities and also because Allah is much remembered therein through these works—34:114. There is an atmosphere of divine glory and divine love within the mosque. There is no place on earth where this takes place. Hence it is called the house of Allah. The merits of praying in mosques in congregation are much greater than those of praying in houses. One reward is recorded for a prayer in a private house, 25 rewards in a tribal mosque, 500 rewards in congregation is a public mosque, 1000 rewards in the mosque of Medina, 50,000 rewards in the mosque of Jerusalem and 100,000 rewards in the Holy Ka'ba—34:121,158. Besides these rewards, there are additional rewards for attending the mosque—34:116,117. The greater is the distance of a house from the mosque, the greater is the reward for attending it—34:118.

To construct a house of Allah has therefore great rewards. House of Allah does not mean that Allah actually resides in it but that Allah is much remembered therein. The Holy Prophet said: Whoso builds a mosque for Allah, Allah will build a house for him in Paradise —34:115. As Islam teaches plain-living and high thinking, it has also laid down the rule that the mosque should be plain and simple and not too high—34:133, nor there shall be any paintings and engravings which may divert the attention of the worshidpers. The Prophet himself constructed the mosque of Medina with bricks baked in the sun and posts of the stems of palm trees and roofs of palm-leaves and clay. The great mosques built by Hazrat Omar at Basra, Kufa, Fustat and Jerusalem were all simpl estructures with

vast court yards in front. The custom of building mosques with domes and minarets and with paintings and engravings was introduced afterwards and the poor structures were replaced by rich ones and the rich hearts by poor hearts.

(g) **Some early mosques.** Among the shrines for divine service in the world, the Holy Ka'ba is the oldest. No trace of any other older mosque was found out on historical researches. From pre-historic days, the place has been a place of pilgrimage and many people from every corner of Arabia came to visit this mosque. The Quran says about the Ka'ba: The first house built for man —3:95Q. Abraham died nearly 4350 years ago and three thousand years before the Prophet Muhammad. The Quran speaks of the existence of the Ka'ba even before that. When leaving his son Ihsmael there, he prayed: O Lord! I have made some of my offspring settle in this barren valley, near Thy sacred House—2:125Q. Muir also says: A very high antiquity must be assigned to the main features of the religion of Mecca......Diodorus Siculus, writing about half a century before our era says of that part of Arabia washed by the red-sea: there is in the country a temple greatly revered by all the Arabs. This mosque is the oldest sign of monotheism and declares the unity of God from the centre of the world and therefore the Muslims from every part of the world also turn their faces towards this oldest shrine and keep allegiance to it Next in importance is the mosque of Jerusalem popularly called *Masjed-ul-Aqsa.* This mosque is the religious shrine of the three great religions of the world, namely, Judaism, Christianity and Islam, and round this mosque are attached the memories of the Prophets Moses, Jesus, David, Solomon and Muhammad. This mosque was the first Qibla of Islam and the Prophet is said to have gone to heaven through this mosque. The Quran refers to this incident: Glory be to Him Who made His servant to go on a night from the sacred mosque (Ka'ba) to the remote mosque (of Jerusalem) of which We have blessed the precincts—17:1Q. Prayer in this mosque carries 50,000 rewards than prayer elsewhere.

The mosque of Quba. This is the first mosque in Islam built for congregational prayer by the Prophet on his way from Mecca to Medina at the time of Hizrat. He stayed here for 14 days

and had it constructed. The Quran mentions about this mosque: Certainly a mosque founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified—9:10Q.

The mosque of Medina. This is the mosque of the Prophet. In a corner of this mosque lies entombed the Apostle of Allah, the Universal Prophet. The courtyard belonged to two orphan boys. It was purchased from them. It was made of mud bricks, palm trees and palm leaves.

Merits of congregational prayer—34:119. 158; one should return home from journey in day time—34:122; sin of forgetting the Quran is great—34:135; prayer in mosque is asceticism—34:473w; three men are in the security of Allah—34:138; Tahlil, Tasbih, and Tamid are fruits of Paradise—38:140; Prophet curied women who are accustomed to visit graves—34:150; light on grave prohibited—34:150; prayer is whispering with Lord—34:153; spitting towards the west is abominable—34:154; a good sermon—34:155; Prophet's intintive knowledge—34:474w.

عَنِ ابْنِ عَبَّاسٍ قَالَ لَمَّا دَخَلَ النَّبِيُّ صلعم الْبَيْتَ دَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ وَقَالَ هٰذِهِ الْقِبْلَةُ * (الْبُخَارِيُّ)

108. **Ibn Abbas** reported that when the Prophet entered the House, he supplicated in every side of it and did not pray till he went out of it. When he came out, he prayed two rak'ats in front of the Ka'ba and said: This is the Qiblah.[1642]

—*Bukhari.*

عَنْ عَبْدِ اللّٰهِ ابْنِ عُمَرَ انَّ رَسُولَ اللّٰهِ صلعم دَخَلَ الْكَعْبَةَ هُوَ وَاسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ وَبِلَالُ بْنُ رَبَاحٍ فَاغْلَقَهَا عَلَيْهِ وَمَكَثَ فِيهَا فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللّٰهِ صلعم فَقَالَ جَعَلَ

109. **Abdullah-b-Omar** reported that the Messenger of Allah entered the Ka'ba—he, Osamah-b-Zaid, Osman-b-Talha al-Hazabi and Bilal-b-Rabah. He shut it against him and stayed therein. Then I asked Bilal when he came out: What did the Apostle of Allah do? He said that he

1642. Muslim narrated this tradition from Osamah-b-Zaid. Imam Malek holds that prayer within the Ka'ba is not allowed on the basis of this tradition, while the other Imams and jurists hold the contrary.

had a pillar on his left, two pillars on his right and three pillars behind him, (and the House was then upon six pillars) and then he said prayer —*Agreed.*

عمودا عن يساره وعمودين عن يمينه وثلثة اعمدة وراءه وكان البيت يومئذ على ستة اعمدة ثم صلى * (متفق عليه)

110. **Abu Hurairah** reported that the Messenger of Allah said: A prayer in this mosque of mine is better than one thousand prayers in what is besides it except in the sacred mosque (of the Ka'ba.) 1643 —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم صلوة في مسجدي هذا خير من الف صلوة فيما سواه الا المسجد الحرام * (متفق عليه)

111. **Abu Sayeed al-Khodri** reported that the Apostle of Allah said: Drive no camels except towards three mosques—the sacred mosque, the remote mosque (of Jerusalem) and this mosque of mine. 1644 —*Agreed.*

عن ابي سعيد ن الخدري قال قال رسول الله صلعم لا تشدوا الرحال الا الى ثلثة مساجد المسجد الحرام والمسجد الاقصى ومسجدي هذا * (متفق عليه)

1643. The Prophet's mosque of Medina has been referred here. Prayer in the Ka'ba is rewarded with 100,000 times than that in other places. Jurists differ with regard to the exact place of the Holy Ka'ba where this reward can be obtained. Some say that it is within the House of the Ka'ba, some within Mecca and some within congregational prayers. The majority of jurists, however, hold that this reward can be obtained by praying within the sacred enclosures of the Ka'ba.

1644. This means that the Muslims should not undertake journey without any necessity but for prayers in these three mosques of Ka'ba, Medina and Jerusalem with which the religion of Islam is attached in different phases from time inmemorial. The prohibition or rathr discouragement of visiting other places is chiefly due to fear of grave worship. Shah Oliullah of Delhi interprets it by saying that visting other places will carry no spiritual benefit.

1645. This is interpreted by holidng that one who prays in this place will enter Paradise and that one who prays near the pulpit will get the benefit of Prophet's fountain on the Resurrection Day. Some says that this place being a piece of Paradise will never be destroyed. Taurishi said that as this place is visited always by men, angols and Jinn, it is called a garden.

112. **Abu Hurairah** reported that the Messenger of Allah said : Between my house and my pulpit, there is a garden of the gardens of Paradise, and my pulpit is upon my well. 1645

—*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم ما بين بيتي و منبري روضة من رياض الجنة ومنبري على حوضي * (متفق عليه)

113. **Ibn Omar** reported that the Prophet used to come to the mosque of Quba on foot or riding every saturday and to pray two rak'ats therein. 1646

—*Agreed.*

عن ابن عمر (رض) قال كان النبي صلعم يأتي مسجد قباء كل سبت ماشيا وراكبا فيصلي فيه ركعتين * (متفق عليه)

114. **Abu Hurairah** reported that the Messenger of Allah said : The cities that are dearest to Allah are their mosques, and the cities that are disliked most by Allah are their markets.

—*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم احب البلاد الى الله مساجدها و ابغض البلاد الى الله اسواقها * (متفق عليه)

115. **Osman** reported that the Messenger of Allah said : Whoso builds a mosque for Allah, Allah will build an abode for him in Paradise.

—*Agreed.*

عن عثمان قال قال رسول الله صلعم من بنى لله مسجدا بنى الله له بيتا في الجنة * (متفق عليه)

116. **Abu Hurairah** reported that the Messenger of Allah said : Whoso goes at morn or at dusk to a mosque, Allah will prepare for him an entertainment in Paradise whenever he will pass at morn or at dusk.

—*Agreed,*

عن ابي هريرة قال قال رسول الله صلعم من غدا الى المسجد او راح اعد الله له نزله من الجنة كلما غدا او راح - (متفق عليه)

1646. Quba is a place three miles to the south of Medina. The Holy Prophet first landed at Quba on his way from Mecca to Medina at the time of flight. There a mosque was built which is the first mosque in Islam.

117. **Abu Musa** reported that the Messenger of Allah said: The greatest of the people in reward for prayer is the longest for them in walking (to mosque); and he who awaits for prayer till he says it with the Imam gets higher rewards than one who says prayer and then falls asleep. —*Agreed.*

عن ابي موسى قال قال رسول الله صلعم اعظم الناس اجرا في الصلوة ابعدهم ممشى و الذي ينتظر الصلوة حتى يصليها مع الامام اعظم اجرا من الذي يصلي ثم ينام * (متفق عليه)

118. **Ja'ber** reported that some habitation fell vacant round the mosque. Then the children of Salamah intended to shift to the neighbourhood of the mosque. That reached the Prophet who said to them: It has reached me that you intend to shift to the neighbourhood of the mosque. 'Yes' said they, 'O Prophet of Allah, we intend that.' He said: O Banu Salamah! (stay in) your houses, your footsteps will be recorded, (stay in) your houses, your footsteps will be recorded.[1647] —*Muslim*

عن جابر قال خلت البقاع حول المسجد فاراد بنو سلمة ان ينتقلوا قرب المسجد فبلغ ذلك رسول الله صلعم فقال لهم بلغني انكم تريدون ان تنتقلوا قرب المسجد قالوا نعم يا رسول الله صلعم قد اردنا ذلك فقال يا بني سلمة دياركم تكتب آثاركم دياركم تكتب آثاركم * (مسلم)

119. **Same** reported that the Messenger of Allah said: Prayer of a man in congregation is increased by 25 times than his prayer in his own house in his market, and that is because when he makes ablution, he makes his

عنه قال قال رسول الله صلعم صلوة الرجل في الجماعة تضعف على صلوته في بيته في سوقه خمسا و عشرين ضعفا و

1647. In other words, the longer the distance of a house from the mosque of the Prophet, the greater will be the reward. Therefore the children of Salamah were not asked not to shift.

ablution well, then goes out to the mosque, and nothing but prayer takes him out: No step does he take but wherewith a step in rank is raised up for him and a fault is dropped therewith from him. When he says prayer, angels continue to bless him, so long as he is in his praying-place: O Allah! send blessing on him, O Allah! show him mercy. And someone of you continues to be in prayer so long as he waits for prayer. In a narration; he said: When he enters the mosque, prayer confines him and he continues to be in supplication of the angels—O Allah, forgive him. O Allah! accept his repentance so long as he does not give trouble therein, so long as he does not talk therein. —*Agreed.*

ذَٰلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ
خَرَجَ إِلَى الْمَسْجِدِ لَا يُخْرِجُهُ إِلَّا الصَّلٰوةُ لَمْ
يَخْطُ خُطْوَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ وَحُطَّ
عَنْهُ بِهَا خَطِيئَةٌ فَإِذَا صَلَّى لَمْ تَزَلِ الْمَلٰئِكَةُ
تُصَلِّي عَلَيْهِ مَادَامَ فِي مُصَلَّاهُ اللّٰهُمَّ صَلِّ عَلَيْهِ
اللّٰهُمَّ ارْحَمْهُ وَلَا يَزَالُ أَحَدُكُمْ فِي صَلٰوةٍ مَا انْتَظَرَ
الصَّلٰوةَ وَفِي رِوَايَةٍ قَالَ إِذَا دَخَلَ الْمَسْجِدَ
كَانَتِ الصَّلٰوةُ تَحْبِسُهُ وَزَادَ فِي دُعَاءِ الْمَلٰئِكَةِ
اللّٰهُمَّ اغْفِرْ لَهُ اللّٰهُمَّ تُبْ عَلَيْهِ مَا لَمْ يُؤْذِ
فِيهِ مَا لَمْ يُحْدِثْ فِيهِ * (مُتَّفَقٌ عَلَيْهِ)

120. Abu Osaid reported that the Messenger of Allah said: When someone of you enters the mosque, let him recite: O Allah! open for me the doors of Thy mercy; and (when) he come out, let him say: O Allah! verily I beg Thee of Thy abundance. —*Muslim.*

عَنْ أَبِي أُسَيْدٍ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ
اللّٰهُمَّ افْتَحْ أَبْوَابَ رَحْمَتِكَ وَإِذَا خَرَجَ
فَلْيَقُلْ اللّٰهُمَّ إِنِّي أَسْئَلُكَ مِنْ فَضْلِكَ *
(مُسْلِمٌ)

121. Abu Qatadah reported that the Prophet said: When someone of you enters the mosque, let him

عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللّٰهِ صلعم
قَالَ إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكَعْ

pray two rak'ats before he sits.[1648] —*Agreed.*

ركعتين قبل ان يجلس * (متفق عليه)

122. **Ka'ab-b-Malek** reported that the Messenger of Allah did not return from a journey except at noon during the day. Then when he arrived, he went first to the mosque, prayed two rak'ats therein and then sat therein. —*Agreed.*

عن كعب بن مالك قال كان النبي صلعم لا يقدم من سفر الا نهارا في الضحى فاذا قدم بدا بالمسجد فصلى فيه ركعتين ثم جلس فيه * (متفق عليه)

123. **Abu Hurairah** reported that the Messenger of Allah said: Whoso hears a man searching for a lost thing in the mosque, let him say: Allah will not return it to you, because the mosques have not been built for this. —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم من سمع رجلا ينشد ضالة في المسجد فليقل لا ردها الله عليك فان المساجد لم تبن لهذا * (مسلم)

124. **Jaber** reported that the Messenger of Allah said: Whoso eats from this plant of bad smell[1649] must not come near our mosque, because angels feel annoyed at what man feels annoyed. —*Agreed.*

عن جابر قال قال رسول الله صلعم من اكل من هذه الشجرة المنتنة فلا يقربن مسجدنا فان الملئكة تتاذى مما يتاذى منه الانس * (متفق عليه)

125. **Anas** reported that the Messenger of Allah said: Spitting in the mosque is a sin, and its expiation is its burial. —*Agreed.*

عن انس قال قال رسول الله صلعم البزاق في المسجد خطيئة وكفارتها دفنها * (متفق عليه)

126. **Abu Zarr** reported that the Messenger of Allah said: The actions of my people were presented to me, their virtues

عن ابي ذر قال قال رسول الله صلعم عرضت علي اعمال امتي حسنها

1648. Imam Shafieyi holds on the authority of this tradition that prayer for two rak'ats is wajeb, while Imam Abu Hanifa holds that it is Mustahab (commendable).

1649. This is garlic or onion uncooked. Everybody is forbidden to go to pray with bad smell of garlic or onion in his mouth.

and their sins. I found out of their good actions nuisance that was removed from the pathway, and I found out of their evil actions spitting within the mosque which was not buried. —*Muslim.*

وسيئها فوجدت في محاسن أعمالها الأذى يماط عن الطريق ووجدت في مساوي أعمالها النخاعة تكون في المسجد لا تدفن * (مسلم)

127. **Abu Hurairah** reported that the Messenger of Allah said: When one of you stands up for prayer, let him not spit in his front, because he whispers with Allah so long as he remains in his praying place; nor on his right side because there is an angel on his right side. Let him spit on his left side or under his foot and then cover it. And in a narration of Abu Sayeed: under his left-foot. —*Agreed.*

عن أبي هريرة قال قال رسول الله صلعم إذا قام أحدكم إلى الصلوة فلا يبصق أمامه فإنما يناجي الله ما دام في مصلاه ولا عن يمينه فإن عن يمينه ملكا وليبصق عن يساره أو تحت قدمه فيدفنها وفي رواية أبي سعيد تحت قدمه اليسرى * (متفق عليه)

128. **Ayesha** reported that the Messenger of Allah said in his illness of which he was not cured: May Allah curse the Jews and the Christians who adopted the graves of their Prophet as mosques. 1650 —*Agreed.*

عن عائشة أن رسول الله صلعم قال في مرضه الذي لم يقم منه لعن الله اليهود والنصرى اتخذوا قبور أنبيائهم مساجد * (متفق عليه)

129. **Jundab** reported: I heard the Messenger of Allah say: Behold! those who were before you used to adopt the graves of their Prophets and their

عن جندب قال سمعت النبي صلعم يقول ألا وإن من كان قبلكم كانوا

1650. Here there is indication that some attempts would be made by some persons to prostrate before the Prophet's tomb. In order to counteract this evil practice, the Holy Prophet timely warned his followers.

righteous men as mosques. Behold! take not the graves as mosques. Verily I prohibit you from that. —*Muslim*.

يتخذون قبور انبيائهم و صالحيهم مساجد الا فلا تتخذوا القبور مساجد اني انهاكم عن ذلك * (مسلم)

130. **Ibn Omar** reported that the Messenger of Allah said: Make your houses your praying places, but take them not as graves.[1651] —*Agreed*.

عن ابن عمر (رض) قال قال رسول الله صلعم اجعلوا في بيوتكم من صلاتكم لا تتخذوها قبورا * (متفق عليه)

130 (a). **Abu Hurairah** reported that the Messenger of Allah said: There is one Qiblah for what is between the east and the west.[1652] —*Tirmizi*.

عن ابي هريرة قال قال رسول الله صلعم ما بين المشرق و المغرب قبلة * (الترمذي)

131. **Talq-b-Ali** reported: We went out on a deputation to the Apostle of Allah and we took oath of allegiance to him and we prayed with him and informed him that there is a cloister for us in our land. We sought from him the excess of his ablution water. So he called for water, made ablution and gurgled. Afterwards he poured it in a pot for us and ordered us. He said: Go out. When you will come to your land, break your cloister and wash its place with this water and take it as mosque. We replied: The city is for off and the heat is severe and water will dry up. He said: Increase it

عن طلق بن علي قال خرجنا وفدا الى رسول الله صلعم فبايعناه و صلينا معه واخبرناه ان بارضنا بيعة لنا فاستوهبناه من فضل طهوره فدعا بماء فتوضأ و تمضمض ثم صبه لنا في اداوة و امرنا فقال اخرجوا فاذا اتيتم ارضكم فاكسروا بيعتكم وانضحوا مكانها بهذا الماء واتخذوها مسجدا قلنا ان البلد بعيد و الحر شديد و

1651 This means that when necessity arises, people take recourse to their own houses. People should not take refuge to graves ef pious men.

1652. Qiblah means direction towards which the Muslims turn their faces at the time of prayer.

with water, and verily it will not add to it but blessing. —*Nisai.*

والماء ينشف فقال مدوه من الماء فانه
لا يزيده الا طيبا * (النسائي)

132 **Ayesha** reported that the Apostle of Allah passed order for the construction of a mosque in the midst of houses and for its cleansing and perfuming.

Abu Daud, Tirmizi.

عن عائشة قالت امر رسول الله صلعم
ببناء المسجد في الدور وان ينظف
ويطيب * (ابو داود و الترمذي)

133. **Ibn Abbas** reported that the Messenger of Allah said: I have not been ordered to make the mosques high. Ibn Abbas said: In order to embellish them just as the Jews and the Christians did. 1653 —*Abu Daud.*

عن ابن عباس قال قال رسول الله
ما امرت بتشييد المساجد قال ابن عباس
لتزخرفنها كما زخرفت اليهود والنصرى *
(ابوداود)

134. **Anas** reported that the Messenger of Allah said: Of the signs of the Hour, it is that the people will make boast within the mosques.

Abu Daud, Nisai, Darimi. Ibn Majah.

عن انس قال قال رسول الله صلعم
ان من اشراط الساعة ان يتباهى الناس
في المساجد *
(ابوداود و النسائي والدارمي وابن ماجة)

135. **Same** reported that the Apostle of Allah said: The rewards of my followers were presented to me till (those of) nuisances which a man removed from the mosque. And the sins of mypeople were presented to me, but I did not see any sin greater than (that of) a chapter of the Quran or

عنه قال قال رسول الله صلعم عرضت
علي اجور امتي حتى القذاة يخرجها
الرجل من المسجد وعرضت علي ذنوب
امتي فلم ار ذنبا اعظم من سورة من

1653. The latter wordings belong to Ibn Abbas. Some latter jurists held that high construction of mosques is lawful on the ground that to keep mosques in an ordinary way looks odd in comparison with lofty palaces for dwelling. At the Prophet's time, his mosque was made of date trees and leaves. This was followed by the first two Caliphs. It was Hazrat Osman who first changed its dimension and constructed its walls and made engravings therein.

a verse which a man learns and then forgets. —*Tirmizi, Abu Daud.*

القران او اية اوتيها رجل ثم نسيها * (الترمذي وابوداود)

136. **Boraidah** reported that the Messenger of Allah said: Give good news to those who walk on foot to the mosques in darkness with the (reward of) perfect light on the Resurrection Day.[1654] —*Tirmizi, Abu Daud.*

عن بريدة قال قال رسول الله صلعم بشر المشائين في الظلم الى المساجد بالنور التام يوم القيمة * (الترمذي وابوداود)

137. **Abu Sayeed al-Khodri** reported that the Messenger of Allah said: When you see a man taking care of a mosque, bear witness for him with faith, because Allah says: He who believes in Allah and the latter day frequents the mosques of Allah. —*Tirmizi, Ibn Majah, Darimi*

عن ابي سعيد ن الخدري قال قال رسول الله صلعم اذا رايتم الرجل يتعاهد المسجد فاشهدوا له بالايمان فان الله يقول انما يعمر مسجد الله من امن بالله واليوم الاخر * (الترمذي وابن ماجة والدارمي)

138. **Abu Omamah** reported that the Prophet said: There are three persons each of whom is a security over Allah: A man who goes out as a warrior in the way of Allah—he is a security upon Allah—till He causes him to death and then admits him in Paradise or sends him back with what he secured from reward or booty; and a man who frequents the mosgue—he is a security over Allah; and a man who enters his house with greetings—he is also a security over Allah. —*Abu Daud.*

عن ابي امامة قال قال رسول الله صلعم ثلثة كلهم ضامن على الله رجل خرج غازيا في سبيل الله فهو ضامن على الله حتى يتوفاه فيدخله الجنة او يرده بما نال من اجر او غنيمة ورجل راح الى المسجد فهو ضامن على الله ورجل دخل بيته بسلام فهو ضامن على الله (ابوداود)

1654. This has got reference in the Quran: Their light will run by their fronts and by their sides saying: O our Lord! make our light perfect for us (66:8Q).

139. **Same** reported that the Messenger of Allah said: Whoso goes out of his house with ablution towards an ordained prayer his reward is like the reward of a 'Muhrim' pilgrim, and whoso goes out towards 'tasbih' of the forenoon without aiming at it but for Him, his reward is like the reward of "umrah" pilgrim, and prayer on the footstep of another prayer without any vain talk between them has a record in the highest heaven.[1655]

—*Ahmad, Abu Daud.*

عنه قال قال رسول الله صلعم من خرج من بيته متطهرا الى صلوة مكتوبة فاجره كاجر الحاج المحرم ومن خرج الى تسبيح الضحى لا ينصبه الا اياه فاجره كاجر المعتمر وصلوة على اثر صلوة لا لغو بينهما كتاب في عليين * (احمد وابوداود)

140. **Abu Hurairah** reported that the Messenger of Allah said: When you pass by the gardens of Paradise, enjoy fruits. He was questioned: O Messenger of Allah! what are the gardens of Paradise? He said: The mosques.[1656] He was questioned. What is the enjoyment of fruits, O Ms. of Allah? He said: 'Glory be to Allah' and 'All praise is for Allah'; and 'There is no god but Allah', and 'Allah is greatest. —*Tirmizi.*

عن ابي هريرة قال قال رسول الله صلعم اذا مررتم برياض الجنة فارتعوا قيل يا رسول الله ما رياض الجنة قال المساجد قيل وما الرتع يا رسول الله قال سبحان الله والحمد لله ولا اله الا الله والله اكبر * (الترمذي)

1655. Muhrim is one who observes the rules of Ihram forbidding certain prescribed things in case of pilgrims to the Ka'ba. Tasbih is to recite—Sobhan-Allah (glory be to Allah). Prayer on the footstep of another prayer means a prayer following another prayer. Between these two prayers, there should be silence in order to deserve this reward.

1656. Mosques are here described as gardens of Paradise as by frequenting mosques for prayers, Paradise is obtained.

141. **Same** reported that the Messenger of Allah said : Whoso comes to a mosque for anything, it is his acquisition. 1657

—*Abu Daud.*

عنه قال قال رسول الله صلعم من اتى المسجد لشيء فهو حظه * (ابو داود)

142. **Fatimah-bn-Hussain** reported from her grand mother, the great Fatimah, who said that whenever the Prophet entered the mosque, he used to send blessings on Muhammad (P.H.) and greetings. He said : O Lord ! pardon me of my faults, and open for me the doors of Thy mercy. And when he came out, he used to send blessings on Muhammad (P.H.) and greetings. He said : O Lord ! forgive me of my faults and open for me the doors of Thy grace. 1658

—*Tirmizi, Abu Daud, Ibn Majah*

عن فاطمة بنت الحسين عن جدتها فاطمة الكبرى قالت كان النبي صلعم اذا دخل المسجد صلى على محمد و سلم و قال رب اغفرلي ذنوبي وافتح لي ابواب رحمتك و اذا خرج صلى على محمد و سلم و قال رب اغفرلي ذنوبي وافتح لي ابواب فضلك * (الترمذي احمد وابن ماجة)

143. **Amr-b-Shu'aib** reported from his father from his grandfather who said that the Messenger of Allah prohibited from reciting poetry in the mosque, 1659 and buying and selling therein and that the people should sit together in circle in the mosque on the Zumma day before prayer.

—*Abu Daud, Tirmizi.*

عن عمرو بن شعيب عن ابيه عن جده قال قال نهى رسول الله صلعم عن تناشد الاشعار في المسجد و عن البيع و الاشتراء فيه و ان يتحلق الناس يوم الجمعة قبل الصلوة في المسجد * (ابو داود و الترمذي)

1657. The mosque-goer will be rewarded according to his intentions. If he goes there not to pray but to seek something worldly, he will get no reward. If on the other hand he goes to pray, he will get reward.

1658. Ahmad and Ibn Majah narrated also that when a man comes out of a mosque, he should recite—In the name of Allah, and peace be on Muhammad, the Apostle of Allah. Tirmizi says that its Isnad is defective.

144. **Abu Hurairah** reported that the Messenger of Allah said: When you see one selling and purchasing in the mosque, say: May Allah grant no profit in your business, and when you see one searching therein any lost thing, say "May Allah not return it to you."
—*Tirmizi.*

عن ابي هريرة قال قال رسول الله صلعم اذا رايتم من يبيع او يبتاع في المسجد فقولوا لا اربح الله تجارتك و اذا رايتم من ينشد فيه ضالة فقولوا لا رد الله عليك * (الترمذي)

145. **Hakim-b-Hezam** reported that the Prophet prohibited to seek retaliation in the mosque or reciting therein poems and exeuting ordained sentences therein.
—*Abu Daud.*

عن حكيم ابن حزام قال نهى رسول الله صلعم ان يستقاد في المسجد و ان ينشد فيه في الاشعار و ان تقام فيه الحدود* (ابوداود)

146. **Mu'awiyah-b-Qurrah** reported from his father who narrated that the Apostle of Allah had prohibited these two plants, that is garlic and onion, and he said: Whoso eats them must not come near our mosque. He said: If you have got no other alternative but to eat them, then make them unaffecting by cooking.
—*Abu Daud.*

عن معاوية بن قرة عن ابيه ان رسول الله صلعم نهى عن هاتين الشجرتين يعني البصل و الثوم وقال من اكلهما فلا يقربن مسجدنا و قال ان كنتم لا بد اكلهما فاميتوهما طبخا * (ابوداود)

147. **Abu Sayeed** reported that the Messenger of Allah said: The world, the whole of it, is a mosque except grave-yards and both-rooms. 1660
—*Abu Dand, Tirmizi.*

عن ابي سعيد قال قال رسول الله صلعم الارض كلها مسجد الا المقبرة و الحمام - (ابوداود و الترمذي)

1659. Here such kind of poetry was meant as was bad and helped corruption. See note 797 for full discussion.

1660 In Islam, prayer can be said anywhere in the world except in grave-yard and other enumerated places. Whenever the time of prayer comes, all Muslims must bow down before one Creator wherever and in whatever position they might remain. Contrast this with other religions.

148. **Ibn Omar** reported that the Messenger of Allah prohibited prayer in seven places: In dung-hill, public slaughter house, grave-yard, public road, bath room, camel-houses and upon the top of the House of Allah [1361]

—*Tirmizi, Ibn Majah.*

عَنِ ابْنِ عُمَرَ قَالَ نَهَى رَسُولُ اللهِ صلعم اَنْ يُصَلَّى فِي سَبْعَةِ مَوَاطِنَ فِى الْمَزْبَلَةِ وَ الْمَجْزَرَةِ وَ الْمَقْبَرَةِ وَ قَارِعَةِ الطَّرِيقِ وَ فِى الْحَمَّامِ وَ فِي مَعَاطِنِ الْاِبِلِ وَ فَوْقَ ظَهْرِ بَيْتِ اللهِ *

(اَلتِّرْمِذِي وَابْنُ مَاجَةَ)

149. **Abu Hurairah** reported that the Messenger of Allah said: Pray in the pounds of sheep but pray not in camel-houses.

—*Tirmizi.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم صَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي اَعْطَانِ الْاِبِلِ *

(اَلتِّرْمِذِي)

150. **Ibn Abbas** reported that the Messenger of Allah cursed those women who are accustomed to visit graves and who take them as mosques and light lamps. [1662]

—*Abu Daud, Tirmizi, Nisai.*

عَنِ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللهِ صلعم زَائِرَاتِ الْقُبُورِ وَ الْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَ السُّرُجَ *

(اَبُودَاوُدَ وَ التِّرْمِذِي وَالنَّسَائِي)

1361. There are principles underlying these prohibitions which are as clear as possible and need not be explained.

1662. The women were at first prohibited from visiting the graves but later on they were allowed. Some say that it was promulgated in the beginning of Islam, but later on they were allowed to visit graves. It is, however, admitted by all that the Prophet's tomb may be visited by all, men and women. To kindle lamps on the graves is unlawful. Some visitors to famous shrines offer lamps to be kindled on the graves. This is unlawful. Women are not allowed to visit the graveyard of Jannatul Baqi perhaps, on the literal interpretation of this hadis. Malabudda Minhu holds visit of graves by women as unlawful.

151. Abu Hurairah reported: I heard the Messenger of Allah say: Whoso comes to this mosque of mine, while he does not come but for good which he learns or teaches, he is in the position of a warrior in the way of Allah; and whoso comes for what is besides that, he is in the position of a man who looks to commodities of others [1663]

—*Ibn Majah.*

عن ابي هريرة قال سمعت رسول الله صلعم يقول من جاء مسجدي هذا لم يأت الا لخير يتعلمه او يعلمه فهو بمنزلة المجاهد في سبيل الله ومن جاء لغير ذلك فهو بمنزلة الرجل ينظر الى متاع غيره * (ابن ماجة)

152. Sayeb-b-Yezid reported: I was sleeping in the mosque. A man threw a stone at me. I looked when lo! he was Omar-b-al-Khattab. He said: Go, and bring these two (men). So I brought them. He asked: From whom have you come (or where from have you come)? They said: From the inhabitants of Tayef. He said: Had you been of the inmates of Medina, I would have inflicted punishment on you. You raise your voice high in the mosque of the Apostle of Allah! —*Bukhari.*

عن السائب ابن يزيد قال كنت نائما في المسجد فحصبني رجل فنظرت فاذا هو عمر بن الخطاب (رض) فقال اذهب فأتني بهذين فجئته بهما فقال ممن انتما او من اين انتما قالا من اهل الطائف قال لو كنتما من اهل المدينة لاوجعتكما ترفعان اصواتكما في مسجد رسول الله صلعم * (البخاري)

153. Anas reported that the Prophet saw spitting towards the Qiblah. It gave him anxiety till it was detected in

عن انس قال رأى النبي صلعم نخامة في القبلة فشق ذلك عليه حتى رأي

1663. Those who do not do virtuous deeds or remember Allah in the Prophet's mosque at Medina will be repentant on the Resurrection Day when they will see others returning with rewards.

his face. He got up, removed it by his hand and said: When one of you stands in prayer, verily he whispers with his Lord, and verily his Lord is between him and the Qiblah. So none of you shall ever spit in the direction of his Qiblah, but to his left or under his foot. Afterwards he took the skirts of his cloth and spat therein, and then removed some of it with others. He said: Or do like this.

—*Bukhari.*

فِي وَجْهِهِ فَقَامَ فَحَكَّهُ بِيَدِهِ فَقَالَ إِنَّ
أَحَدَكُمْ إِذَا قَامَ فِي الصَّلٰوةِ فَإِنَّمَا يُنَاجِي
رَبَّهُ وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ فَلَا
يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ قِبْلَتِهِ وَلٰكِنْ عَنْ
يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ ثُمَّ أَخَذَ طَرَفَ
رِدَائِهِ فَبَصَقَ فِيهِ ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ
فَقَالَ أَوْ يَفْعَلُ هٰكَذَا * (اَلْبُخَارِيُّ)

154. **Sa'yeb-b-Khallad** reported (and he was a man out of the companions of the Prophet): A man became Imam of a people. He spat towards the Qiblah while the Ms. of Allah was looking. Then the Ms. of Allah said to his people when he finished: He should not pray for you. After that he wished to lead prayer for them, but they forbade him and informed him about the saying of the Ms. of Allah. He mentioned that to the Prophet. He said: Yes, I thought that he had said: Verily you have annoyed Allah and His Apostle.

—*Abu Daud.*

عَنِ السَّائِبِ بْنِ خَلَّادٍ وَهُوَ رَجُلٌ مِنْ
أَصْحَابِ النَّبِيِّ صلعم قَالَ إِنَّ رَجُلًا أَمَّ
قَوْمًا فَبَصَقَ فِي الْقِبْلَةِ وَرَسُولُ اللّٰهِ صلعم
يَنْظُرُ فَقَالَ رَسُولُ اللّٰهِ صلعم لِقَوْمِهِ حِينَ فَرَغَ
لَا يُصَلِّي لَكُمْ فَأَرَادَ بَعْدَ ذٰلِكَ أَنْ يُصَلِّيَ
لَهُمْ فَمَنَعُوهُ فَأَخْبَرُوهُ بِقَوْلِ رَسُولِ اللّٰهِ صلعم
فَذَكَرَ ذٰلِكَ لِرَسُولِ اللّٰهِ صلعم فَقَالَ نَعَمْ
وَحَسِبْتُ أَنَّهُ قَالَ إِنَّكَ قَدْ آذَيْتَ اللّٰهَ
وَرَسُولَهُ * (اَبُودَاوُد)

155. **Mu'az-b-Jabal** reported: The Messenger of Allah kept us

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ احْتُبِسَ عَنَّا

confined (with talk) one morning from saying the morning prayer till we were about to see the eye of the sun. He came out hastily and engaged himself in prayer. The Messenger of Allah prayed and prolonged his prayer. When he returned greeting, he exclaimed with his (loud) voice. He said to us : Upon your line as you were. Then he inclined to us and said : Behold! verily I shall soon inform you what prevented me from you this morning. I got up at night, made ablution and prayed what was lotted for me. I felt sleep in my prayer till I was completely asleep when lo! I was by the side of my Lord, the Blessed and the Glorious, in the best form. He said : O Muhammad! I answered : Present to Thee, O Lord. He asked : About what do the highest leaders quarrel? I replied : I don't know. He asked it thrice. He said : Then I saw Him placing His palm between my shoulders till I felt coldness of His fingers between my chests. Then everything became shining to me and I came to know. He asked : O Muhammad! I replied : O Lord, present to Thee! He asked : About what do the highest leaders quarrel?

رسول الله صلعم ذات غداة عن صلوة الصبح
حتى كدنا نتراءى عين الشمس فخرج
سريعا فثوب بالصلوة فصلى رسول الله صلعم
وتجوز في صلوته فلما سلم دعا بصوته
فقال لنا على مصافكم كما انتم ثم انفتل
الينا ثم قال اما اني ساحدثكم ما
حبسني عنكم الغداة اني قمت من
الليل فتوضأت وصليت ما قدر لي فنعست
في صلاتي حتى استثقلت فاذا انا بربي
تبارك وتعالى في احسن صورة فقال
يا محمد قلت لبيك رب قال فيم
يختصم الملأ الاعلى قلت لا ادري قالها
ثلاثا قال فرأيته وضع كفه بين كتفي
حتى وجدت برد انامله بين ثديي
فتجلى لي كل شيء وعرفت فقال يا
محمد قلت لبيك يا رب قال فيم يختصم
الملأ الاعلى قلت في الكفارات قال

I replied: About expiations. He asked: What are they? I said: The walking of feet towards congregations and sitting in the mosques after prayer, and completely performing ablution at the time of difficulty. He asked: Then about what? I replied: About ranks. He asked: And what are they? I replied: Giving food, talking mildly and praying at night while people remain asleep. He said: Ask. He said: I said: O Allah! I ask Thee of doing good deeds and avoiding abominable things, and love for the destitute, and that Thou shouldst pardon me and show mercy on me. And when Thou dost intend trial of a people, take my breath without putting (them) to trial and I beg Thee of Thy love and the love of one who loves Thee, and the love of action which will take me near Thy love. Then the Ms. of Allah said: Verily it is truth, so read it and then teach it.
—*Ahmad, Tirmizi*, (*Approved, Correct*).

وَمَا هُنَّ قُلْتُ مَشْيُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَ الْجُلُوسُ فِي الْمَسَاجِدِ بَعْدَ الصَّلٰوةِ وَ إِسْبَاغُ الْوُضُوْءِ حِيْنَ الْكَرِيْهَاتِ قَالَ ثُمَّ فِيْمَ قُلْتُ فِي الدَّرَجَاتِ قَالَ وَمَا هُنَّ قُلْتُ إِطْعَامُ الطَّعَامِ وَ لِيْنُ الْكَلَامِ وَ الصَّلٰوةُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ فَقَالَ سَلْ قَالَ قُلْتُ اَللّٰهُمَّ إِنِّي أَسْئَلُكَ فِعْلَ الْخَيْرَاتِ وَ تَرْكَ الْمُنْكَرَاتِ وَ حُبَّ الْمَسَاكِيْنِ وَ أَنْ تَغْفِرَلِي وَ تَرْحَمَنِي وَ إِذَا أَرَدْتَ فِتْنَةً فِي قَوْمٍ فَتَوَفَّنِي غَيْرَ مَفْتُوْنٍ وَ أَسْئَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ وَ حُبَّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ فَقَالَ رَسُوْلُ اللّٰهِ صلعم إِنَّهَا حَقٌّ فَادْرُسُوْهَا ثُمَّ تَعَلَّمُوْهَا * أَحْمَدُ وَ التِّرْمِذِيُّ (حَسَنٌ صَحِيْحٌ)

156. **Abdullah-b-Amr-b-alA's** reported that the Messenger of Allah used to say when he entered the mosque: I seek refuge to the Almighty Allah and to His noble countenance and to His aged power from the accursed devil. He narrated that when

عَنْ عَبْدِ اللّٰهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ إِذَا دَخَلَ الْمَسْجِدَ أَعُوْذُ بِاللّٰهِ الْعَظِيْمِ وَ بِوَجْهِهِ الْكَرِيْمِ وَ سُلْطَانِهِ الْقَدِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ قَالَ

he uttered that, the devil said : He has got protection from me the whole day. —*Abu Daud.*

فاذا قال ذلك قال الشيطان حفظ مني سائر اليوم * (ابو داود)

157. **Mu'az-b-Jabal** reported that the Prophet loved to pray in gardens. 1564

—*Tirmizi (Rare).*

عن معاذ بن جبل قال كان النبي صلعم يستحب الصلوة في الحيطان * (الترمذي غريب)

158. **Anas-b-Ma'lek** reported that the Messenger of Allah said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by 25 times, and his prayer in the congregational mosque is prayer by 500 times, and his prayer in the farthest mosque (of Jerusalem) is prayer by 50,000 times and his prayer in the mosque of mine is prayer by 50,000 times, and his prayer in the sacred mosque (of Ka'ba) is prayer by 100,000 times.

—*Ibn Majah.*

عن انس بن مالك قال قال رسول الله صلعم صلوة الرجل في بيته بصلوة و صلوته في مسجد القبائل بخمس وعشرين صلوة و صلوته في المسجد الذي يجمع فيه بخمس مائة صلوة و صلوته في المسجد الاقصى بخمسين الف صلوة و صلوته في مسجدي بخمسين الف صلوة و صلوته في المسجد الحرام بمائة الف صلوة * (ابن ماجة)

159. **Abu Zarr** reported : I asked : O Messenger of Allah, which mosqu was first built in the earth ? He said : The sacred mosque. I asked : Then what next ? He said : The farthest mosque. I asked : How long there is between these two ? He said : 40 years. Then the earth is a

عن ابي ذر قال قلت يا رسول الله اي مسجد وضع في الارض اول قال المسجد الحرام قلت ثم اي قال المسجد الاقصى قلت كم بينهما قال اربعون عاما ثم

1564. Some narrators mentioned the word 'Basatin' (gardens) instead of Hitan (lit—walls).

mosque for you ; so pray wherever prayer overtakes you. [166]

—*Agreed.*

الارض لك مسجد فحيث ما ادركتك
الصلوة فصل * (متفق عليه)

473w. **Osman-b-Maz'un** reported : O Ms. of Allah, give permission of castration to us. The Ms. of Allah replied : There is not one of us who castrated and who underwent castration. Verily the castration of my people is fasting. He said : Give us permission for travel. He said : Verily the travel of my people is Zihad in the way of Allah. He said : Give us permission for monkery. He said : Verily the monkery of my followers is sitting in the mosques waiting for prayer.

—*Sharhi Sunnat.*

عن عثمان بن مظعون قال يا رسول
الله ائذن لنا في الاختصاء فقال رسول
الله صلعم ليس منا من خصى ولا اختصى
ان خصاء امتي الصيام فقال ائذن لنا في
السياحة قال ان سياحة امتي الجهاد في
سبيل الله فقال ائذن لنا في الترهب فقال
ان ترهب امتي الجلوس في المساجد
انتظار الصلوة * (شرح السنة)

474w. **Abdur Rahman-b-A'esh** reported that the Messenger of Allah said : I saw my Lord, the Almighty and Glorious, in the best form. He asked : About what do the highest leaders quarrel ? I replied : Thou knowest best : He said : He placed His palm between my shoulders, and I perceived its

عن عبد الرحمن بن عائش قال
قال رسول الله صلعم رايت ربي عز وجل
في احسن صورة فقال فيم يختصم الملاء
الاعلى قلت انت اعلم قال فوضع كفه

166. The foundation stone of the Ka'ba when rebuilt was laid by Patriarch Abraham ; and that of the mosque of Jerusalem by the Prophet Solomon, and the difference between them is a little over 1000 years. Then why 40 years only ! The reason is that these mosques were built long before Abraham and Solomon. For some period, they had no existence. Their sites were recovered by Divine Command and the mosques were rebuilt. Asqalan and Ibn Jauzi sponsored this view.

chill between my chests and then I came to know what is between heavens and earth. And he recited: And thus We showed to Abraham the kingdom of heavens and earth, and so that he might be one of the confirmed believers. 1666

—Darimi (Defective)

بين كتفي فوجدت بردها بين ثديي فعلمت ما في السموات و الارض و تلا و كذلك نري ابراهيم ملكوت السموت و الارض و ليكون من المؤقنين -

(الدارمي مرسلا)

475w. **Abu Omamah** reported that a learned doctor of the Jews asked the Prophet: Which of the places is best? He remained silent therefrom. He said: Remain silent till Gabriel comes. So he remained silent and Gabriel (peace be on him) came. He enquired. He said: The one questioned is not better informed than the questioner, but I may ask my Lord, the Blessed and Glorious. Afterwards Gabriel said: O Muhammad! verily I went to Allah so near that I never had gone so nearest to Him. He asked: O Gabriel! how was this? He said: There are 70,000 screens of light between me and Him. He said: The worst of the places are their markets and the best of the places are their mosques.

—Ibn Habban.

عن ابي امامة قال ان حبرا من اليهود سال النبي صلعم اي البقاع خير فسكت عنه وقال اسكت حتى يجيء جبرئيل فسكت وجاء جبرئيل عليه السلام فسال فقال ما المسئول عنها باعلم من السائل و لكن اسال ربي تبارك و تعالى ثم قال جبرئيل صلعم يا محمد اني دنوت من الله دنوا ما دنوت منه قط قال و كيف كان يا جبرئيل قال كان بيني و بينه سبعون الف حجاب من نور فقال شر البقاع اسوا قها و خير البقاع مساجدها * (ابن حبان)

1636. This is the higher form of spiritual existence. The Quran refers to the verse in 6:76Q. The remaining portion of this hadis is exactly similar to the contents of hadis no. 155.

4.6w. **Hasan** reported a defective tradition that the Messenger of Allah said: There shall come over men a time wherein their talks will be held in the mosques regarding their worldly affairs. Don't keep company with them, and there is no necessity of Allah for them. —*Baihaqi.*

عن الحسن مرسلا قال قال رسول الله صلعم يأتي على الناس زمان يكون حديثهم في مساجدهم في أمر دنياهم فلا تجالسوهم فليس لله فيهم حاجة * (البيهقي)

477w. **Malek** reported that Omar built a rest house in a corner of the mosque named Botaiha'a. He said: Whoso intends to be harsh, or recite poem, or raise his voice, let him come out to this rest-house. —*Mu'atta.*

عن مالك قال بنى عمر (رض) رحبة في ناحية المسجد تسمى البطيحاء وقال من كان يريد أن يلغط أو ينشد شعرا أو يرفع صوته فليخرج إلى هذه الرحبة * الموطا

478w. **Ata'a-b-Yasar** reported that the Messenger of Allah said: O Allah, don't make my grave an idol for worship. The wrath of Allah was severe on a people who adopted the graves of their Prophets as mosques. —*Malek (Defective).*

عن عطاء ابن يسار قال قال رسول الله صلعم اللهم لا تجعل قبري وثنا يعبد اشتد غضب الله على قوم اتخذوا قبور أنبيائهم مساجد * (مالك مرسلا)

SECTION 8

1667. Dress of Prayer

(a) **Dress shall be pure.** No particular dress for prayer was prescribed by the Holy Prophet as a Muslim lives always in Abada (divine service). The only exception that was made is that the dress must be pure. Nay, purity of dress is a Farz or compulsory thing

before a man begins his prayer. No filth of any kind, urine, stool, semen or menstruation-blood should remain on it. The very first revelation on purity came down with regard to the cleanliness of dress. The Quran says: O thou that are clothed! arise and warn, and thy Lord do magnify, and thy garments do purify, and uncleanliness do shun—74:1-5Q. This cleanliness of body and dress has been stressed upon by another verse of the Quran: Surely Allah loves those who purify themselves—2:222Q. The Prophet said: Cleanliness is half of faith—7:14. The key to Paradise is prayer, and the key to prayer is cleanliness—7:230w.

(b) **Dress in prayer shall be simple.** A rich mind in a simple garb is the teaching of Islam. The Holy Prophet used to wear such simple dress as was least attractive both to one's own mind and to the public. Once the Prophet prayed with a dress which had paintings. After he finished his prayer, he threw it off saying: It has diverted me from my prayer—24:163. At another time, he put on a silk dress sent to him as present. After prayer, he threw it off saying: It is not proper for the pious—34:165. Many a time, he used to say prayer in one cloth only. It is, however, not prohibited to wear such dresses as are lawful and as one desires to put on. The Quran recommends also good clothing before prayer saying: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good foods?—7:32Q. Nay it enjoins on decent and clean dress in congregational prayers, so that no sense of disgust may arise in the minds of the audience. The Quran says: O children of Adam! attend to your embellishments at every time of prayer—7:31Q. The white cloth is, however, the best dress for prayer as it has got the least attraction for diverting the mind from the remembrance of God. He said: Verily the best dress with which you can meet Allah in your grave and mosques is of white colour—6:161. If trousers are put in, they must not be let loose below the ankles—34:167. Prayer is allowed with shoes with which no impurity is is attached—34:171. All females shall wear veils when they pray—34:168.

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1. See note 618 and the traditions under section 9 of Chapter VIII for details.
2. See note 4 on cleanliness, and note 527 on dress.

160. **Omar-b-Abi Salamah** reported: I saw the Prophet praying in one cloth having been covered therewith within the house of Omme Salamah, and the two sides thrown upon his two shoulders. —*Agreed.*

عن عمر بن ابي سلمة قال رأيت رسول الله صلعم يصلي في ثوب واحد مشتملا به في بيت ام سلمة واضعا طرفيه على عاتقيه * (متفق عليه)

161. **Abu Hurairah** reported that the the Messenger of Allah said: None of you must pray in one cloth of which nothing remains on the shoulder. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم لا يصلين احدكم في الثوب الواحد ليس على عاتقيه منه شيء * (متفق عليه)

162. **Same** reported: I heard the Messenger of Allah say: Whoso prays in a single cloth, let him make its two sides opposite. —*Bukhari.*

عنه قال سمعت رسول الله صلعم يقول من صلى في ثوب واحد فليخالف بين طرفيه * (البخاري)

163. **Ayesha** reported that the Messenger of Allah prayed in a thin garment having paintings. He cast a glance to its paintings. When he turned, he said: Take this garment of mine to Abu Jahm, and bring to me the Anjebaniyah of Abu Jahm, because it suddenly diverted me from my prayer. *Agreed upon it. In a narration of Bukhari,* he said: I was seeing towards its painting while I was in prayer. So I feared lest it should try me.

عن عائشة قالت صلى رسول الله صلعم في خميصة لها اعلام فنظر الى اعلامها نظرة فلما انصرف قال اذهبوا بخميصتي هذه الى ابي جهم واتوني بانبجانية ابي جهم فانها الهتني انفا عن صلاتي متفق عليه وفي رواية للبخاري قال كنت انظر الى علمها وانا في الصلوة فاخاف ان يفتنني *

164. **Anas** reported that there was a thin screen of Ayesha with which she covered one side of her house. The Prophet

عن انس قال كان قرام لعائشة سترت به جانب بيتها فقال لها النبي

said to her: Remove this thin screen of yours from us, because its paintings do not cease to come before me in my prayer. —*Bukhari.*

صلعم أميطي عنا قرامك هذا فإنه لا يزال تصاوير تعرض لي في صلوتي * (البخاري)

165. **Oqbah-b-A'mer** reported that a gown of silk was presented to the Prophet.[166S] He put it on and said prayer therewith. Next he turned and snatched it off a great snatching like one who dislikes it. Then he said: It is not befitting for the God-fearing men. —*Agreed.*

عن عقبة بن عامر قال أهدي لرسول الله صلعم فروج حرير فلبسه ثم صلى فيه ثم انصرف فنزعه نزعا شديدا كالكاره له ثم قال لا ينبغي هذا للمتقين * (متفق عليه)

166. **Salamah-b-Akwa'a** reported: I asked: O Ms. of Allah! I am a hunter. Shall I pray in one shirt? 'Yes' said he, 'and close it though with a thorn.' —*Abu Daud.*

عن سلمة بن الاكوع قال قلت يا رسول الله صلعم إني رجل أصيد أفأصلي في القميص الواحد قال نعم وازرره ولو بشوكة (ابوداود)

167. **Abu Hurairah** reported that while a man with flowing trouser was saying prayer, the Prophet said to him: Go and make ablution. So he went and made ablution and then came. A man asked: O Ms. of Allah! what is the matter with you that you ordered him to make ablution? He said: Verily he was praying while he let his trouser flow

عن ابي هريرة قال بينما رجل يصلي مسبل ازاره قال له رسول الله صلعم اذهب فتوضاء فذهب وتوضاء ثم جاء فقال رجل يارسول الله مالك امرته ان يتوضاء قال انه كان يصلي وهو مسبل

166S. This gown was sent by Muqauqis, king of Egypt, as present to the Prophet. He wore it with respect when silk was not made unlawful.

down, and verily Allah does not accept the prayer of a man with flowing trousers 1669

—*Abu Daud.*

إزاره وإن الله لا يقبل صلوة رجل مسبل إزاره * (ابو داود)

168. **Ayesha** reported that the Messenger of Allah said: The prayer of a grown-up woman is not accepted except with veil. 1670 —*Abu Daud, Tirmizi.*

عن عائشة قالت قال رسول الله صلعم لا تقبل صلوة حائض إلا بخمار * (ابو داود و الترمذي)

169. **Omme-Salamah** reported that she asked the Messenger of Allah: Shall a woman pray in coat of mail and head-cover without trouser upon her? He said: In case the coat of mail is complete so as to cover the insteps of her feet. —*Abu Daud.*

عن ام سلمة انها سألت رسول الله صلعم أتصلي المرأة في درع وخمار ليس عليها إزار قال إذا كان الدرع سابغا يغطي ظهور قدميها * (ابو داود)

170. **Abu Hurairah** reported that the Messenger of Allah forbade the throwing of a cloth over shoulder in prayer and a man's shutting up his mouth.

—*Abu Daud, Tirmizi.*

عن ابي هريرة ان رسول الله صلعم نهى عن السدل في الصلوة وان يغطي الرجل فاه * (ابو داود و الترمذي)

171. **Shaddad-b-Aus** reported that the Messenger of Allah said: Act in opposition to the Jews, and verily they do not pary in their shoes and in their socks. 1671 —*Abu Daud.*

عن شداد بن اوس قال قال رسول الله صلعم خالفوا اليهود فانهم لا يصلون في نعالهم ولا خفافهم * (ابو داود)

1669. Allah does not accept a prayer as perfect which is said with long trousers flowing down the ankles. Prayer is not void if it is said with such trousers. It is only Makruh.

1670. By menstruating women, grown-up women have been meant. They are those on whom prayer has become obligatory This also proves that hairs of the head of a woman should always remain covered.

1671. Prayers in Islam are allowed with shoes and socks if there be not dirt in them. If, however, there is dirt, it should be removed and then they may be used. This is to show how Islam is catholic in spirit and what importance it lays on the spirit which is the soul of prayer.

172. **Abu Sayeed al-Khodri** reported that when the Messenger of Allah was praying with his companions, he put off his shoes and placed them on his left side. When the people saw that, they threw off their shoes. When the Prophet finished his prayer, he asked: What led you to throw off your shoes? They said: We saw you throwing off your shoes, so we threw off our shoes. Then the Messenger of Allah said: Verily Gebriel came to me and informed me that therer were dirts therein. Whenever one of you comes to the mosque, let him examine. If he sees dirt in his shoes, let him remove it and let him pray therein. 1672

—*Abu Daud.*

عن أبي سعيد الخدري قال بينما
رسول الله يصلي بأصحابه إذ خلع نعليه
فوضعهما عن يساره فلما رأى ذلك
القوم ألقوا نعالهم فلما قضى رسول الله
صلعم صلوته قال ما حملكم على إلقائكم
نعالكم قالوا رأيناك ألقيت نعليك
فألقينا نعالنا فقال رسول الله صلعم إن
جبرئيل أتاني فأخبرني أن فيهما قذرا
إذا جاء أحدكم المسجد فلينظر فإن
رأى في نعليه قذرا فليمسحه وليصل
فيهما * (ابوداود)

173. **Abu Hurairah** reported that the Messenger of Allah said: When one of you prays, he shall not place his shoes by his right side, nor by his left side so that it may be by right side of others except when there is none by his left side, and let him keep them between his two legs. And in a narration: Or let him pray therein.

Abu Daud, Ibn Majah.

عن أبي هريرة قال قال رسول الله
صلعم إذا صلى أحدكم فلا يضع نعليه
عن يمينه ولا عن يساره فتكون عن
يمين غيره إلا أن لا يكون على يساره
أحد وليضعهما بين رجليه وفي رواية أو
ليصل فيهما * (ابوداود وابن ماجة)

1672. Ibn Majah also narrated it in slight different wordings.

174. **Abu Sayeed al Khodri** reported : I went to the Prophet and saw him praying upon a mat, prostrating thereon. He narrated : And I saw him praying in one cloth being covered therewith. —*Muslim*

عن ابي سعيد ن الخدري قال دخلت على النبي صلعم فرايته يصلي على حصير يسجد عليه قال ورايته يصلي في ثوب واحد متوشحا به * (مسلم)

175. **Amr-b-Shu'aib** reported from his father from his grand-father who said : I saw the Messenger of Allah praying without shoes and with shoes. —*Abu Daud.*

عن عمرو بن شعيب عن ابيه عن جده قال رايت رسول الله صلعم يصلي حافيا ومنتعلا * (ابوداود)

176. **Muhammad-b-al-Munkadir** reported : Jaber prayed with us in a trouser which he tied up from the side of his heels, and his cloth was placed upon a cloth-stand. Someone said to him : You are praying in one trouser ! He said : Verily I did that so that one stupid like you may see me. And who is there among us who had two clothes during the time of the Apostle of Allah. ? —*Bukhari.*

عن محمد بن المنكدر قال صلى بنا جابر في ازار قد عقده من قبل قفاه وثيابه موضوعة على المشجب فقال له قائل تصلي في ازار واحد فقال انما صنعت ذلك ليراني احمق مثلك وايّنا كان له ثوبان على عهد رسول الله صلعم (البخاري)

479w. **Obay-b-Ka'ab** reported : Prayer within one cloth is 'sunnat' which we used to do with the Messenger of Allah and we were not black-mailed. Ibn Mas'ud said : Verily that was when there was want of cloth. As for the present when Allah granted means, prayer within two clothes is purer. —*Ahmad.*

عن ابي بن كعب قال الصلوة في الثوب الواحد سنة كنا نفعله مع رسول الله صلعم ولا يعاب علينا فقال ابن مسعود انما كان ذلك اذا كان في الثياب قلة فاما اذا وسع الله فالصلوة في الثوبين ازكى * (احمد)

SECTION 9

1674. Prayer-Stake (Sutra).

Sutra is a stake or stick which is fixed in fornt of a worshipper as a barrier in order that the people or anything may not pass through the space between the worshipher and the stake. The stake in front of the Imam is also the stake of the followers. In other words, none is allowed to pass through the open lines between the followers and the Imam. There is however no bar for going in front of the stick. If anyone passes in bront of the worshipper though there is no stake, he commits sin—34:181. The stake mnst be not less than one cubit in height and one finger's hold in diameter.

177. **Ibn Omar** reported that the Prophet used to go to the praying place in the morning and a stick used to be carried in his front and fixed in front of him in the praying place and then he used to say prayer towards it. —*Bukhari*

عن ابن عمر (رض) قال كان النبي صلعم يغدو الى المصلى و العنزة بين يديه تحمل و تنصب بالمصلى بين يديه فيصلي اليها * (البخاري)

178. **Abu Huzaifah** reported: I saw the Prophet at Mecca while he was at Abtah in a red tent of leather, and I saw Bilal taking ablution water of the Prophet, and I saw the people hastily using that ablution-water. Whoso got anything out of it washed therewith, and whoso got nothing out of it took the moisture of the hand of his companion. Afterwards I saw Bilal taking a stick and fixing it. The Apostle of Allah came out with a redrobe. He prayed towards the stick two rak'ats with the people, while I saw the people and the beasts passing in front of the stick.

—*Agreed*

عن ابي جحيفة قال رايت رسول الله صلعم بمكة و هو بالابطح في قبة حمراء من ادم و رايت بلال اخذ وضوء رسول الله صلعم و رايت الناس يبتدرون ذلك الوضوء فمن اصاب منه شيئا تمسح به و من لم يصب منه اخذ من بلل يد صاحبه ثم رايت بلالا اخذ عنزة فركزها و خرج رسول الله صلعم في حلة حمراء مشمرا صلى الى العنزة بالناس ركعتين و رايت الناس و الدواب يمرون بين يدي العنزة - (متفق عليه)

179. **Nafe' from Ibn Omar** reported that the Prophet used to keep his riding camel in front and pray towards it. *Agreed upon it, and Bukhari added*: I asked: Inform me in case the camel moves away. He replied: He used to take a saddle, make it straight and pray towards its back.

عن نافع عن ابن عمر ان النبي صلعم كان يعرض راحلته فيصلي اليها متفق عليه و زاد البخاري قلت افرايت اذا هبت الركاب قال كان ياخذ الرحل فيعدله فيصلي الى اخرته *

180. **Talhah-b-Obaidullah** reported that the Messenger of Allah said; When one of you puts in front of him what is like the back part of a saddle, let him pray and not care who passes behind that. —*Muslim.*

عن طلحة بن عبيد الله قال قال رسول الله صلعم اذا وضع احدكم بين يديه مثل مؤخرة الرحل فليصل ولا يبال من مر وراء ذلك * (مسلم)

181. **Abu Johaim** reported that the Messenger of Allah said: Had the passer-by in front of the praying place known what is against him (of sins), it would have been forty (times) better for him to wait than to pass by its front. 1675 —*Agreed*

عن ابي جهيم قال قال رسول الله صلعم لو يعلم المار بين يدي المصلي ماذا عليه لكان ان يقف اربعين خيرا له من ان يمر بين يديه (متفق عليه)

182. **Abu Sayeed** reported that the Messenger of Allah said: When one of you prays towards a thing which screens him from the people, and another wishes to pass by his front, let him drive him out.

عن ابي سعيد قال قال رسول الله صلعم اذا صلى احدكم الى شيء يستره من الناس فاراد احد ان يجتاز بين يديه

1675. One of the narrators Abu Nazar said that he did not know whether the Prophet said – 40 days, or 40 months, or 40 years.

If he refuses, let him fight with him, and verily he is the devil 1676 —*Bukhari*

فليدفعه فإن أبى فليقاتله فإنما هو شيطان * (البخاري)

183. **Abu Hurairah** reported that the Messenger of Allah said : Woman, ass, and dog make the prayer void, 1677 and something like the end of a saddle saves that. —*Muslim.*

عن أبي هريرة قال قال رسول الله صلعم تقطع الصلوة المرأة و الحمار و الكلب و يقي ذلك مثل مؤخرة الرحل * (مسلم)

184. **Ayesha** reported : The Prophet was saying prayer at night while I was an obstruction between him and the Qiblah like an obstruction of the dead body. 1678 —*Agreed.*

عن عائشة قالت كان النبي صلعم يصلي من الليل و أنا معترضة بينه و بين القبلة كاعتراض الجنازة *(متفق عليه)

184 (a) **Ibn Abbas** reported : I came riding upon an ass (and I was at that time coming near to maturity), and the Prophet was saying prayer at Mina with the people towards a thing other than wall. I passed in front of a certain line. I got down and sent the ass to graze and joined the line, but none disliked it for me. 1679 —*Agreed.*

عن ابن عباس (رض) قال أقبلت راكبا على أتان و أنا يومئذ قد ناهزت الاحتلام و رسول الله صلعم يصلي بالناس بمنى إلى غير جدار فمررت بين يدي بعض الصف فنزلت و أرسلت الأتان ترتع و دخلت في الصف فلم ينكر ذلك علي أحد * (متفق عليه)

1676. If someone passes inspite of obstruction and as a result of struggle if he is killed, there will be no blood feud according to unanimons opinion of the jurists. Muslim narrated a similar tradition.

1677. It is the opinion of the majority of the jurists that if anything like ass, dog etc. passes in the front of a praying man, his prayer is not nullified.

1678. This tradition and other traditions of such nature have been meant only to give importance to the fixing of a stake or something in front at the time of prayer. See hadis 189.

1679. This proves that if a woman sleeps in front of prayer, this does make the prayer void.

185. **Abu Hurairah** reported that the Messenger of Allah said: When one of you prays, let him fix something in front of his face. If he does not find, let him fix his stick; and if there is no stick with him, let him put some marks. Afterwards what will pass in front of him will not injure him.
—*Abu Daud, Ibn Majah.*

عن ابي هريرة قال قال رسول الله صلعم اذا صلى احدكم فليجعل تلقاء وجهه شيئا فان لم يجد فلينصب عصاه فان لم يكن معه عصا فليخطط خطا ثم لا يضره ما مر امامه * (ابوداود وابن ماجة)

186. **Sahl-b-Abi Hasmah** reported that the Messenger of Allah said: When one of you prays towards a stake, let him be adjacent to it. The devil will not nullify his prayer over him. 1680 —*Abu Daud.*

عن سهل بن ابي حثمة قال قال رسول الله صلعم اذا صلى احدكم الى سترة فليدن منها لا يقطع الشيطان عليه صلوته * (ابوداود)

187. **Meqdad-b-al Aswad** reported: I did not see the Prophet praying towards an wood or a pillar, or a tree without placing it up to his right eye-brow or left and without fixing it straight. 1681 —*Abu Daud.*

عن المقداد بن الاسود قال ما رايت رسول الله صلعم يصلي الى عود ولا عمود ولا شجرة الا جعله على حاجبه الايمن او الايسر ولا يصمد له صمدا * (ابوداود)

188. **Fazl-b-Abbas** reported: The Messenger of Allah came to us while we were in a desert belonging to us, and with him there was Abbas. He said prayer in the desert in front of which there was no stake but there

عن الفضل بن عباس قال اتانا رسول الله صلعم ونحن في بادية لنا ومعه عباس فصلى في صحراء ليس بين يديه

1680. This also shows that if an ass passes in front of prayer, it does not nullify prayer.

1681. This stake shall be just near the place of prostration. If it is far away, the rule shall be observed more in the breach.

were one ass and one dog belonging to us, playing in front of him. So it did not matter (anything) on that account.

—*Abu Daud, Nisai.*

ستره و حمارة لنا و كلبة تعبثان بين يديه فما بالى بذلك * (ابوداود و النسائي)

189. Abu Sayeed reported that the Messenger of Allah said: Nothing makes a prayer void; drive out (everything in front) as far as you can, because it is the devil.[1682] *Abu Daud.*

عن ابي سعيد قال قال رسول الله صلعم لا يقطع الصلوة شيء وادرؤا ما استطعتم فانما هو شيطان * (ابوداود)

190. Ayesha reported: I was sleeping in front of the Prophet with my two legs in his front. When he made prostration, he pushed me and then I restrained my legs; and when he stood, I spread them out. She said that there were no lamps at that time in the huts. —*Agreed.*

عن عائشة قالت كنت انام بين يدي رسول الله صلعم و رجلاي في قبلته فاذا سجد غمزني فقبضت رجلي و اذا قام بسطتهما قالت و البيوت يومئذ ليس فيها مصابيح * (متفق عليه)

191. Abu Hurairah reported that the Messenger of Allah said: Had one of you known what is for him in the passing in front of his brother by way of obstruction to prayer, his standing for 100 years would have been better than the foot step he has taken. —*Ibn Majah.*

عن ابي هريرة قال قال رسول الله صلعم لو يعلم احدكم ما له في ان يمر بين يدي اخيه معترضا في الصلوة كان لان يقيم مائة عام خير له من الخطوة التي خطا * (ابن ماجة)

192. Ibn Abbas reported that the Messenger of Allah said: When one of you prays without a stake, the asses

عن ابن عباس قال قال رسول الله صلعم اذا صلى احدكم الى غير السترة

1682. Nothing which passes in front of a worshipper can nullify his prayer inspite of what has been said in traditions 183, 184, and 192. If anything comes in front, that should be driven away and should not be allowed to remain standing because it disturbs the worshipper.

swines, Jews, Magians and women nullify his prayer; and they compensate for him when they pass by his front beyond a stone's throw.[1683] —*Abu Daud.*

فانه يقطع صلوته الحمار و الخنزير و اليهودي و المجوسي و المرأة و تجزئ عنه اذا مروا بين يديه على قذفة بحجر * (ابوداود)

410w. **Ka'bil-Ahbar** reported: Had one passing in front of a praying man known what is against him, it would have been better for him to go down therewith than to pass by his front. And in a narration: It would have been easier for him. —*Malek.*

عن كعب الاحبار قال لو يعلم المار بين يدي المصلى ماذا عليه لكان ان يخسف به خيرا له من ان يمر بين يديه و في رواية اهون عليه * (مالك)

SECTION 10

1684. Modes of Prayer

(a) Farz, Sunnat and Nafl prayers. The compulsory divine service is held five times a day. Each prayer consists of three parts— Farz, Sunnat and Nafl. Farz is a compulsory prayer directed by the Quran, Sunnat is a prayer observed by the Holy Prophet in addition to Farz prayer, and Nafl is an optional prayer recommended by the Holy Prophet. Each prayer consists of two or four rak'ats and each rak'at is a single unit in a prayer consisting of standing, bowing, prostration and sitting. Every componant part of a rak'at will be discussed in their proper places. Except the Farz prayers, no other prayers can ordinarily be said in congregation, and prayers other than Farz may be said at the wish of the worshipper either in the mosque or in a convenient place.

1683. These things do not nullify prayer. The nullification of prayer has been said to give emphasis to fixing of stakes.

(b) **Numbers of prayers.** Below are the details of each prayer.

(i) **Fajr** consists of 2 rak'ats of Farz prayer, and 2 rak'ats of Sunnat prayer before it.

(ii) **Zuhr** consists of 4 rak'ats of Farz prayer, 4 rak'ats of Sunnat before it and 2 rak'ats of Sunnat after it and 2 rak'ats of nafl.

(iii) **Asr** consists of 4 rak'ats of Farz, and 4 raka'ts of Sunnat before it.

(iv) **Magrib** consists of three rak'ats of Farz, and 2 rak'ats of sunnat and 2 rak'ats of nafl after it.

(v) **Isha** consists 4 rak'ats of Farz, 2 rak'ats of Sunnat after it, three rak'ats of witr and 2 rak'ats of nafl.

(c) **Modes of Prayer.** After Wuzu (ablution), one must go to the praying place with proper dress and standing in the place of prayer, he must recite in silence after facing the Holy Ka'ba

إِنِّيْ وَجَّهْتُ وَجْهِيَ لِلَّذِيْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِيْفًا وَّمَا اَنَا مِنَ الْمُشْرِكِيْنَ -

(Surely I have turned my face towards One who created the heavens and the earth, being upright, and I am not of the polytheists.

(i) Then the worshipper raises both hands up to the ears uttering اللّٰه اكبر (Allah is Greatest). This is called *Takbir Tahrima.* which makes everything unlawful except remembrance of Allah. With this utterance, there begins a rak'at. Then the right hand is placed below the navel in case of males and above breast in case of females and then the following is recited "Glory to Thee, O Allah! and there is Thy praise, and blessed is Thy name, and exalted is Thy Majesty, and there is no deity besides Thee. I seek refuge to Allah from the accursed devil. In the name of Allah, the Most Compassionate, the Merciful".

سُبْحَانَكَ اَللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَلَا اِلٰهَ غَيْرُكَ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ - بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ *

Then will follow the recitation of the opening chapter of the

Quran: All praise is for Allah, the Lord of the worlds, the Most Compassionate, the Most Merciful, Master of the Day of Judgment. Thee do we worship, and Thee do we beseech for help. Guide us to the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath was let down, nor of those who went astray. Then is said "Ameen" (Be it so). Then any portion of the Quran which the reader has got by heart and which is not less than three verses is recited. Then saying "Allaho-Akbar', he bends down which is called رکوع and recites three times سبحان ربي العظيم (glory to my Lord, the Great). Afterwards he stands erect by saying سمع الله لمن حمده (Allah hears one who praises Him). Then he falls down in prostration, the toes of both feet, knees of both hands and the forehead touching the ground and he recites three times سبحان ربي الاعلى (glory to my Lord, the Great. Then he sits down and again he falls in similar prostration from the sitting posture. Then he gets up and stands erect. Thus one rak'at of prayer is finished. Another rak'at begins with the same recitations as in the first and ends in sitting like kneeling down. The following is then recited. اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصَّالِحِيْنَ اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ *

"All invocations are for Allah, and all services and all pure things. Peace be on thee, O Prophet! and the mercy of Allah and His blessings. Peace be on us and on the righteous servants of Allah. I bear witness that there is no deity but Allah and that Muhammad is His servant and His Messenger". Then if he is not to say four rak'ats in which case he stands up again to say two rak'ats in a similar manner, he recites the following: اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ.

(O Allah! make Muhammad and the followers of Muhammad

successful as Thou dist make successful Abraham and the followers of Abraham, for surely Thou art the Praised, Mighty. O Allah! bless Muhammad and the followers of Muhammad, as Thou didst bless Abraham and the followers of Abraham, for surely Thou art Praised, Mighty. This closes the service which ends with the recitation of السلام عليكم و رحمة الله (Peace be on thee, and the mercy of Allah) first turning the head towards the right and then towards the left. Then follows Monazat (invocation) with both the hands raised abreast: اللهم انت السلام و منك السلام تبارکت يا ذا الجلال و الاكرام (O God! Thou art Peace, and from Thee is peace. Blessed art Thou, O One having glory and honour). The details of each prayer will come as we proceed.

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193. **Abu Hurairah** reported that a man enterned the mosque while the Messenger of Allah was sitting in a corner of the mosque. Then he said prayer, and afterwards he came and greeted him. Then the Messenger of Allah said to him: And on thee peace. Return and say prayer, because you have not prayed. Then he returned and prayed. Afterwards he came and greeted him. He replied. And on thee peace. Return and then pray because you have not prayed. He said at the third time or at that which is subsequent to it: O Ms. of Allah, teach me. He said: When you stand up for prayer, make ablution complete, and then face the Ka'ba, recite takbir and then

عن ابي هريرة ان رجلا دخل
المسجد و رسول الله صلعم جالس في
ناحية المسجد فصلى ثم جاء فسلم عليه
فقال له رسول الله صلعم و عليك السلام
ارجع فصل فانك لم تصل فرجع فصلى
ثم جاء فسلم فقال و عليك السلام ارجع
فصل فانك لم تصل فقال في الثالثة
او في التي بعدها علمني يا رسول الله
صلعم فقال اذا قمت الى الصلوة فاسبغ
الوضوء ثم استقبل القبلة فكبر ثم اقرأ

read what is easy for you from the Quran, afterwards bow till you are at ease with the bow, and then rise up till you stand erect, then prostrate till you are at ease with the prostration, then rise up till you are at ease with the sitting, then prostrate till you are at ease with prostration, then rise up till you sit at ease. In a narration: Then rise up till you stand erect, then do that in your whole prayer.[1685] —*Agreed.*

بما تيسر معك من القرآن ثم اركع حتى تطمئن راكعا ثم ارفع حتى تستوي قائما ثم اسجد حتى تطمئن ساجدا ثم ارفع حتى تطمئن جالسا ثم اسجد حتى تطمئن ساجدا ثم ارفع حتى تطمئن جالسا وفي رواية ثم ارفع حتى تستوي قائما ثم افعل ذلك في صلوتك كلها *

(متفق عليه)

194. **Ayesha** reported that the Prophet used to open prayer with takbir[1686] and the Quran-reading with "All praise is due to Allah, the Lord of the worlds." And when he bent, he used neither to keep his head erect, nor bend it very low but between that; and when he raised his head from bowing, he used not to prostrate till he stood erect, and when he raised up his head from prostration, he used not (again) to

عن عائشة قالت كان رسول الله صلعم يستفتح الصلوة بالتكبير والقراءة بالحمد لله رب العالمين وكان اذا ركع لم يشخص راسه ولم يصوبه ولكن بين ذلك وكان اذا رفع راسه من الركوع لم يسجد حتى يستوي قائما وكان اذا رفع راسه من السجدة لم يسجد حتى

1685. This is the tradition on the basis of which Imams Shafeyi, Ahmad and Abu Yusuf held that the standing or sitting erect after bending and prostration is Farz and that the neglect of this duty nullifies prayer, while Imams Abu Hanifa and Muhammad held them to be wajeb as the nullification is said here only to show that it was not a perfect prayer.

1686. Takbir is Allaho-Akbar (Allah is greatest). From this it appears that Bismillah (In the name of Allah) should be recited in silence.

prostrate till he sat erect; and he used to say in every two rak'ats the Tahiyya;[1687] and he used to spread his left leg and fix his right leg, and he used to forbid the footstep of the devil,[1688] and prohibit a man's spreading out both arms (like) that of the beasts, and he used to close the prayer with greeting.[1689] —*Muslim.*

يستوي جالسا وكان يقول في كل
ركعتين التحية وكان يفرش رجله
اليسرى وينصب رجله اليمنى وكان ينهى
عن عقبة الشيطان وينهى ان يفترش
الرجل ذراعيه افتراش السبع وكان
يختم الصلوة بالتسليم * (مسلم)

105. **Abu Humaid as Sayidi** reported among a party of the companions of the Messenger of Allah: I shall remind you of the prayer of the Ms. of Allah. I saw him: When he read takbir, he used to place his hands opposite to his two shoulders, and when he bowed, he used to accomodate his palms upon his knees and then bend his back; when he raised his head, he used to make it straight till every vein returned to its place, when he prostrated, he used to place his two hands without spreading, nor taking them one by the other; he used to place the ends of the toes of his legs towards the Ka'ba; when he sat in (prayer of) two bendings, he used to sit upon his left leg

عن ابي حميد الساعدي قال في
نفر من اصحاب رسول الله صلعم انا
احفظكم لصلوة رسول الله صلعم رايته
اذا كبر جعل يديه حذاء منكبيه واذا
ركع امكن يديه من ركبتيه ثم هصر
ظهره فاذا رفع راسه استوى حتى يعود كل
فقار مكانه فاذا سجد وضع يديه غير
مفترش ولا قابضهما واستقبل باطراف
اصابع رجليه القبلة فاذا جلس في
الركعتين جلس على رجله اليسرى ونصب

1687. Tahiyyah is mentioned in note 1724.

1688. This means that one should not place his both arms flat upon the ground.

1689. Imam Shafeyi says that greeting is Farz and Imam Abu Hanifah holds it as wajeb.

and fix his right (leg) ; when he sat in the last bending, he used to advance his left leg and fix the other and sit upon his seat. —*Bukhari.*

اليمنى فاذا جلس في الركعة الاخرة قدم رجله اليسرى ونصب الاخرى وقعد على مقعدته * (البخاري)

196. **Ibn Omar** reported that the Messenger of Allah used to raise his hands up to his shoulders when he opened prayer and when he recited takbir for bending, and when he raised his head from bending, he raised them up like that, and he said : "Allah hears one who praises him. O our Lord ! for Thee is all praise" ; and he used not to do that in prostration. 1690 —*Agreed.*

عن ابن عمر (رض) ان رسول الله صلعم كان يرفع يديه حذو منكبيه اذا افتتح الصلوة واذا كبر للركوع واذا رفع راسه من الركوع رفعهما كذلك وقال سمع الله لمن حمده ربنا لك الحمد وكان لا يفعل ذلك في السجود * (متفق عليه)

197. **Nafe'** reported that when Ibn Omar entered in prayer,

عن نافع ان ابن عمر (رض) كان

1690. It indicates that both the following may be recited together—"Allah hears one who praises Him" and "O our Lord ! Thine is all praise." Imam Abu Hanifah says that the first should be recited by the Imam and the seccond by the followers. When alone, only the former shall be recited. His two disciples Muhammad and Abu Yusuf hold that the Imam should recite both. Imam Tahawi accepted this opinion. It appears also from this tradition that both the hands should be raiseded up at the time of bending and also at the time of falling in prostration. The Hanifi Mazhab does not observe it though dictated by the Prophet. There are different traditions with regard to this raising up of hands. The RAFE-YADAINS (those who uphold the doctrine of raising hands) say that in obedience to more authentic traditions, hands should be raised. Their view is supported by traditions of Ibn Omar (196) and Nafe (197) reported by Bukhari and Muslim ; and the other view is supported by traditions of Alqamah (211), Bara'a-b-A'jeb, A'sam-b-Kolaib and Muzahed narrated by other traditionists. From these traditions, it is seen that Hazrats Omar, Ali and Ibn Mas'ud did not raise up their hands except once at the time of the first Takbir. It seems, however, that by not keeping to one fixed rule, the Prophet gave emphasis more to spirit of prayer than forms. It is all alike whether one rasiss up his hands or not at the time of each bending and prostration. Surely Islam was not nevealed to create division on the basis of this question. Different forms were adopted only to give elasticity to the forms.

he used to recite takbir and raise up his hands; and when he bent, he used to raise up his hands; and when he said "Allah hears one who praises Him", he used to raise up his hands; and when he stood from the two bendings, he used to raise up his hands. And Ibn Omar raised that up to the Prophet. —*Bukhari.*

198. **Malek-b-Huwaires** reported that when the Messenger of Allah recited takbir, he used to raise up his hands till he touched his ears with them; and when he raised up his his head from bending and said "Allah hears one who praises Him", he used to do like that. And in a narration: till he touched therewith the tips of his ears. —*Agreed.*

199. **Same** reported that he saw the Prophet praying. When he entered into odd number of his prayer, he did not get up till he sat erect. 1691 —*Bukhari.*

200. **Wa'el-b-Hujr** reported that he saw the Prophet raising up his hands when he entered in prayer. He recited

اذا دخل فى الصلوة كبر و رفع يديه
و اذا ركع رفع يديه و اذا قال سمع الله
لمن حمده رفع يديه و اذا قام من
الركعتين رفع يديه و رفع ذلك ابن عمر
الى النبي صلعم * (البخاري)

عن مالك بن الحويرث قال كان
رسول الله صلعم اذا كبر رفع يديه حتى
يحاذي بهما اذنيه و اذا رفع راسه
من الركوع فقال سمع الله لمن حمده
فعل مثل ذلك وفي رواية حتى يحاذي
بهما فروع اذنيه * (متفق عليه)

عنه راى النبي صلعم يصلي فاذا
كان فى وتر من صلاته لم ينهض حتى
يستوى قاعدا * (البخاري)

عن وائل ابن حجر انه راى النبي
صلعم رفع يديه حين دخل فى الصلوة

1691 Imam Shafeyi followed this hadis and held sitting at ease and standing thereafter as sunnat. Imams Ahmad and Abu Hanifah held the contrary. They explain this hadis by saying that it was meant for the old and the weak. They follow the hadis of Abu Hurairah (34:193).

takbir and then remained covered with his cloth, then he placed his right hand over the left. When he intended to bend, he took out his hands from the cloth and then raised them up, and recited takbir and bent. When he said "Allah hears one who praises Him", he raised up his hand; when he prostrated, he protrasted between his two palms. 1692 —*Muslim.*

كبر ثم التحف بثوبه ثم وضع يده اليمنى على اليسرى فلما اراد ان يركع اخرج يديه من الثوب ثم رفعهما وكبر وركع فلما قال سمع الله لمن حمده رفع يديه فلما سجد سجد بين كفيه * (مسلم)

201. **Sahl-b-Sa'ad** reported that the people were ordered that a man should place his right hand over his left armpit in prayer. —*Bukhari.*

عن سهل بن سعد قال كان الناس يؤمرون ان يضع الرجل اليد اليمنى على ذراعه اليسرى في الصلوة * (البخاري)

202. **Abu Hurairah** reported that when the Apostle of Allah stood for prayer, he used to recite takbir at the time when he got up, then he used to recite takbir when he bent, then he used to say "Allah hears one who praises Him" when he raised his loin from the bending, then he used to recite while he was standing "O our Lord! Thine is the Praise'; then he used to recite takbir when he fell down, and then to recite takbir when he raised

عن ابي هريرة قال كان رسول الله صلعم اذا قام الى الصلوة يكبر حين يقوم ثم يكبر حين يركع ثم يقول سمع الله لمن حمده حين يرفع صلبه من الركعة ثم يقول وهو قائم ربنا لك الحمد ثم يكبر حين يهوي ثم يكبر حين يرفع راسه ثم

1692. According to Imam Malek, it is allowed that one should let loose his hands down. Imam Abu Hanifa holds that hands shall be kept just below navel and Imam Shafeyi holds that hands shall be placed above navel. Traditions uphold both the views. The view of Imam Malek is not generally followed.

up his head; then he used to recite takbir when he prostrated, then to recite takbir when he raised up his head. Then he used to do that in the whole of prayer till he finished it, and he used to recite takbir when he stood from the two (bendings) after sitting. —*Agreed.*

يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ
رَاسَهُ ثُمَّ يَفْعَلُ ذٰلِكَ فِي الصَّلٰوةِ كُلِّهَا
حَتّٰى يَقْضِيَهَا وَيُكَبِّرُ حِينَ يَقُومُ مِنَ
الثِّنْتَيْنِ بَعْدَ الْجُلُوسِ * (مُتَّفَقٌ عَلَيْهِ)

903. **Jaber** reported that the Apostle of Allah said: The best prayer is of prolonged standing. —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللهِ صلعم
اَفْضَلُ الصَّلٰوةِ طُولُ الْقُنُوتِ * (مُسْلِمٌ)

204. **Abu Hamid as Sayidi** narrated among ten of the companions of the Prophet: I know better than you about prayer of the Ms. of Allah. They asked: Narrate. He said; When the Prophet stood for prayer, he used to raise his hands till he took them up to his shoulders, next he used to recite takbir, next he used to read (the Quran), next he used to recite takbir and raise up his hands till he took them up to his shoulders, next he used to bend and place his palms upon his knees, next he used to make his waist straight neither dropping down his head nor raising it up, next he used to raise up his head and say "Allah hears one who praises Him"; next he used to raise up his hands till he took them up to his

عَنْ اَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ فِي
عَشَرَةٍ مِنْ اَصْحَابِ النَّبِيِّ صلعم اَنَا اَعْلَمُكُمْ
بِصَلٰوةِ رَسُولِ اللهِ صلعم قَالُوا فَاعْرِضْ قَالَ
كَانَ النَّبِيُّ صلعم اِذَا قَامَ اِلَى الصَّلٰوةِ
رَفَعَ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ
ثُمَّ يُكَبِّرُ ثُمَّ يَقْرَاُ ثُمَّ يُكَبِّرُ وَ
يَرْفَعُ يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ ثُمَّ
يَرْكَعُ وَيَضَعُ رَاحَتَيْهِ عَلٰى رُكْبَتَيْهِ ثُمَّ
يَعْتَدِلُ وَلَا يُصَبِّي رَاسَهُ وَلَا يُقْنِعُ ثُمَّ يَرْفَعُ
رَاسَهُ فَيَقُولُ سَمِعَ اللهُ لِمَنْ حَمِدَهُ ثُمَّ يَرْفَعُ
يَدَيْهِ حَتّٰى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ مُعْتَدِلًا

shoulders by being straight, next he used to say: "Allah is greatest"; next he used to fall down upon the earth in prostration raising up his hands from his two sides and open the toes of his feet; next he used to raise up his head and make his left leg double and sit thereon; next he used to be straight till every bone went to its place; next he used to get up. He used to do in the second bending like that. Then when he stood up from the bendings, he used to recite takbir and raise up his hands till he took them up to his shoulders, just as he recited takbir when he opened the prayer; next he used to do that in the remaining portion of his prayer till when the prostration in which there was greeting came, he used to take out his left leg and sit with his hip bone upon his left side. Then he greeted. They said: You have spoken the truth. He used to pray thus. 1693 —*Abu Daud,*

205. **Wa'el-b Hujr** reported that he examind the Prhphet carefully when he stood for prayer. He raised up his hands

ثم يقول الله اكبر ثم يهوي الى
الارض ساجدا فيجافي يديه عن جنبيه
و يفتح اصابع رجليه ثم يرفع راسه
و يثني رجله اليسرى فيقعد عليها
ثم يعتدل حتى يرجع كل عظم الى
موضعه معتدلا ثم يسجد ثم يقول الله
اكبر و يرفع و يثني رجله اليسرى
فيقعد عليها ثم يعتدل حتى يرجع كل
عظم الى موضعه ثم ينهض ثم يصنع في
الركعة الثانية مثل ذلك ثم اذا قام
من الركعتين كبر و رفع يديه حتى
يحاذي بهما منكبيه كما كبر عند
افتتاح الصلوة ثم يصنع ذلك في بقية
صلوته حتى اذا كانت السجدة التي فيها
التسليم اخرج رجله اليسرى و قعد متوركا
على شقه الايسر ثم سلم قالو صدقت هكذا
كان يصلي * (ابوداود)

عن وائل بن حجر انه ابصر النبي
صلعم حين قام الى الصلوة رفع يديه حتى

1693. Tirmizi and Ibn Majah reported in slight different wordings. Tirmizi says that this tradition is Hasan Sahih. Abu Daud also narrated some portion of it from Abu Hamid.

till they were just to his shoulders. He took his two thumbs up to his ears and then recited takbir.[1694] —*Abu Daud,*

206. **Qabisah-b-Hulb** reported from his father who said: The Ms. of Allah used to be our Imam and take his left hand with his right hand.[1695]

—*Tirmizi, Ibn Majah.*

207. **Refa'a-b-Ra'fe'** reported that a man came and paryed in the mosque. Afterwards he advanced and greeted the Prophet. The Prophet said: Repeat your prayer, because you have not prayed. He said: O Ms. of Allah! teach me how I should pray. He said: When you turn your face towards the Ka'ba, recite takbir, and then read the Mother of the Quran so long as Allah wishes that you should read. When you bend, make your palms upon your knees, and make your bending good, and prolong your back. When you rise up, make your loin erect, and raise up your head till the veins return to their joints. When you prostrate, make your prostration good, and when you

كانت بحيال منكبيه حاذى ابهاميه
اذنيه ثم كبر * (ابو داود)
عن قبيصة ابن هلب عن ابيه قال
كان رسول الله صلعم يؤمنا فياخذ
شماله بيمينه * (الترمذي وابن ماجة)
عن رفاعة بن رافع قال جاء رجل
فصلى في المسجد ثم جاء فسلم على
النبي صلعم فقال النبي صلعم اعد
صلوتك فانك لم تصل فقال علمني يا
رسول الله صلعم كيف اصلي قال اذا
توجهت الى القبلة فكبر ثم اقرأ بام
القران ما شاء الله ان تقرأ فاذا ركعت
فاجعل راحتيك على ركبتيك ومكن
ركوعك وامدد ظهرك فاذا رفعت فاقم
صلبك وارفع راسك حتى ترجع العظام
الى مفاصلها فاذا سجدت فمكن
للسجود فاذا رفعت فاجلس على فخذك

1694. In another narration of him—He raised his two thumbs up to the tips of his ears.

1695. This was at the time of standing.

1696. Mother of the Quran is the Chapter Fatehah which is the first chapter of the Quran and which is recited at the beginning of each rak'at of prayer.

rise, sit upon your left leg and then do it in each bending and prostration till you feel at ease. 1697 In a narration of *Tirmizi*, he said: When you stand up for prayer, make ablution as Allah directed you therewith. Then recite Shahadat and Aqamat. If then there is anything of the Quran with you, read; or else praise Allah and glorify Him, think Him powerful and then bend. 1698

—*Abu Daud.*

اليسرى ثم اصنع ذلك في كل ركعة وسجدة حتى تطمئن وفي رواية للترمذي قال اذا قمت الى الصلوة فتوضا كما امرك الله به ثم تشهد فاقم فان كان معك قران فاقرأ والا فاحمد الله وكبره وهلله ثم اركع *

(ابوداود)

208. **Fazl-b-Abbas** reported that the Messenger of Allah said: Each prayer is of two bendings—'Tashahhud, 1699 in each of two bendings, fear, humility and want. Then you shall satisfy your hands saying, (you will raise them both towards your Lord facing their palms towards your face and saying): O Lord! O Lord! And whoso does not do that, he is such and such. And in a narration—he is a loser.

—*Tirmizi*

عن الفضل ابن عباس قال قال رسول الله صلعم الصلوة مثنى مثنى تشهد في كل ركعتين وتخشع وتضرع وتمسكن ثم تقنع يديك يقول ترفعهما الى ربك مستقبلا ببطونهما وجهك وتقول يا رب يا رب ومن لم يفعل ذلك فهو كذا وكذا وفي رواية فهو خداج * (الترمذي)

1698. Praising Allah is to recite-Alhamdo lillah (all praise is for Allah), Glorifying Allah is to recite—Sobhan Allah (glory be to Allah) and Tahlil means to recite Lahaola Wala Quatta Illah Billah (There is no power and strength except through Allah). It appears from this that one who does not know verses of the Quran should recite in prayer—Tahmid, Tahil and Tasbih as narrated.

1699. Tashahhud is At-Tahiyyat (See note 1784). The bracketted portion is the wording of the narrator by way of explanation of satisfaction of hands. This tradition refers to additional prayer. Imam Shafeyi follows this tradition. Imam Abu Hanifa holds however that additional prayer should be said each by four bendings.

209 **Sayeed-b-al Hares-b-al Mualla** reported: Abu Sayeed al Khodri prayed for (showing) us. He was loud with Takbir when he raised up his head from prostration, when he prostrated and when he rose up from the bendings, and he said: Thus I saw the Apostle of Allah. 1700 —*Bukhari*

عن سعيد بن الحارث بن المعلى قال صلى لنا ابو سعيد ن الخدري فجهر بالتكبير حين رفع رأسه من السجود و حين سجد و حين رفع من الركعتين و قال هكذا رأيت النبي صلعم * (البخاري)

210. **Akramah** reported: I prayed behind an old man at Mecca. He recited takbirs 22 times. I asked Ibn Abbas: Verily he is a silly fellow. He said: May your mother be heavy with you! It is the practice of the Apostle of Allah. —*Bukhari.*

عن عكرمة قال صليت خلف شيخ بمكة فكبر ثنتين و عشرين تكبيرة فقلت لابن عباس (رض) انه احمق فقال ثكلتك امك سنة ابي القاسم صلعم * (البخاري)

211. **Alqamah** reported: Ibn Mas'ud told us—shall I not pray with you the prayer of the Ms. of Allah? So he prayed, but he did not raise up his hands except for one time with the opening takbir. 1701

—*Tirmizi, Abu Daud, Nisai.*

عن علقمة قال قال لنا ابن مسعود الا اصلي بكم صلوة رسول الله صلعم فصلى و لم يرفع يديه الا مرة واحدة مع تكبير الافتتاح * (الترمذي و ابوداود و النسائي)

212. **Abu Humaid as-Sayedi** reported that when the Messenger of Allah stood for prayer, he faced the Ka'ba and raised

عن ابي حميد ن الساعدي قال كان رسول الله صلعم اذا قام الى الصلوة

Imams Abu Yusuf and Muhammad say that it is better to pray two bendings at night and four bendings at day time. Imam Abu Hanifa followed the practices of the Prophet as reported in some traditions.

1700. Imam shall recite takbir in open voice. Abu Daud says that it is not so authentic. This supports the veiw that hands are not to be raised but only once at the time of opening.

1701. This is by way of revelation or intuition of a prophet.

up his hands, and said: Allah is greatest. —*Ibn Majah.*

استقبل القبلة و رفع يديه و قال الله اكبر * (ابن ماجة)

481w. **Abu Hurairah** reported that the Messenger of Allah prayed with us the mid-day prayer, while there was a man in the last of the lines. Then he prayed badly. When he greeted, the Ms. of Allah called him: O so and so, do you not fear Allah? Do you not see how you should pray? Verily you think that something out of what you do is concealed from me. By Allah, I see certainly from my back just as I see from my front. 1702 —*Ahmad.*

عن ابي هريرة قال صلى بنا رسول الله صلعم الظهر و في مؤخر الصفوف رجل فاساء الصلوة فلما سلم ناداه رسول الله صلعم يا فلان الا تتقي الله الا ترى كيف تصلي انكم ترون انه يخفى علي شيء مما تصنعون و الله اني لارى من خلفي كما ارى من بين يدي (احمد)

482w. **Ali-b-Hussain** reported a mursal hadis that the Ms. of Allah used to recite takbir in prayer whenever he lowered or raised voice. That prayer of his continued till he met Allah. —*Malek*

عن علي بن الحسين مرسلا قال كان رسول الله صلعم يكبر في الصلوة كلما خفض و رفع فلم يزل تلك صلوته حتى لقي الله * (مالك)

SECTION 11

1703. Prayer after Takbir.

Invocations after Takbir are read in silence. Different invocations were read by the Holy Prophet at different times. From these invocations, it is seen how deep was the prayer of the Prophet and how sincerely he dedicated himself to the Almighty. We have got, however, to recite the same formula at all times inrespective of our feelings in mind. Imam Shafeyi held that besides the invocations recorded in 216 and 220, the recitation

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1702. As the Prophet was an extraordinary person, his gifted qualities were also extraordinary.

of all others is Mustahab in all prayers, but according to Imam Abu Hanifa, Malek and Ahmad, the formula recorded in 216 shall be recited in Farz prayer and all others in Nafl prayers (Hedayah), Imam Abu Yusuf holds that both the invocations recorded in 216 and 220, should be read together. These are however different readings like different dishes. The eater is to choose the dish he wishes to take. Similar is the case with spiritual food. As forced feeding brings more injury than good, so forced reading of one formula at all times brings unmindfulness.

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213. **Abu Hurairah** reported that the Prophet remained silent for a while between Takbir and Quran-reading. I asked : By my father and mother, O Ms. of Allah, what do you recite in your silence between takbir and the Quran reading? He replied : I say : O Allah! keep the distance between me and my sins as Thou hast kept the distance between the east and the west. O Allah! purify me of my faults as a white cloth is cleansed of dirt. O Allah! wash off my faults with water, snow and hail. [1704]

—*Agreed.*

عَن اَبِي هُرَيرَةَ قَالَ كَانَ رَسُولُ اللهِ صلعم يَسكُتُ بَينَ التَّكبِيرِ وَ بَينَ القِرَاءَةِ اِسكَاتَةً فَقُلتُ بِاَبِي اَنتَ وَ اُمِّي يَا رَسُولَ اللهِ صلعم اِسكَاتُكَ بَينَ التَّكبِيرِ وَبَينَ القِرَاءَةِ مَا تَقُولُ قَالَ اَقُولُ اَللّٰهُمَّ بَاعِد بَينِي وَ بَينَ خَطَايَايَ كَمَا بَاعَدتَ بَينَ المَشرِقِ وَ المَغرِبِ اَللّٰهُمَّ نَقِّنِي مِنَ الخَطَايَا كَمَا يُنَقَّى الثَّوبُ الاَبيَضُ مِنَ الدَّنَسِ اَللّٰهُمَّ اغسِل خَطَايَايَ بِالمَاءِ وَ الثَّلجِ وَالبَرَدِ * (مُتَّفَقٌ عَلَيهِ)

214. **Ali** reported that when the Prophet rose for prayer (In a narration: When he opened a prayer), he used to recite

عَن عَلِيٍّ قَالَ كَانَ النَّبِيُّ صلعم اِذَا قَامَ اِلَى الصَّلوٰةِ وَفِي رِوَايَةٍ كَانَ اِذَا

1704. The latter portion means that different kinds of sins shall be washed by different kinds of virtues. The recitation of this prayer in silence is not compulsory. It may be done at option. The Holy Prophet prescribed different invocations according to the tastes of different worshippers to be recited in silence after Takbir.

takbir. Afterwards he used to pray: Certainly I have turned my face towards One who created the heavens and the earth, being upright, and I am not of the polytheists. Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and I have been commanded with that, and I am one of those who submit. O Allah! Thou art the king! There is no god but Thee! Thou art my Lord, and I am Thy servant; I have been unjust to myself and I confess my sins; so forgive me of all my sins. None but Thou can pardon my sins. Guide me to the best of morals; none but Thou can guide to the best of them (virtues), and remove from me all their evils. None but Thou can remove their evils. I am ready to serve Thee and Thy fortune, and everything good is in Thy hand, and nothing bad can be ascribed to Thee. My existence is from Thee and to Thee. Thou art Blessed and Exalted. I ask pardon of Thee and return to Thee. And when he bent, he used to say: O Allah, for Thee I have bent down, and in Thee I believed

افتتح الصلوة كبر ثم قال وجهت وجهي
للذي فطر السموات والارض حنيفا وما
انا من المشركين ان صلوتي ونسكي
ومحياي ومماتي لله رب العلمين
لا شريك له وبذلك امرت وانا من
المسلمين اللهم انت الملك لا اله الا
انت انت ربي وانا عبدك ظلمت
نفسي واعترفت بذنبي فاغفرلي ذنوبي
جميعا انه لا يغفر الذنوب الا انت
واهدني لاحسن الاخلاق لا يهدي لاحسنها
الا انت واصرف عني سيئها لا يصرف
عني سيئها الا انت لبيك وسعديك
والخير كله في يديك والشر ليس
اليك انا بك واليك تباركت و
تعاليت استغفرك واتوب اليك
واذا ركع قال اللهم لك ركعت

and to Thee I resign. My ears, my eyes, my brain, my bones and my veins humbly sumbit themselves before Thee. When he raised up his head, he used to say: O Allah! O our Lord! For Thee are all praise to the full of the heavens and earth and what is between them, and the full of what Thou wisheth of anything afterwards. When he prostrated, he used to say: O Allah! I have prostrated for Thee, and in Thee I put faith, and to Thee I resigned. My face has prostrated for One who created it, fashioned it and made separate its hearing, and its sight. Allah is Blesed, the best of creators! After that, what he used to say between Tashahhud and Salam was: O Allah, pardon me for what I sent before and after, and what I kept concealed, and what I made public, and what I spent extravagantly and what Thou knowest best from me. Thou art the first and Thou art the last. There is no god but Thou [1705]

—*Muslim.*

وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ
سَمْعِي وَبَصَرِي وَمُخِّي وَعَظْمِي وَعَصَبِي
فَإِذَا رَفَعَ رَأْسَهُ قَالَ اللَّهُمَّ رَبَّنَا لَكَ
الْحَمْدُ مِلْءَ السَّمَوَاتِ وَالْأَرْضِ وَمَا
بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ وَإِذَا
سَجَدَ قَالَ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ
وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ
وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ
أَحْسَنُ الْخَالِقِينَ ثُمَّ يَكُونُ مِنْ آخِرِ
مَا يَقُولُ بَيْنَ التَّشَهُّدِ وَالتَّسْلِيمِ اللَّهُمَّ
اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا
أَسْرَرْتُ وَمَا أَعْلَنْتُ وَمَا أَسْرَفْتُ وَمَا
أَنْتَ أَعْلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ وَأَنْتَ
الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ * (مُسْلِم)

215. **Anas** reported that a man came and entered the

عَنْ أَنَسٍ أَنَّ رَجُلًا جَاءَ فَدَخَلَ

1705. In a narration of Shafeyi: And evil is not ascribed to Thee and a guided one is he whom Thou hast guided. I am with Thee and to Thee. There is no salvation but from Thee, and no refuge but to Thee. Thou art Blessed.

rank while he was fatigued with running. He said: Allah is greatest, all praise is due to Allah, profuse and pure praise and being blessed in it. When the Ms. of Allah finished his prayer, he asked: Who of you has uttered the words? The people remained silent. He asked: Who of you has uttered the words? The people remained silent. He asked: Who of you has uttered the words, and verily he has not uttered it wrongly. A man replied: I came and I was fatigued and so I uttered it. He said: I have certainly seen twelve angels going in haste as to who could first raise it up (to heaven) among them. —*Muslim.*

الصف وقد حفزه النفس فقال الله اكبر الحمد لله حمدا كثيرا طيبا مباركا فيه فلما قضى رسول الله صلعم صلوته قال ايكم المتكلم بالكلمات فارم القوم فقال ايكم المتكلم بالكلمات فارم القوم فقال ايكم المتكلم بها فانه لم يقل باسا فقال رجل جئت وقد حفزني النفس فقلتها فقال لقد رايت اثني عشر ملكا يبتدرونها ايهم يرفعها * (مسلم)

216. **Ayesha** reported that when the Prophet opened the prayer, he used to say: Glory to Thee, O Allah! Thine is all praise. Blesed is Thy name and exalted is Thy Majesty, and there is none to be served besides Thee 1703 —*Tirmizi, Abu Daud, Ibn Majah.*

عن عائشة قالت كان رسول الله صلعم اذا افتتح الصلوة قال سبحانك اللهم وبحمدك وتبارك اسمك وتعالى جدك ولا اله غيرك * (الترمذي)

217. **Jubair-b-Mut'em** reported that he saw the Messenger of Allah saying a prayer. He said: Allah is the greatest of

عن جبير ابن مطعم انه راى رسول الله صلعم يصلي صلوة قال الله اكبر

1706. Ibn Majah narrated it from Abu Sayeed—This is said to be generally followed as the rightly guided Caliphs followed it. It also occurs in Sahih Muslim.

the great, Allah is the greatest of the great, Allah is the greatest of the great, and profuse praise is for Allah, and profuse praise is for Allah, and profuse praise is for Allah, and glory be to Allah at morn and dusk (thrice). I seek refuge to Allah from the devil, from his breath, his impurity and his evil suggestion.[1707] —*Abu Daud, Ibn Majah.*

كبيرا الله اكبر كبيرا الله اكبر كبيرا والحمد لله كثيرا والحمد لله كثيرا والحمد لله كثيرا وسبحان الله بكرة واصيلا ثلثا اعوذ بالله من الشيطان من نفخه ونفثه وهمزه *

(ابوداود وابن ماجة)

218. **Samorah-b-Jundub** reported that he remembered from the Ms. of Allah two pauses—one pause when he recited takbir and one pause when he was free from reading "Besides those on whom wrath has fallen, and not of those who have gone astray." Obay-b-Ka'ab corroborated him.[1708]
—*Abu Daud, Tirmizi, Ibn Majah.*

عن سمرة بن جندب انه حفظ عن رسول الله صلعم سكتتين سكتة اذا كبر وسكتة اذا فرغ من قراءة غير المغضوب عليهم ولا الضالين فصدقه ابي بن كعب *

(ابوداود والترمذي وابن ماجة)

219. **Abu Hurairah** reported that when the Prophet got up from the second rak'at, he opened the reading with "All praise is due to Allah, the Lord of the worlds" but he did not keep silence. —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم اذا نهض من الركعة الثانية استفتح القراءة بالحمد لله رب العلمين ولم يسكت * (مسلم)

219(a). **Jaber** reported that when the Prophet opened prayer,

عن جابر قال كان النبي صلعم

1707. Ibn Majah narrated without the words—Profuse praise is for Allah" and in its end—"accursed devil". Omar said that breath of devil is self-conceit, his impurity is hair and his evil saggestion is doubt.

1708. With regard to second pause, Shafeyi holds it as Sunnat' because it gives the followers an opportunity to read Fatehah. Imams Malek and Abu Hanifa hold it as Makruh (abominable).

he used to recite takbir and then say: Verily, my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and with that I have been commanded, and I am the first of those who submit. O Allah, guide me to the best of actions and to the best of manners. None can guide to their best except Thou. Protect me from evil actions and evil conduct. None can protect from their evils but Thou. —*Nisai.*

اذا استفتح الصلوة كبر ثم قال ان صلاتي ونسكي ومحياي ومماتي لله رب العلمين لا شريك له وبذالك امرت وانا اول المسلمين اللهم اهدني لاحسن الاعمال واحسن الاخلاق لا يهدي لاحسنها الا انت وقني سيئ الاعمال وسيئ الاخلاق لا يقي سيئها الا انت * (النسائي)

220. **Muhammad-b-Muslamah** reported that when the Apostle of Allah stood in optional prayer, he recited: "Allah is greatest, verily I have turned my face sincerely towards One who created the heaven and the earth; and I am not of the polytheists". And he mentioned the tradition like the tradition of Jaber except that he said: And I am of the Muslims. Afterwards he said: O Allah, Thou art the king, there is no deity but Thou. Glory be to Thee and Thine is the praise. Afterwards he used to read the Quran. —*Nisai.*

عن محمد بن مسلمة قال ان رسول الله صلعم اذا قام يصلي تطوعا فقال الله اكبر وجهت وجهي للذي فطر السموات والارض حنيفا وما انا من المشركين وذكر الحديث مثل حديث جابر الا انه قال وانا من المسلمين ثم قال اللهم انت الملك لا اله الا انت سبحانك وبحمدك ثم يقرأ - (النسائي)

SECTION 12

1709. Quran-reading in Prayer

The Quran-reading in prayer is Farz according to the Holy Prophet and unanimous decision of all the jurists. The jurists

however, differ with regard to the extent of its reading. According to Imam Shafeyi, it is compulsory in all the four rak'ats, according to Imam Malek in three rak'ats, and according to Imam Abu Hanifa in the first two rak'ats. Imam Ahmed followed Imam Shafeyi.

221. **Oba'dah-b-Swa'met** reported that the Messenger of Allah said : There is no prayer for one who has not read the Opening of the Book. *Agreed upon it, and in a narration of Muslim* : for one who has not read the Mother of the Quran as well as something more. 1710

عن عبادة بن الصامت قال قال رسول الله صلعم لا صلوة لمن لم يقرأ بفاتحة الكتاب متفق عليه و في رواية لمسلم لمن لم يقرأ بأم القران فصاعدا -

222. **Abu Hurairah** reported that the Messenger of Allah said thrice : Whoso prayed without reading therein, the Mother of th Quran, it is defective without completion. 1711 It was questioned to Abu Hurairah : We remain behind the Imam. He said : Read it within yourself, because I heard the Messenger of Allah say : The Almighty Allah said : I divided prayer

عن ابي هريرة قال قال رسول الله صلعم من صلى صلوة لم يقرأ فيها بأم القران فهي خداج ثلثا غير تمام فقيل لابي هريرة انا نكون وراء الامام قال اقرأ بها في نفسك فاني سمعت رسول الله يقول قال الله تعالى قسمت الصلوة

1710. Imams Shafeyi and Ahmad on the basis of this tradition hold that without Fatihah (opening chapter), prayer becomes void. Imam Abu Hanifa does not hold such prayer void but only defective. His argument is on the basis of the Quranic-verse : Read what seems easy to you from the Quran (73:20Q). It is however wajeb (binding) to read something in addition to Fatihah. The Mother of the Book is the opening chapter of the Quran.

1711. This hadis proves that even the followers in case of congregational prayer is bound to recite Fatihah silently. This is true in case the Imam reads silently such as in mid-day prayer. If the Imam reads loudly, all must remain silent and hear the reading. The Quran says : And when the Quran is read, keep silence (7:204Q). Imam Shafeyi holds that for the followers the recitation of Fatihah is wajeb (binding) even if the Imam reads in audible voice. Imam Ahmad and Malek hold that in case the Imam silently reads the Quran, Fatiha-reading by the followers is wajeb. Imam Abu Hanifa says that the followers shall not read anything behind the Imam, whether he openly reads or silently. The two disciples Abu Yusuf and Muhammad support their master. Imam Abu Hanifa relies on the hadis : Whoso has got an Imam, the reading of the Imam is reading for him.

between Me and My servant into two portions, and there is for My servant what he seeks. When the servant utters "All praise is due to Allah, the Lord of the worlds," the Almighty Allah says "My servant has praised Me," and when he utters "The Compassionate, the Merciful," the Almighty Allah says "My servant glorified Me," and when he utters "Master of the Days of Judgement," the Almighty Allah says "My servant honoured Me", and when he says: "Thee do we worship and from Thee do we seek assistance", He says: "This is between Me and My servant and for My servant there is what he seeks." When he utters "Guide us to the right path, the path of those upon whom Thou hast bestowed favours, not of those upon whom wrath has heen brought down, nor of those who went astray", He says; This is for My servant, and there is for My servant what he seeks. —*Muslim.*

223. **Anas** reported that the Prophet, Abu Bakr and Omar used to open prayer with "All praise is due to Allah, the Lord of the worlds", 1712 —*Muslim*

224 **Abu Hurairah** reported that the Messenger of Allah said:

بيني و بين عبدي نصفين و لعبدي
ما سأل فاذا قال العبد الحمد لله رب
العلمين قال الله تعالى حمدني عبدي
و اذا قال الرحمن الرحيم قال الله
تعالى اثنى علي عبدي و اذا قال ملك
يوم الدين قال مجدني عبدي و اذا قال
اياك نعبد و اياك نستعين قال هذا
بيني و بين عبدي و لعبدي ما سأل فاذا
قال اهدنا الصراط المستقيم صراط الذين
انعمت عليهم غير المغضوب عليهم و لا
الضالين قال هذا لعبدي و لعبدي
ما سأل * (مسلم)

عن انس ان النبي صلعم و ابا بكر
و عمر كانوا يفتتحون الصلوة بالحمد لله
رب العلمين * (مسلم)

عن ابي هريرة قال قال رسول الله

1712. Though this tradition does not show that Bismillah should be recited before Al-hamdolillah, it is agreed, however, that it should be recited before.

When the Imam says "Ameen", say "Ameen"[1713] because whoso approves his Ameen the approval of the angels, is forgiven of his sins which he sent in advance. *Agreed upon it. And in a narration,* he said : When the Imam utters "Nor of those upon whom wrath has fallen, nor of those who have gone astray," say Ameen. because whoso approves his saying the saying of the angels is forgiven of his sins which he sent in advance.[1714]

صلعم اذا امن الامام فامنوا فانه من
وافق تامينه تامين الملائكة غفر له
ما تقدم من ذنبه متفق عليه وفي
رواية قال اذا قال الامام غير المغضوب
عليهم ولا الضالين فقولوا امين فانه
من وافق قوله قول الملائكة غفر له
ما تقدم من ذنبه *

225. Abu Musa-al-Ash'ari reported that the Messenger of Allah said : When you pray, arrange your lines, and then let one of you be Imam. When he recites takbir, recite takbir, and when he says "Not of those upon whom wrath has fallen, nor of those who have gone astray," say Ameen, and then Allah will love you. When he recites takbir and bends, recite takbir and bend because the Imam bends before you and rises up before you. The Ms. of Allah said : That is in exchange of that.[1715] He said :

عن ابي موسى الاشعري قال قال
رسول الله صلعم اذا صليتم فاقيموا
صفوفكم ثم ليؤمكم احدكم فاذا كبر
فكبروا واذا قال غير المغضوب عليهم
ولا الضالين فقولوا امين يحببكم الله
فاذا كبر وركع فكبروا واركعوا فان
الامام يركع قبلكم ويرفع قبلكم
فقال رسول الله صلعم فتلك بتلك قال

1713. Ameen means "Be it so". This is signifying consent of the follower to the reading of the Imam. The Christians also say Ameen at the end of their prayers.

1714. Bukhari had added a portion. He said : When a reader says Ameen, say Ameen becouse the angels say Ameen. So who's Ameen coincides with Ameen of the angels, he is forgiven of his sins he sent in advance. This hadis proves that Ameen should he recited in a loud voice by the Imams. To say Ameen is sunnat according to the opinion of the jurists. Imam shafeyi holds that to read Ameen in voice is sunnat. Imam Abu Hanifa and Ahmad say that it should be read silently. The traditions however support Imam Shafeyi.

When he says, "Allah hears one who praises Him," say: O Allah! Thine is the praise, Allah hears you. [1716] *Muslim narrated it. In a narration reported by him from Abu Hurairah and Qatadah*: When he reads, keep silence. —*Muslim.*

وَ اِذَا قَالَ سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ فَقُولُوا
اَللّٰهُمَّ رَبَّنَا لَكَ الْحَمْدُ يَسْمَعُ اللّٰهُ لَكُمْ
رَوَاهُ مُسْلِمٌ وَ فِي رِوَايَةٍ لَهُ عَنْ اَبِي هُرَيْرَةَ
وَ قَتَادَةَ وَ اِذَا قَرَأَ فَاَنْصِتُوا *

226. **Abu Qatadah** reported that the Prophet used to read in the first two rak'ats the Mother of the Book and two Chapters of the Quran, and the Mother of the Book in the last two rak'ats. He used sometimes to make us hear the verse, used to prolong in the first rak'at what he did not do in the second rak'at. (He did) thus in Asr prayer and thus in Fajr prayer. [1717] —*Agreed.*

عَنْ اَبِي قَتَادَةَ قَالَ كَانَ النَّبِيُّ
صلعم يَقْرَأُ فِي الظُّهْرِ فِي الْاُولَيَيْنِ بِاُمِّ
الْكِتَابِ وَ سُورَتَيْنِ وَ فِي الرَّكْعَتَيْنِ
الْاُخْرَيَيْنِ بِاُمِّ الْكِتَابِ وَ يُسْمِعُنَا الْآيَةَ
اَحْيَانًا وَ يُطَوِّلُ فِي الرَّكْعَةِ الْاُولَى مَا لَا
يُطِيلُ فِي الرَّكْعَةِ الثَّانِيَةِ وَ هٰكَذَا فِي
الْعَصْرِ وَ هٰكَذَا فِي الصُّبْحِ * (مُتَّفَقٌ عَلَيْهِ)

227. **Abu Sayeed al-Khodri** reported: We are guessing the standing-time of the Ms. of Allah in Zuhr and Asr prayers. We guessed that his standing time in the first two rak'ats of the Zuhr prayer was as long as the reading of "Alif, Lam, Mim, the Descending into prostration. *And In a narration*: In each rak'at as long as thirty verses. And I guessed that his standing in the last two rak'ats was like

عَنْ اَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ كُنَّا
نَحْزِرُ قِيَامَ رَسُولِ اللّٰهِ صلعم فِي الظُّهْرِ
وَ الْعَصْرِ فَحَزَرْنَا قِيَامَهُ رَكْعَتَيْنِ الْاُولَيَيْنِ
مِنَ الظُّهْرِ قَدْرَ قِرَاءَةِ الٓمّٓ تَنْزِيلُ
السَّجْدَةِ وَ فِي رِوَايَةٍ فِي كُلِّ رَكْعَةٍ قَدْرَ
ثَلَاثِينَ آيَةً وَ حَزَرْنَا قِيَامَهُ فِي الْاُخْرَيَيْنِ

1715. Follow step by step with the Imam in bending and prostration or any other mode of prayer.

1716. In his another narration from Abu Hurairah and of Qatadah: When he reads, keep silence.

1717 To prolong prayer in the first rak'at is the common consent of three Imams in order to give opportunity to those who do not finish their ablution,

half of that, and we guessed that in the first two rak'ats of the Asr prayer (his standing) was to the length of his standing in the last two rak'ats of Zuhr prayer; and in the last two rak'ats of the Asr prayer, it was half of that [1718] —*Muslim*

قدر النصف من ذلك وحزرنا في الركعتين الاوليين من العصر على قدر قيامه في الاخريين من الظهر والاخريين من العصر على النصف من ذلك * (مسلم)

228. **Ja'ber-b-Samorah** reported that the Prophet used to read in Zuhr prayer with—"And by the night when it covers—92Q" And in a narration with "Glorify the name of Thy Lord (87Q);" and in the afternoon prayer like that And in early morning prayer, longer than that.

—*Muslim.*

عن جابر بن سمرة قال كان النبي يقرأ في الظهر بالليل اذا يغشى وفي رواية بسبح اسم ربك الاعلى وفي العصر نحو ذلك وفي الصبح اطول من ذلك * (مسلم)

229. **Jubair-b-Mut'em** reported: I heard the Apostle of Allah read the sun-set prayer with "The Mountain (52Q)."

—*Agreed.*

عن جبير بن مطعم قال سمعت رسول الله صلعم يقرأ في المغرب بالطور * (متفق عليه)

230. **Omme Fazl**, daughter of Al-Hares, reported: I heard the Ms. of Allah read the sun-set prayer with "The Sent forth with goodness (77Q)." —*Agreed.*

عن ام الفضل بنت الحارث قالت سمعت رسول الله صلعم يقرأ في المغرب بالمرسلات عرفا * (متفق عليه)

231. **Jaber** reported that Mu'az-b-Jabal prayed with the Ms. of Allah. Afterwards he came and led prayer of his people. One night he prayed with the Prophet the I'sha prayer. Then

عن جابر قال كان معاذ بن جبل يصلي مع النبي صلعم ثم يأتي فيؤم قومه فصلى ليلة مع النبي صلعم العشاء

1718. It appears form this that in the last two rak'ats of Zuhr prayer, verses after Fatihah were read but they were more brief. Imam Shafeyi holds this as void. Imam Abu Hanifa relies on a subsequent tradition. To read verses in the last two rak'ats is sunnat. It is however lawful, according to Hanifi Mazhab, to read Tasbih or to remain silent after Fatihah in the last two rak'ats of Zuhr and Asar prayers. Abu Shaiba reports from Ali and Ibn Mas'ud that no reading is necessary in the last two rak'ats.

he came to his people and led their prayer. He opened with the chapter "Cow". A man turned aside and greeted and then prayed alone and finished. They asked him: O so and so, have you done treachery? He said: No, by Allah, I must go to the Prophet and inform him. Then he came to the Prophet and said: O Ms. of Allah! verily we are day-labourers, we work at day time, and verily Mua'z said the night prayer with you. Then he came to his people and opened with the chapter "Cow". Then the Ms. of Allah stepped forward to Mu'z and said: O Muaz! are you a sower of dessension? Read—"And the sun and its brightness (91Q)," and "the Noon and the Night, when it covers (93Q)," and "Glorify the name of your Lord, the Highest (87Q)."

—*Agreed.*

ثم اتى قومه فامهم فافتتح بسورة البقرة فانحرف رجل فسلم ثم صلى وحده وانصرف فقالوا له انافقت يا فلان قال لا والله ولآتين رسول الله صلعم فلاخبرنه فاتى رسول الله صلعم فقال يا رسول الله صلعم انا اصحاب نواضح نعمل بالنهار وان معاذا صلى معك العشاء ثم اتى قومه فافتتح بسورة البقرة فاقبل رسول الله صلعم على معاذ وقال يا معاذ افتان انت اقرأ والشمس وضحها والضحى والليل اذا يغشى وسبح اسم ربك الاعلى (متفق عليه)

232. **Bara'a** reported: I heard the Ms. of Allah read in I'sha prayer "And the Fig and the Olive (95Q)". I did hear none with bettor voice than him.

—*Agreed.*

عن البراء قال سمعت النبي صلعم يقرأ في العشاء والتين والزيتون وما سمعت احدا احسن صوتا منه *

(متفق عليه)

233. **Jaber-b-Samorah** reported that the Prophet was reading in Fazr prayer with "Qaf, and the Glorious Quran," and its like, and his prayer was afterwards lighter. —*Muslim.*

عن جابر بن سمرة قال كان النبي صلعم يقرأ في الفجر بق والقرآن المجيد ونحوها وكانت صلوته بعد تخفيفا * (مسلم)

1719. Tis is chapter 18 of the Quran.

234. **Amr-b-Hurais** reported that he heard the Prophet read in the early morning prayer "And the Night when it falls." —*Muslim.*

عن عمرو بن حريث انه سمع النبي صلعم يقرأ في الفجر و الليل اذا عسعس - (مسلم)

235. **Abdullah-b-Sayeb** reported: The Messenger of Allah prayed with us the Fazr prayer at Mecca. He opened with the chapter of the Believers till the description of Moses and Aron came or the description of Jesus. The Prophet was then overtaken with cough and so he bent down. —*Muslim.*

عن عبد الله بن السائب قال صلى لنا رسول الله صلعم الصبح بمكة فاستفتح سورة المؤمنين حتى جاء ذكر موسى و هرون او ذكر عيسى اخذت النبي صلعم سعلة فركع * (مسلم)

236. **Abu Hurairah** reported that the Apostle of Allah was reading the Fajr prayer on Zummaday with "Alif, Lam, Mim, Tanjil" in the first rak'at, and "Has it come over men, (6Q)" in the second rak'at. —*Agreed.*

عن ابي هريرة قال كان رسول الله صلعم يقرأ في الفجر يوم الجمعة بالم تنزيل في الركعة الاولى و في الثانية هل اتى على الانسان * (متفق عليه)

237. **Obaidullah-b-Ra'fe** reported that Merwan appointed Abu-Hurairah as governor over Medina, and he came out towards Mecca. Abu Hurairah led the Zumma prayer for us. He read the chapter Congregation (62Q) in the first prostration and "When the hypocries come to you (63Q)" in the last. He said: I heard the Ms. of Allah read these on the Zumma Day. —*Muslim.*

عن عبيد الله بن ابي رافع قال استخلف مروان ابا هريرة على المدينة و خرج الى مكة فصلى لنا ابو هريرة الجمعة فقرأ سورة الجمعة في السجدة الاولى و في الاخرة اذا جاءك المنفقون فقال سمعت رسول الله صلعم يقرأ بهما يوم الجمعة * (مسلم)

238. **Nu'man-b-Bashir** reported that the Messenger of Allah used to read in the two I'ds,

عن النعمان بن بشير قال كان رسول الله صلعم يقرأ في العيدين

and Zumma "Glorify the name of your Highest Lord (87Q)" and "Has the overwhelming event come to you (88Q)". He narrated that when there was congregation for I'd and Zumma on the same day, he read them both in both the prayers. —*Muslim.*

وفي الجمعة بسبح اسم ربك الاعلى وهل اتاك حديث الغاشية قال واذا اجتمع العيد والجمعة في يوم واحد قرأ بهما في الصلوتين * (مسلم)

239. **Abu Hurairah** reported that the Ms. of Allah read in the two rak'ats of Fajr prayer "Say, O you the infidels (10. Q)", and "Say, He is Allah, the One (112Q)". —*Muslim.*

عن ابي هريرة قال ان رسول الله صلعم قرأ في ركعتي الفجر قل يا ايها الكافرون و قل هو الله احد * (مسلم)

240. **Ibn Abbas** reported that the Prophet used to open his prayer with—"In the name of Allah, the most Compassionate, the Merciful." —*Tirmizi.*

عن ابن عباس (رض) قال كان رسول الله صلعم يفتتح صلوته ببسم الله الرحمن الرحيم * (الترمذي)

241. **Wael-b-Hujr** reported : I heard the Messenger of Allah say "Not of those upon whom wrath has fallen, nor of those who have gone astray," and he said "Ameen" prolonging voice therewith. —*Tirmizi, Abu Daud, Darimi, Ibn Majah.*

وائل بن حجر قال سمعت رسول الله صلعم قرأ غير المغضوب عليهم ولا الضالين فقال امين مد بها صوته * (الترمذي و ابوداود و الدارمي وابن ماجة)

242. **Abu Zuhair an-Numairi** reported : We came out with the Messenger of Allah one night and we passed by a man who was excessive in questions. Then the Prophet said : It (Paradise) has become obligatory if he finishes. One of the people asked : With what thing will he finish ? He replied : With "Ameen." —*Abu Daud.*

عن ابي زهير النميري قال خرجنا مع رسول الله صلعم ذات ليلة فاتينا على رجل قد الح في المسئلة فقال النبي صلعم اوجب ان ختم فقال رجل من القوم باي شيء يختم قال بامين * (ابوداود)

243. **Oqbah-b-A'mer** reported : I used to drive the she-camel

عن عقبة بن عامر قال كنت اقود

of the Prophet in journey. He said to me: O Oqbah, shall I not teach you the best two chapters which were read? He taught me: Say, I seek refuge to the Lord of the dawn, and say, I seek refuge to the Lord of men. He said that he did not see me reciting very much the two chapters. When he came down for the early morning prayer, he prayed with them the prayer of dawn for men. When he finished, he looked at me and said: O Oqbah, how have you seen? —*Ahmad, Abu Daud, —Nisai.*

لِرَسُولِ اللهِ صلعم نَاقَتَهُ فِي السَّفَرِ فَقَالَ لِي يَا عُقْبَةُ أَلَا أُعَلِّمُكَ خَيْرَ سُورَتَيْنِ قُرِئَتَا فَعَلَّمَنِي قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ قَالَ فَلَمْ يَرَنِي سُرِرْتُ بِهِمَا جِدًّا فَلَمَّا نَزَلَ لِصَلٰوةِ الصُّبْحِ صَلّٰى بِهِمَا صَلٰوةَ الصُّبْحِ لِلنَّاسِ فَلَمَّا فَرَغَ الْتَفَتَ إِلَيَّ فَقَالَ يَا عُقْبَةُ كَيْفَ رَأَيْتَ *

(أَحْمَد وَ أَبُو دَاوُد وَ النَّسَائِي)

244. Solaiman-Yasr reported from Abu Hurairah who said: I did not pray behind anybody more in resemblance of the prayer of the Apostle of Allah than (that of) so and so. Solaiman said: I prayed behind him and **he** used to prolong the first two rak'ats in Zuhr prayer and to make short the (prayer of) last two rak'ats and to make short the Asr prayer, and to read in sun-set prayer with the short Mufassal and to read in I'sha prayer with the medium Mufassal and to read in Fajr prayer with the long Mufassal.[1720] —*Nisai, Ibn Majah.*

عَنْ سُلَيْمَانَ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ قَالَ مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلٰوةً بِرَسُولِ اللهِ صلعم مِنْ فُلَانٍ قَالَ سُلَيْمَانُ صَلَّيْتُ خَلْفَهُ فَكَانَ يُطِيلُ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَ يُخَفِّفُ الْأُخْرَيَيْنِ وَ يُخَفِّفُ الْعَصْرَ وَ يَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ وَ يَقْرَأُ فِي الْعِشَاءِ بِوَسَطِ الْمُفَصَّلِ وَ يَقْرَأُ فِي الصُّبْحِ بِطِوَالِ الْمُفَصَّلِ *

(النَّسَائِي وَ ابْنُ مَاجَةَ)

1720. The jurists agree that in the early morning and mid-day prayers, verses of the Quran from long of the short sentenced chapters should be read, and in the afternoon and night prayers with the middle of the short sentenced chapters, and in the sun-set prayer with the shortest of the short sentenced chapters.

245. **Oba'dah-b-Swa'met** reported: We were behind the Prophet in the early morning prayer. He read and then the reading became hard for him.[1721] When he finished, he said: Perhaps you read behind your Imam. 'Yes' said we, 'O Ms. of Allah.' He said: Don't do except with the Opening of the Book, because there is no prayer for one who does not read therewith. Abu Daud and Tirmizi narrated it, and there is its substance reported by Nisai. And in a narration of Abu Daud, he said: And I am saying (within myself): What is the matter with me that the Quran contends with me? So don't read anything of the Quran when I read openly except with the Mother of the Quran.[1722]

عن عبادة ابن الصامت قال كنا خلف النبي صلعم في صلوة الفجر فقرا فثقلت عليه القراءة فلما فرغ قال لعلكم تقرؤن خلف امامكم قلنا نعم يا رسول الله قال لا تفعلوا الا بفاتحة الكتاب فانه لا صلوة لمن لم يقرأ بها رواه ابوداود و الترمذي و للنسائي معناه و في رواية لابي داود قال و انا اقول ما لي ينازعني القران فلا تقرءوا بشيء من القران اذا جهرت الا بام القران *

246. **Abu Hurairah** reported that the Messenger of Allah finished prayer in which he was express in reading. He asked: Did one of you read with me just now? A man replied: Yes, O Ms. of Allah. He

عن ابي هريرة ان رسول الله صلعم انصرف من صلوة جهر فيها بالقراءة فقال هل قرأ معي احد منكم انفا فقال رجل نعم يا رسول الله قال اني اقول

The last chapters have been expresed by the word Mufassal (short-worded verses). They are the last chapters of the Quran from the chapter Chambers to the end. The long chapters of Mufassal run from "the Chambers" to the Stars (49 to 85) Medium chapters run from "the Night Comer to Lam Yakun" and the remaining are short chapters of Mufassal.

1721. This means that when the followers began to read the Quran along with the reading of the Prophet, it became difficult for the Prophet to follow in spirit what he read. This also shows that Fatihah is Farz and that it should be read even when the Imam reads loudly. This is said however to have been spoken in the beginning of Islam. Imam Abu Hanifa supports the view that this was not in force afterwards.

1722. Mother of Quran is chapter Fatihah (1Q).

said: Verily I was saying: what is with me that I contend with the Quran? He narrated: Then the people abstained from reading with the Ms. of Allah in a prayer in which he was express with reading at the time when they heard that from the Apostle of Allah. —*Malek, Ahmad, Abu Daud, Tirmizi, Nisai, Ibn Majah.*

مَالِي أُنَازِعُ الْقُرْآنَ قَالَ فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ مَعَ رَسُولِ اللهِ صلعم فِيمَا جَهَرَ فِيهِ بِالْقِرَاءَةِ مِنَ الصَّلٰوةِ حِينَ سَمِعُوا ذٰلِكَ مِنْ رَسُولِ اللهِ صلعم ـ (مَالِكٌ وَ أَحْمَدُ وَ أَبُودَاوُدَ وَ التِّرْمِذِيُّ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

247. **Abu Hurairah** reported that the Ms. of Allah said: Verily the Imam has been appointed to be followed. When he recites takbir, recite takbir; and when he reads, keep silence. —*Abu Daud, Nisai, Ibn Majah.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا وَ إِذَا قَرَأَ فَأَنْصِتُوا * (أَبُودَاوُدَ وَ النَّسَائِيُّ وَ ابْنُ مَاجَةَ)

247(a). **Abdullah-b-Abi Aufa** reported that a man came to the Prophet and said: Verily I am unable to read anything of the Quran. So teach me what will be a compensation for me. He replied: Say, "Glory be to Allah" and "All praise is for Allah," and "There is no deity but Allah," and "Allah is greatest," and "There is no power, nor strength except through Allah." He asked: O Ms. of Allah, this is for Allah, what is then for me? He said: Say, O Allah! have mercy on me, and pardon me, and guide me, and give me provision. He said after catching his two hands: Thus. Then the Ms. of Allah said: As for this man, he has indeed filled up his hands with good. —*Abu Daud.*

عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلعم فَقَالَ إِنِّي لَا أَسْتَطِيعُ أَنْ آخُذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلِّمْنِي مَا يُجْزِئُنِي قَالَ قُلْ سُبْحَانَ اللهِ وَ الْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَ اللهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ قَالَ يَا رَسُولَ اللهِ هٰذَا لِلّٰهِ فَمَاذَا لِي قَالَ قُلِ اللّٰهُمَّ ارْحَمْنِي وَ عَافِنِي وَ اهْدِنِي وَ ارْزُقْنِي فَقَالَ هٰكَذَا بِيَدَيْهِ وَ قَبَضَهُمَا فَقَالَ رَسُولُ اللهِ صلعم أَمَّا هٰذَا فَقَدْ مَلَأَ يَدَيْهِ مِنَ الْخَيْرِ * (أَبُودَاوُدَ)

248. **Ibn Abbas** reported that when the Prophet read "Glorify the name of your Highest Lord," he said: Glory to my Highest Lord. —*Ahmad, Abu Daud.*

عن ابن عباس ان النبي صلعم كان اذا قرأ سبح اسم ربك الاعلى قال سبحان ربي الاعلى * (احمد و ابوداود)

249. **Abu Hurairah** reported that the Ms. of Allah said: Whoso among you reads with "The Fig" and "The Olive" and then comes to end up to—Is not Allah the Wisest of the wise, let him reply "Yes, and I am one of the witnesses of that".[1723] And whoso reads—Nay, I swear by the Judgment Day—and comes to end up to—Is not He powerful to bring the dead to life-let him say "Yes," and whoso reads: "The sent Forth" and comes to—"Then which of the stories do you believe?" let him reply —We put faith in Allah. —*Abu Daud, Tirmizi.*

عن ابي هريرة قال قال رسول الله صلعم من قرأ منكم بالتين و الزيتون فانتهى الى اليس ذلك باحكم الحاكمين فليقل بلى و انا على ذلك من الشاهدين و من قرأ لا اقسم بيوم القيامة فانتهى الى اليس ذلك بقادر على ان يحيي الموتى فليقل بلى و من قرأ و المرسلات فبلغ فبأي حديث بعده يؤمنون فليقل آمنا بالله * (ابوداود و الترمذي)

250. **Jaber** reported that the Messenger of Allah came out to his followers and nead out to them the chapter Merciful from its first to its last. They remained silent. He said: Indeed I read it out to Jinn in the night of Jinn, and they were better than you in reply. Whenever I came to His saying "Then which of the bounties of your Lord do you reject"?—they responded: Nothing of Thy bounties, O our Lord, do we reject, and Thine is the Praise. —*Tirmizi* (*Rare*)

عن جابر قال خرج رسول الله صلعم على اصحابه فقرأ عليهم سورة الرحمن من اولها الى آخرها فسكتوا فقال لقد قرأتها على الجن ليلة الجن فكانوا احسن مردودا منكم كنت كلما اتيت على قوله فبأي آلاء ربكما تكذبان قالوا لا بشيء من نعمك ربنا نكذب فلك الحمد * الترمذي (غريب)

1723. Tirmizi mentioned up to-witneses of that.

251. **Mu'az-b-Abdullah al Johani** reported that a man of Juhainah tribe had informed him that he had heard the Messenger of Allah read in the morning prayer "When it will be shaken (99Q)" in both the rak'ats, I know not whether he forgot or read it intentionlly. —*Abu Daud.*

عن معاذ بن عبد الله الجهني قال ان رجلا من جهينة اخبره انه سمع رسول الله صلعم قرأ في الصبح اذا زلزلت في الركعتين كلتيهما فلا ادري انسي ام قرأ ذلك عمدا * (ابوداود)

483w. **Ibn Omar** and al-Bayazi reported that the Messenger of Allah said: Verily the praying man whispers with his Lord. So let him examine with which he whispers with him. Let not some of you contend with others with the Quran. —*Ahmad.*

عن ابن عمر و البياضي قالا قال رسول الله صلعم ان المصلي يناجي ربه فلينظر ما يناجيه به ولا يجهر بعضكم على بعض بالقران * (احمد)

484w. **Urwah** reported that Abu Bakr Siddiq said Fajr prayer and read in it the chapter "Cow (1Q) in both rak'ats. —*Malek.*

عن عروة قال ان ابا بكر الصديق صلى الصبح فقراء فيهما بسورة البقرة في الركعتين كلتيهما * (مالك)

485w. **Amr-b-Shuaib** from his father from his grandfather reported: There is no chapter of 'Mufassal', short or long, except that I heard that the Apostle of Allah led therewith the people in the ordained prayers [1724] —*Malek.*

عن عمرو بن شعيب عن ابيه عن جده قال ما من المفصل سورة صغيرة ولا كبيرة الا قد سمعت رسول الله صلعم يؤم بها الناس في الصلوة المكتوبة * (مالك)

SECTION 13

1725. Bowing (الركوع)

'Ruku' means bowing down. In Ruku, the worshipper bows his head forward placing both his hands on knees, so that the back and the head become in a straight line. In this posture, the

1724. Mufassal is the last portion of the Quran from the chapter "the Chambers" up to the end of the Quran.

words as recorded in 34:264 are generally uttered. The worshipper rises up from this posture saying "Allah hears one who praises him" سمع الله لمن حمده. The followers repond in silence : O our Lord ! Thine is the praise ربنا لك الحمد. Then he falls down in prostration. In Ruku, the Quran should never be read—34:257, and never should it be made hastily, as in that case, it will be nothing but exercise. Some other forms of glorification have been prescribed in traditions. They may be recited conveniently at the wish of the worshipper.

252. **Anas** reported that the Messenger of Allah said : Keep up the bowings and prostrations. By Allah, I am certainly seeing you from my back. —*Agreed.*

عن انس قال قال رسول الله صلعم اقيموا الركوع و السجود فو الله اني لاريكم من بعدي * (متفق عليه)

253. **Bara'a** reported that the bowings and prostrations of the Prophet were between two prostrations ; and when he rose from bowing, it was not standing or sitting, but near the middle position. —*Agreed.*

عن البراء قال كان ركوع النبي صلعم وسجوده بين السجدتين و اذا رفع من الركوع ما خلا القيام و القعود قريبا من السواء * (متفق عليه)

254. **Anas** reported that when the Prophet said "Allah hears one who praises Him," he stood till we thought that he gave (it) up. Afterwards he prostrated and sat between two prostrations till we said : He has given (it) up. —*Muslim.*

عن انس قال كان النبي صلعم اذا قال سمع الله لمن حمده قام حتى نقول قد اوهم ثم يسجد و يقعد بين السجدتين حتى نقول قد اوهم - (مسلم)

255. **Ayesha** reported that the Prophet used often to say in his bowing and prostration : O Allah ! glory to Thee ; O my Lord ! by Thy praise ; O Allah ! forgive me in agreement with the Quran.[1726]

عن عائشة قالت كان النبي صلعم يكثر ان يقول في ركوعه و سجوده سبحانك اللهم ربنا و بحمدك اللهم اغفرلي يتاول القران * (متفق عليه)

1726. The Quran says : So glorify (Allah) with the praise of your Lord and ask pardon of him (110:3Q). So According to the injunction of the Quran, this pardon was sought.

256. **Same** reported that the Prophet used to say in his bowing and prostration: The Most Glorious! The most Holy! O my Lord and Lord of the angels and the Spirit.

—*Muslim.*

عنها أن النبي صلعم كان يقول في ركوعه و سجوده سبوح قدوس ربنا ورب الملائكة و الروح * (مسلم)

252. **Ibn Abbas** reported that the Messenger of Allah said: Behold! verily I have been forbidden to recite the Quran in bowing and prostration. As for bowing, glorify therein the Lord; and as for prostration, strive hard in supplication. Then it is proper that you should be responded to. —*Muslim.*

عن ابن عباس قال قال رسول الله صلعم الا إني نهيت أن أقرأ القران راكعا و ساجدا فاما الركوع فعظموا فيه الرب و اما السجود فاجتهدوا في الدعاء فقمن أن يستجاب لكم * (مسلم)

258. **Abu Hurairah** reported that the Messenger of Allah said: When the Imam read "Allah hears one who praises Him," say "O Allah! O our Lord! Thine is the praise," because whoso responds to his saying, the angels say: He has been forgiven of the sins he has sent in advance.

—*Agreed.*

عن أبي هريرة قال قال رسول الله صلعم اذا قال الامام سمع الله لمن حمده فقولوا اللهم ربنا لك الحمد فانه من وافق قوله قال الملائكة غفر له ما تقدم من ذنبه * (متفق عليه)

259. **Abdullah-b-Abi Aufa** reported that when the Messenger of Allah raised up his back from bowing, he used to say: Allah hears one who praises Him. O our Lord! Thine is the praise full of heavens and full of earth and full of what Thou wisheth of anything from distance.

—*Muslim.*

عن عبد الله ابي اوفى قال كان رسول الله صلعم اذ رفع ظهره من الركوع قال سمع الله لمن حمده ربنا لك الحمد ملاء السموت و ملاء الارض و ملاء ما شئت من شيء بعد - (مسلم)

260. Abu Sayeed-al Khodri reported that when the Messenger of Allah raised up his head from bowing, he used to say: O Allah! O our Lord! Thine is the praise, full of heavens and full of earth and full of what Thou wisheth of anything from a distance. Possessor of praise and honour! Right is what this servant says. And everyone of us is Thy servant. O Allah! there's none to deny what Thou hast given, nor anyone to give what Thou hast denied. Fortune giveth no benefit to a fortunate man as against Thee.

—*Muslim.*

عن ابي سعيد ن الخدري قال كان رسول الله صلعم اذا رفع راسه من الركوع قال اللهم ربنا لك الحمد ملأ السموات و ملأ الارض و ملأ ما شئت من شيء بعد اهل الثناء و المجد احق ما قال العبد و كلنا لك عبد اللهم لا مانع لما اعطيت و لا معطي لما منعت و لا ينفع ذا الجد منك الجد * (مسلم)

261. Refa'a-b-Ra'fe reported: We were praying behind the Prophet. When he raised up his head from bowing, he said: Allah hears one who praises Him. A man said from behind him: O our Lord! And Thine is the praise—praise, profuse, pure blessed therein. When he finished, he said: Who has just uttered it? He replied: I. He said: I saw thirty angels and odd running in haste as to who among them will record it first.

—*Bukhari.*

عن رفاعة بن رافع قال كنا نصلي وراء النبي صلعم فلما رفع راسه من الركعة قال سمع الله لمن حمده فقال رجل وراءه ربنا و لك الحمد حمدا كثيرا طيبا مباركا فيه فلما انصرف قال من المتكلم انفا قال انا قال رايت بضعة و ثلثين ملكا يبتدرونها ايهم يكتبها اول * (البخاري)

262. Abu Mas'ud al-Ansari reported that the Messenger of Allah said: The prayer of a man is not perfect till he makes his back straight in

عن ابي مسعود ن الانصاري قال قال رسول الله صلعم لا تجزئ صلوة الرجل حتى يقيم ظهره في الركوع و السجود -

bowing and prostration.
Abu Daud, Tirmizi, Nisai, Ibn Majah, Darimi, (Approved, Correct).

(ابوداود و الترمذي و النسائي و ابن ماجة و الدارمي (حسن صحيح)

263. Oqbah-b-A'mer reported that when it was revealed "Then glorify the name of Thy Lord, the Great," the Messenger of Allah said: Make it in your bowing. When it was revealed: Glorify the name of Thy Lord, the most High, he said: Make it in your prostration. —*Abu Daud, Ibn Majah, Darimi.*

عن عقبة بن عامر قال لما نزلت فسبح باسم ربك العظيم قال رسول الله صلعم اجعلوها في ركوعكم فلما نزلت سبح اسم ربك الاعلى قال اجعلوها في سجودكم * (ابوداود وابن ماجة والدارمي)

264. Aun-b-Abdullah from Ibn Mus'ud reported that the Messenger of Allah said: When one of you bows and says thrice in his bowing "Glory be to my Lord, the Great," his bowing becomes perfect and that is the least of it. And when he prostrates and says in his prostration three times "Glory be to my Lord, the Highest, his prostration becomes perfect and that is the least of it. 1727
—*Tirmizi, Abu Daud, Ibn Majah.*

عن عون بن عبد الله عن ابن مسعود قال قال رسول الله صلعم اذا ركع احدكم فقال في ركوعه سبحان ربي العظيم ثلث مرات فقد تم ركوعه و ذلك ادناه و اذا سجد فقال في سجوده سبحان ربي الاعلى ثلث مرات فقد تم سجوده و ذلك ادناه *

(الترمذي و ابوداود و ابن ماجة)

265. Huzaifah reported that he prayed with the Prophet who was saying in his bowing "Glory be to my Lord, the Great" and in his prostration "Glory be to my Lord, the Most High," and he came across no verse of mercy but tarried and supplicated; and he

عن حذيفة انه صلى مع النبي صلعم و كان يقول في ركوعه سبحان ربي العظيم و في سجوده سبحان ربي الاعلى وما اتى على اية رحمة الا وقف

1727. The least is the recitation of these formulas thrice, but the more one recites them, the more is the reward for him; in the case of an Imam, he should remember that the followers consist of the weak, the old and the diseased and that as such the prayer should be shortened.

came across no verse of chastisement but tarried and sought refuge. —*Tirmizi, Abu Daud* (*Approved, Correct*).

وسأل وما أتى على آية عذاب إلا وقف وتعوذ * (الترمذي وأبو داود) (حسن صحيح)

266. **Auf-b-Malek** reported: I got up with the Apostle of Allah; when he bowed, he tarried as long as the (reading of) the chapter Cow, and said in his bowing "Glory be to One possessing power, kingdom, prowess and greatness. —*Nisai.*

عن عوف بن مالك قال قمت مع رسول الله صلعم فلما ركع مكث قدر سورة البقرة ويقول في ركوعه سبحان ذي الجبروت والملكوت والكبرياء والعظمة * (النسائي)

267. **Ibn Jubair** reported: I heard Anas-b-Malek saying: I have not prayed a prayer behind anybody after the Apostle of Allah more resembling with the prayer of the Ms. of Allah than that of this young man meaning Omar-b-Abdul Aziz. He narrated that he said: We guessed that his bowing was of ten glorifications, and that his prostration of ten glorifications. —*Abu Daud, Nisai.*

عن ابن جبير قال سمعت أنس بن مالك يقول ما صليت وراء أحد بعد رسول الله صلعم أشبه صلوة بصلوة رسول الله صلعم من هذا الفتى يعني عمر بن عبد العزيز قال فحزرنا ركوعه عشر تسبيحات وسجوده عشر تسبيحات * (أبو داود والنسائي)

268. **Shaqiq** reported that Huzaifah saw a man who did not make his bowing and prostration complete. When he performed his prayer, he called him. Huzaifah told him: You have not prayed! He (narrator) said: I consider him to have said: If you had died, you would have died upon what is other than the natural religion on which Allah created Muhammad. —*Bukhari.*

عن شقيق قال إن حذيفة رأى رجلا لا يتم ركوعه ولا سجوده فلما قضى صلوته دعاه فقال له حذيفة ما صليت قال وأحسبه قال ولو مت مت على غير الفطرة التي فطر الله محمدا صلعم * (البخاري)

483w. **Abu Qatadah** reported that the Apostle of Allah said:

عن أبي قتادة قال قال رسول الله صلعم

The worst of men in theft is one who steals from his prayer. They asked : O Ms. of Allah ! and how can he steal from his prayer ? He said : He does not make his bowing perfect, nor his prostration. —*Ahmad.*

أسوأ الناس سرقة الذي يسرق من صلوته قالوا يا رسول الله و كيف يسرق من صلوته قال لا يتم ركوعها ولا سجودها - (أحمد)

487w. **Nu'man-b-Murrah** reported that the Apostle of Allah said : What do you consider about a drunkard, a fornicator and a thief ? And that was before the ordained sentences were revealed to them. They replied : Allah and His Prophet know best. He said : These are in indecencies, and there is chastisement for these, and the worst of the thieves is one who steals from his prayer. They asked : And how can he steal from his prayer, O Ms. of Allah ? He said : He does not make his bowing perfect, nor his prostration. —*Malek.*

عن النعمان بن مرة ان رسول الله صلعم قال ما ترون في الشارب و الزاني و السارق و ذلك قبل ان تنزل فيهم الحدود قالوا الله و رسوله اعلم قال هن فواحش و فيهن عقوبة و اسوء السرقة الذي يسرق من صلوته قالوا و كيف يسرق من صلوته يا رسول الله صلعم قال لا يتم ركوعها ولا سجودها * (مالك)

SECTION 14

1728. Prostration (السجدة)

Prostration is the highest manifestation of humility and self-surrender. The king and the beggar, the high and the low, must surrender to the Almighty after prostrating on the ground. By this act, all the limbs-forehead, two hands, two knees, two ends of feet and nose— are brought to submission This prostration of limbs is coupled with the glorification of the Maker. What can there be a better form for the expression of self-effacement and self-surrender ? The posture of prostration is assumed twice, the worshipper raising his head with Takbir in his lips and sitting and then prostrating with Takbir and repeating words of divine glory at least thrice. Between the two prostrations, the formula as in 34:282 may be recited, To make prostration is Farz in

prayer. It is said that there is nothing which brings a man nearer to God than prostration—34:271. Various forms of glorification have been prescribed in the traditions giving elasticity to outpouring one's heart, but a standard form for all the people, literate and the illiterate, has been taught in 34:264. The devil was turned out of Paradise because of the rejection of prostration. Hasty prostration like the picking of a crow has been prohibited—34:284. In prostration, glorification or seeking for divine favours are both permissible. In short, a worshipper is free to express the yearning of his soul before his great Maker with any word he likes.

269. **Ibn Abbas.** reported that the Apostle of Allah said: I have been directed to make prostration upon seven limbs, upon forehead, palms, knees, and toes of feet, and not to tack clothes, nor hairs.

—*Agreed.*

عن ابن عباس قال قال رسول الله صلعم امرت ان اسجد على سبعة اعظم على الجبهة و اليدين و الركبتين و اطراف القدمين ولا نكفت الثياب ولا الشعر * (متفق عليه)

270. **Anas** reported that the Apostle of Allah said: Be moderate in prostration, and none of you shall spread his arms the spreading of a dog.

—*Agreed.*

عن انس قال قال رسول الله صلعم اعتدلوا في السجود ولا يبسط احدكم ذراعيه انبساط الكلب * (متفق عليه)

271. **Bara'a-b-A'jeb** reported that the Apostle of Allah said: When you make prostration, place your palms and raise up your elbows.

—*Muslim*

عن البراء بن عازب قال قال رسول الله صلعم اذا سجدت فضع كفيك و ارفع مرفقيك * (مسلم)

272. **Maimunah** reported that when the Prophet prostrated, he made open between his two hands, so much so that if a goat intended to pass under his hands, it could have passed.[1729]

—*Abu Daud.*

عن ميمونة قالت كان النبي صلعم اذا سجد جافى بين يديه حتى لو ان بهيمة ارادت ان تمر تحت يديه مرت * (ابو داود)

273. **Abdullah-b-Malek** reported that when the Prophet made

عن عبد الله بن مالك قال كان

1729. Muslim also narrated it in words which convey its meaning.

prostration, there was opening between his two hands till the briteness of his armpits was seen. —*Agreed.*

274. **Abu Hurairah** reported that the Prophet used to say in his prostration: O Allah! forgive me of all my sins, little and great, first and last, open and secret. —*Muslim.*

275. **Ayesha** reported: One night I missed the Prophet from bed. I searched for him and then my hand fell over the sole of his feet while he was in prostration with his feet kept erect. He was saying: O Allah! I seek refuge from Thy wrath to Thy pleasure, from Thy chastisement to Thy pardon; and I seek refuge to Thee from Thee; I can't recount praise on Thee; Thou art as Thou praiseth Thyself. —*Muslim.*

276. **Abu Hurairah** reported that the Apostle of Allah said: A servant becomes nearest to his Lord while he is in prostration. So increase supplication. —*Muslim.*

277. **Same** reported that the Apostle of Allah said: When the son of Adam reads "The Adoration—32Q" and then prostrates, the devil goes off crying and saying: Woe to me! The son of Adam has been commanded to prostrate and so he has prostrated and there is Paradise for him. I

النبي صلعم اذا سجد فرج بين يديه حتى
يبدوا بياض ابطيه - (متفق عليه)

عن ابي هريرة قال كان النبي
يقول في سجوده اللهم اغفرلي ذنبي
كله دقه و جله و اوله و اخره و
علانيته و سره * (مسلم)

عن عائشة قالت فقدت رسول الله
صلعم ليلة من الفراش فالتمسته
فوقعت يدي على بطن قدميه و هو في
المسجد و هما منصوبتان و هو يقول اللهم
اني اعوذ برضاك من سخطك
و بمعافاتك من عقوبتك و اعوذبك
منك لا احصي ثناء عليك انت كما
اثنيت على نفسك * (مسلم)

عن ابي هريرة قال قال رسول الله
صلعم اقرب ما يكون العبد من ربه
و هو ساجد فاكثروا الدعاء * (مسلم)

عنه قال قال رسول الله اذا قرأ
ابن آدم السجدة فسجد اعتزل الشيطان
يبكي يقول يا ويلتى امر ابن آدم
بالسجود فسجد فله الجنة و امرت بالسجود

was directed to prostrate but I declined, and there is the fire for me. —*Muslim.*

فابيت فلي النار * (مسلم)

278. **Rabia-b-Ka'ab** reported : I used to frequent the Prophet at night and take for him ablution water and his neccessities. He told me : Seek. I said : I seek thy company in Paradise. He said : Or anything besides that? He said : Only that. He said : Help me for thyself with excessive prostrations. 1730 —*Muslim.*

عن ربيعة بن كعب قال كنت ابيت مع رسول الله صلعم فاتيه بوضوئه وحاجته فقال لي سل فقلت اسالك مرافقتك في الجنة قال او غير ذلك قلت هو ذلك قال فاعني على نفسك بكثرة السجود * (مسلم)

279. **Ma'dan-b-Talhah** reported : I met Saoban, a freed man of the Ms. of Allah. I said : Inform me of an action which, if I carry out, will admit me in Paradise. Then he remained silent. Afterwards I asked him, but he remained silent. Then I asked him for the third time. He said : I asked the Ms. of Allah about that. He said : He taught you with a great deal of prostrations for Allah, and verily you don't prostrate for Allah a prostration but Allah raises you therefor a rank and put off from you therefor a sin. Ma'dan said : Then I met Abu Darda'a and asked him. He told me like what Saoban had narrated to me. —*Muslim.*

عن معدان بن طلحة قال لقيت ثوبان مولى رسول الله صلعم فقلت اخبرني بعمل اعمله يدخلني الله به الجنة فسكت ثم سالته فسكت ثم سالته الثالثة فقال سالت عن ذلك رسول الله صلعم فقال عليك بكثرة السجود لله فانك لا تسجد لله سجدة الا رفعك الله بها درجة وحط عنك بها خطيئة قال معدان ثم لقيت ابا الدرداء فسالته فقال لي مثل ما قال لي ثوبان * (مسلم)

280. **Wael-b-Hujr** reported : I saw that when the Prophet

عن وائل بن حجر قال رايت رسول

1730. This was said to teach the man that Allah does not love the idle but the active and that salvation lies in action. The Quran says : There is nothing for man but what he strives for (53:38Q).

prostrated, he placed his knees before his hands ; and when he got up, he raised up his hands before his knees. —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

الله صلعم اذا سجد وضع ركبتيه قبل يديه واذا نهض رفع يديه قبل ركبتيه
(ابوداود والترمذي والنسائي وابن ماجة)

281. Abu Hurairah reported that the Messenger of Allah said : When one of you makes prostration, let him not sit just as a camel sits, and let him place his hands before his knees. 1731

—*Abu Daud, Nisai, Darimi.*

عن ابي هريرة قال قال رسول الله صلعم اذا سجد احدكم فلا يبرك كما يبرك البعير وليضع يديه قبل ركبتيه *
(ابوداود والنسائي والدارمي)

282. Ibn Abbas reported that the Messenger of Allah used to recite between his two prostrations : O Allah ! pardon me, and have mercy on me, and guide me, and forgive me, and give me provision.

—*Abu Daud, Tirmizi.*

عن ابن عباس قال كان النبي صلعم يقول بين السجدتين اللهم اغفرلي وارحمني واهدني وعافني وارزقني *
(ابوداود والترمذي)

283. Huzaifah reported that the Prophet used to say between two prostrations : O Lord ! Pardon me. —*Nisai.*

عن حذيفة ان النبي صلعم كان يقول بين السجدتين رب اغفرلي - (النسائي)

284. Abdur Rahman-b-Shibl reported that the Apostle of Allah prohibited the picking of a crow and spreading of a beast, and a man's taking position in the mosque as a camel does. 1732

—*Abu Daud, Nisai.*

عن عبد الرحمن بن شبل قال نهى رسول الله صلعم عن نقرة الغراب وافتراش السبع وان يوطن الرجل المكان في المسجد كما يوطن البعير *
(ابوداود والنسائي)

1731. Abu Solaiman-al-Khattabi says that the tradition of Wael-b-Hujr (280) is more binding than this hadis. He regards this hadis as abrogated. Imams Abu Hanifah, Shafeyi and Ahmad-b-Hanbal follow the tradition of Wael, but Imam Malek follows this.

1732. Picking of a crow means the making of prostration very hastily. The place of a mosque is open to all Muslims irrespective of caste, creed, and position. There is no right of anybody to reserve a portion of it for private use.

were destroyed for this very reason. The Qur'an says: Woe to the defaulters who, when they measure from people, take it with full measure, and when they measure out to them or weigh out for them, decrease. Do not these think that they shall be raised up for a great day? 83 : 1—4Q. The Holy Prophet fixed up the standard measurement. The measurement was of the Medinites who were well-known to it as they were chiefly agriculturists, and the weight that of the Meccans as they were efficient in the weight on account of their commerce. He also said: Nor a people decrease weight and measure but provision is cut off from them—26 : 359٣.

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63. **Ibn Omar** reported that the Messenger of Allah said: Measurement is the measurement of the inhabitants of Medina and weight is the weight of the inhabitants of Mecca.—*Abu Daud, Nisai.*

عن ابن عمر ان النبى صلعم قال
المكيال مكيال اهل المدينة و الميزان
ميزان اهل مكة (ابو داؤد و النسائي)

64. **Ibn Abbas** reported that the Messenger of Allah said to the owners of measurement and weight: You have been certainly entrusted with two affairs about which the former nations before you were destroyed. —*Tirmizi.*

عن ابن عباس قال قال رسول الله
صلعم لاصحاب الكيل و الميزان انكم قد وليتم
امرين هلكت فيهما الامم السابقة قبلكم
(الترمذى)

65. **Suwaid-b-Qais** reported: I and the slave Makhrafah brought cloth from Hajr and came therewith to Mecca. Then the Messenger of Allah came to us walking. He bargained with us for clothes and we sold to him. A man there was measuring with weight up. The Holy Prophet said to him: Measure and weigh down. —*Ahmad, Abu Daud, Tirmizi (Approved, Correct).*

عن سويد بن قيس قال جلبت انا
و مخرفة العبدى بزا من هجر فاتينا به مكة
فجائنا رسول الله صلعم يمشى فساومنا
بسراويل فبعناه و ثم رجل يزن بالاجر
فقال له رسول الله صلعم زن و ارجح
(احمد و ابو داؤد و الترمذى *حسن صحيح)

prostrated, he placed his knees before his hands ; and when he got up, he raised up his hands before his knees. —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

اللهِ صلعم اِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ وَ اِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ (ابُوداود وَالتِّرمِذِيّ وَالنَّسَائِيّ وَابنِ مَاجَةَ)

281. **Abu Hurairah** reported that the Messenger of Allah said : When one of you makes prostration, let him not sit just as a camel sits, and let him place his hands before his knees. 1731

—*Abu Daud, Nisai, Darimi.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم اِذَا سَجَدَ اَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ * (ابُوداود وَ النَّسَائِيّ وَ الدَّارِمِيّ)

282. **Ibn Abbas** reported that the Messenger of Allah used to recite between his two prostrations : O Allah ! pardon me, and have mercy on me, and guide me, and forgive me, and give me provision.

—*Abu Daud, Tirmizi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ النَّبِيُّ صلعم يَقُولُ بَيْنَ السَّجْدَتَيْنِ اَللّٰهُمَّ اغْفِرْلِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَارْزُقْنِي * (ابُوداود وَالتِّرمِذِيّ)

283. **Huzaifah** reported that the Prophet used to say between two prostrations : O Lord ! Pardon me. —*Nisai.*

عَنْ حُذَيْفَةَ اَنَّ النَّبِيَّ صلعم كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ رَبِّ اغْفِرْلِي . (اَلنَّسَائِيّ)

284. **Abdur Rahman-b-Shibl** reported that the Apostle of Allah prohibited the picking of a crow and spreading of a beast, and a man's taking position in the mosque as a camel does. 1732

—*Abu Daud, Nisai.*

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شِبْلٍ قَالَ نَهَى رَسُولُ اللهِ صلعم عَنْ نَقْرَةِ الْغُرَابِ وَافْتِرَاشِ السَّبُعِ وَ اَنْ يُوطِنَ الرَّجُلُ الْمَكَانَ فِي الْمَسْجِدِ كَمَا يُوطِنُ الْبَعِيرُ * (ابُوداود وَ النَّسَائِيّ)

1731. Abu Solaiman-al-Khattabi says that the tradition of Wael-b-Hujr (280) is more binding than this hadis. He regards this hadis as abrogated. Imams Abu Hanifah, Shafeyi and Ahmad-b-Hanbal follow the tradition of Wael, but Imam Malek follows this.

1732. Picking of a crow means the making of prostration very hastily. The place of a mosque is open to all Muslims irrespective of caste, creed, and position. There is no right of anybody to reserve a portion of it for private use.

were destroyed for this very reason. The Quran says : Woe to the defaulters who, when they measure from people, take it with full measure, and when they measure out to them or weigh out for them, decrease. Do not these think that they shall be raised up for a great day ? 83 : 1—4Q. The Holy Prophet fixed up the standard measurement. The measurement was of the Medinites who were well-known to it as they were chiefly agriculturists, and the weight that of the Meccans as they were efficient in the weight on account of their commerce. He also said : Nor a people decrease weight and measure but provision is cut off from them—26 : 359۷.

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63. **Ibn Omar** reported that the Messenger of Allah said : Measurement is the measurement of the inhabitants of Medina and weight is the weight of the inhabitants of Mecca.—*Abu Daud, Nisai.*

عن ابن عمر ان النبي صلعم قال المكيال مكيال اهل المدينة و الميزان ميزان اهل مكة (ابو داؤد و النسائي)

64. **Ibn Abbas** reported that the Messenger of Allah said to the owners of measurement and weight: You have been certainly entrusted with two affairs about which the former nations before you were destroyed. —*Tirmizi.*

عن ابن عباس قال قال رسول الله صلعم لاصحاب الكيل و الميزان انكم قد وليتم امرين هلكت فيهما الامم السابقة قبلكم (الترمذي)

65. **Suwaid-b-Qais** reported : I and the slave Makhrafah brought cloth from Hajr and came therewith to Mecca. Then the Messenger of Allah came to us walking. He bargained with us for clothes and we sold to him. A man there was measuring with weight up. The Holy Prophet said to him : Measure and weigh down. —*Ahmad, Abu Daud, Tirmizi (Approved, Correct).*

عن سويد بن قيس قال جلبت انا و مخرفة العبدي بزا من هجر فاتينا به مكة فجاءنا رسول الله صلعم يمشي فساومنا بسراويل فبعناه و ثم رجل يزن بالاجر فقال له رسول الله صلعم زن و ارجح (احمد و ابو داؤد و الترمذي *حسن صحيح)

SECTION 6

933. Payment in advance (السلم)

'Silm' literally signifies a contract involving a prompt delivery in return for a future delivery. Technically it means a contract of sale causing an immediate payment of the price and admitting a delay in the delivery of goods. It is an advance payment for future goods. Advance payment is lawful in all articles of weight and measurement. Money in coins is not included in the description of articles of weight. According to Imam Abu Hanifa, a 'silm' sale cannot therefore be made for goods in exchange of cash money. Goods may lawfully be advanced for goods and not for money. A silm sale with respect to articles of longitudinal measurement such as cloth or the like is lawful because it is possible to define them exactly by number of yards in respect of length and breadth. It is not lawful with respect to animals according to Imam Abu Hanifa but lawful according to Imam Shafeyi. It is also not lawful till the article be in continued existence until the time of delivery which must be fixed. The sale, in short, requires that the genus be specified and that the species, quality, quantity, period of delivery, rate and place of delivery be all determined. Silm sale can be lawfully effected for cash money according to majority of the theologians and it is now the prevailing law.

66. **Abu Sayeed al Khodri** reported that the Messenger of Allah said: Whoever advances a thing for something, let him not transfer it to others before he possesses it. —*Abu Daud, Ibn Majah.*

عَنْ اَبِىْ سَعِيْدِنِ الْخُدْرِىِّ قَالَ قَالَ رَسُوْلُ اللهِ صلعم مَنْ اَسْلَفَ فِىْ شَىْءٍ فَلَا يَصْرِفْهُ اِلٰى غَيْرِهٖ قَبْلَ اَنْ يَقْبِضَهٗ

(اَبُوْ دَاوُدَ وَ ابْنُ مَاجَةَ)

SECTION 7

934. Monopoly (احتكار)

Monopoly means storing up of food-grains for getting higher price in times of need and scarcity. This is quite unlawful and at least abominable (Makruh) where such monopoly is likely to prove detrimental. Grains and food-stuffs are connected with the rights of everyone, whence the withholding of them from sale is an invasion of the general rights of mankind and an occasion of scarcity in their

necessary food. It is however not any sin where such storing is not detrimental to the people as in a large city. If however the period of detention be long, it becomes an abominable monopoly, as it then induces detriment. The period of detention is 40 days according to some and 30 days or less according to others. The principle, however, is the injury likely to be caused to people if detained for longer time than is necessary. A person is, however, allowed to monopolize the product of his own grounds or what he brings from a very distant place. Prices of commodities must not be fixed. Except food-grains and necessaries of life, other commodities may lawfully be stored up.

67. **Me'mar** reported that the Messenger of Allah said: Whoever monopolises, he is a sinner.

—*Muslim*

عن معمر قال قال رسول الله صلعم
من احتكر فهو خاطئ (مسلم)

68. **Omar** reported from the Messenger of Allah who said : Bringer of food-grain (to a city) is given provision, and the monopoliser is cursed.[935]

—*Ibn Majah, Darimi.*

عن عمر عن النبيّ صلعم قال الجالب
مرزوق و المحتكر ملعون
(ابن ماجة و الدارمي)

69. **Anas** reported that the current price became dear at the time of the Messenger of Allah. They asked: O Messenger of Allah! fix a rate for us. The Holy Prophet replied : Verily Allah is One who fixes price, curtails, gives amply and provides sustenance ; and certainly I hope that I should meet my Lord while there will be none amongst you who will hold me responsible either for blood or for property.[936]

Tirmizi, Abu Daud, Ibn Majah.

عن انس قال غلا السعر على عهد
النبيّ صلعم فقالوا يا رسول الله سعر لنا
فقال النبيّ صلعم ان الله هو المسعر
القابض الباسط الرازق و اني لارجو ان القى
ربي و ليس احد منكم يطلبني بمظلمة
بدم و لا مال
(الترمذي و ابو داؤد و ابن ماجة)

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935. Trade is for the benefit of the people by exchange of commodities from one place to another. The man who fulfils this object and removes want of the people is doubly blessed.

936. It apears therefore that there is a pronouncement of great commercial value in not fixing the price of anything. If price be fixed, there will be no enterprise for commerce and trade, and business of the world will be at a stand still causing a great loss in the mercantile world.

70. **Omar-b-al-Khattab** reported: I heard the Messenger of Allah say: Whoever monopolises over the Muslims their food-grains, Allah will inflict them with epidemics and bankruptcy.

—*Ibn Majah.*

عن عمر بن الخطاب قال سمعت رسول الله صلعم يقول من احتكر على المسلمين طعامهم ضرب الله بالجذام و الافلاس

(ابن ماجة)

314w. **Ibn Omar** reported that the Messenger of Allah said: Whoever stores up food-grains for 40 days, intending thereby a dear price, has indeed become free from Allah and Allah is free from him. —*Razin.*

عن ابن عمر قال قال رسول الله صلعم من احتكر طعاما اربعين يوما يريد به الغلاء فقد برئ من الله و برئ الله منه

(رزين)

315w. **Mu'az** reported: I heard the Messenger of Allah say: Bad is he who monopolises. If Allah makes commodities cheap, he becomes aggrieved, and if He makes them dear, he becomes pleased.

—*Razin, Baihaqi.*

عن معاذ قال سمعت رسول الله صلعم يقول بئس العبد المحتكر ان ارخص الله الاسعار حزن و ان اغلاها فرح

(البيهقي و رزين)

316w. **Abu Omamah** reported that the Messenger of Allah said: Whoso stores up food-grain for 40 days, and then gives it in charity, it will not be an expiation for him (for his sins).

— *Razin.*

عن ابي امامة ان رسول الله صلعم قال من احتكر طعاما اربعين يوما ثم تصدق به لم يكن له كفارة

(رزين)

SECTION 8

937. Industry (صنعة)

The Holy Prophet said: Never has any one eaten a better thing than what he has eaten of the labour of his own hands— 4 : 109. Verily the purest of what you eat is of your own earnings—4 : 110. This important pronouncement of the Holy Prophet made in an age quite remote from ours has brought a revolution in the industrial world. What order can be greater than this magnificent utterance that the purest of what we earn is of our own earnings. This led the

emperors and saints to take up works and live upon their wages. This injunction led the Muslims to invent machineries of works and various ways of workmanship and manufacturing articles and commodities of common and extraordinary uses. There was therefore a great impetus given to homogenous and extraneous industry on the ruins of which the modern industrial enterprise is chiefly based. What we eat is corns, sugar, salt, oil, butter, etc.; what we use is cloth, soap, paper, utensil, shoe and thousand other things of daily use. According to the instruction of the Holy Prophet, we should ourselves manufacture these articles and supply our needs therewith. This also gives a great impetus to using the indigenous articles and establishment of mills and factories. Indeed the modern mills and machinaries have taken the place of individual labour of by-gone days. Hence the greater the use of these machineries, the greater the prosperity of individuals as well as of nations.

CHAPTER XIX

938. Cultivation (المزارعة) and Gardening (المساقاة)

Mozara'at signifies primarily cultivation. It means a contract between two persons, one being an owner of land and the other cultivator, by which it is agreed that whatever is obtained from the land shall belong to both in such proportions as may be therein determined. It is just like *bhag leases* in our country. **Mosaqat** means watering and signifies a contract like the former on condition that the labourer shall take care of the fruitful trees or plants to be grown. The former applies to lands and the latter to trees and plants. Cultivation and gardening are most important for production of fruits and corns with which people and other animals sustain themselves. Stoppage of cultivation and gardening means famine and starvation for want of food. Hence it must be resorted to. Indeed the whole civilized world is greatly indebted to the tillers of the soil. According to Imam Abu Hanifa, such kind of leases as above described are invalid as wages are uncertain and lie buried in futurity, but according to his disciples and the three Imams, they are valid and the latter view has been accepted by juristsconsults. The people of Medina were mostly agriculturists and those of Macca tradesmen. The Holy Prophet himself entered once into a contract with the people of

Khaiber that they should manage and cultivate the gardens and lar of Khaiber and enjoy in return half of the produce and give t other half to him. Besides, it is a case of partnership with stock a labour. The produce is participated according to agreement, and nothing is produced, the cultivator or landlord has no claim. T following rules shall be observed in agricultural and horticultu leases:—

(1) The ground shall be capable of cultivation and gardeni (2) The contracting parties must be mature and duly qualifi (3) The terms of lease shall be express. (4) The party sh comply as to who is to supply seeds. (5) Shares of the parties to t produce shall be fixed. (6) The land shall be delivered to the poss sion of the cultivator.

1. **Jaber** reported that the Holy Prophet said: Whoso has got land, let him cultivate it or let it out to his brother. If he denies, let him keep his land to himself. —*Agreed.*

عن جابر قال قال رسول الله صلعم من
له ارض فليزرعها اوليمنحها اخاه فان
فليمسك ارضه (متفق عليه)

2. **Abu Omamah** reported that he saw a plough and something of the implements of husbandry. He said: I heard the Messenger of Allah say: This does not enter the house of a people but Allah brings disgrace therein.[939] —*Bukhari.*

عن ابى امامة انه رای سكة وشيئا من الة
ث فقال سمعت النبى صلعم يقول
خل هذا بيت قوم الا ادخله الله الذل
(البخاری)

3. **Rafe'-b-Khadiz** reported from the Messenger of Allah who said: Whoso cultivates the land of a people without their permission, there is nothing of produce for him, and for him is its expense. —*Abu Daud, Tirmizi (Rare).*

عن رافع بن خديج عن النبى صلعم
من زرع فى ارض قوم بغير اذنهم
ں لـه من الزرع شيء ولـه نفقته
(الترمذى و ابـو داود - غريب)

4. **Qais-b-Muslim** reported from Abu Jafar: There were no inmates of any refuging house at Medina who did not cultivate (lands)

عن قيس بن مسلم عن ابى جعفر
ما بالمدينة اهل بيت هجرة الا يزرعون

939. This was said at the time of battle in the following circumstanc The Holy Prophet saw a man engaged in cultivation without joining Zil or holy war. So the Prophet discouraged it in the time of war. V is a principle source of wealth, then trade and next industry and cultivat Therefore great importance was given to Zihad.

on condition of $\frac{1}{3}$rd or $\frac{1}{4}$th (of produce). Ali, Sa'ad-b-Malek, Abdullah-b-Mas'ud, Omar-b-Abdul Aziz, Qasim, Urwah, the family members of Abu Bakr, the family members of Omar, the family members of Ali and Ibn Sirin had cultivation. Abdur Rahman-b-Aswad said: I was a partner with Abdur Rahman Yezid in cultivation. And Omar engaged people in labour on condition that if Omar gave seeds from himself, there was half for him, and if they gave seeds, for them was the like. —*Bukhari.*

على الثلث و الربع و زارع علي وسعد بن مالك و عبد الله بن مسعود و عمر بن عبد العزيز والقاسم وعروة وال ابي بكر وال عمر و ال علي و ابن سيرين و قال عبد الرحمن ابن الاسود كنت اشارك عبد الرحمن بن يزيد في الزرع و عامل عمر الناس على ان جاء عمر بالبذر من عنده فله الشطر و ان جاءوا بالبذر فلهم كذا (البخاري)

5. **Abdullah-b-Omar** reported that the Messenger of Allah leased out the date trees of Khaiber and its lands to the Jews of Khaiber,[940] on condition that they would labour thereon with their wealth, of which there would be half of their fruits for the Prophet. *Muslim* narrated it. In a narration of *Bukhari*: the Prophet gave the Jews of Khaiber to labour on them and cultivate them, and for them there would be half of what would yield therefrom.

عن عبد الله بن عمر ان النبي صلعم دفع الى يهود خيبر نخل خيبر و ارضها على ان يعتملوها من اموالهم و لرسول الله صلعم شطر ثمرها رواه مسلم و في رواية البخاري ان رسول الله صلعم اعطى خيبر اليهود ان يعملوها و يزرعوها و لهم شطر ما يخرج منها

6. **Same** reported: We used to practise Mukhabarah [941] and saw no harm in that till Rafe-b-Khadiz held that the Messenger

عنه قال كنا نخابر و لا نرى بذلك بأسا حتى زعم رافع بن خديج ان النبي

940. Khaiber is a place near Medina where the Jews lived. The Jews were besieged on account of their repeated treacheries, and their lands were taken. These lands were let out again to them on their request.

941. Mukhabarah is a kind of agricultural leases. See note 910-b (3).

of Allah forbade it. We gave it up on account of that. —*Muslim.*

صلعم نهى عنها فتركناها من اجل ذالك

(مسلم)

7. **Hanzalah-b-Qais** from Rafe'-b-Khadiz reported that he said: My two uncles informed me that they used to let out land at the time of the Holy Prophet for what the aqueducts produced or something which the owner of the land set apart. The Holy Prophet prohibited us from that. I asked Rafe': Then how is it in exchange of dirhams and dinars? He said: There is no harm in it? And that was what was prohibited as it were. If any man of understanding looks therein with (a sense of) legality and illegality, he will hold it as unlawful on account of what is therein of cheatings.[942] *Agreed.*

عن حنظلة بن قيس عن رافع بن خديج قال اخبرني عماي انهم كانوا يكرون الارض على عهد النبي صلعم بما ينبت على الاربعاء اوشيء يستثنيه صاحب الارض فنهانا النبي صلعم عن ذالك فقلت لرافع فكيف هي بالدراهم والدنانير فقال ليس بها باس وكان الذي نهى عن ذلك مالو نظر فيه ذوالفهم بالحلال و الحرام ام يجزه لمافيه من المخاطرة (متفق عليه)

8. **Rafe'-b-Khadiz** reported: We were many men of Medina who had cultivation. Someone amongst us used to let out his land and say: This plot is for me, and this is for you. Often it yielded crops and another did not yield. The Holy Prophet prohibited it.[943] —*Agreed.*

عن رافع بن خديج قال كنا اكثر اهل المدينة حقلا و كان احدنا يكرى ارضه فيقول هذه القطعة لي و هذه لك فربما اخرجت ذه و لم تخرج ذه فنهاها النبي صلعم (متفق عليه)

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942. The Holy Prophet prohibited here bhag-leases of some descriptions. The reason of the prohibition was unequal distribution of crops. The landlord reserved for himself the crops of some particular lands and gave other plots to the cultivator.

943. The reason is very clear, because one plot yielded something and another plot nothing, so one got nothing and another everything. For this it was disallowed to demarcate lands between a cultivator and an owner which the cultivator has been given to cultivate.

off before he is forgiven, be chopped off and may the nose of a man whose parents (or one of them) reach old age at his time and who is not still admitted in Paradise, be chopped off. —*Tirmizi.*

رجل ادرك عنده ابواه الكبر او احدهما فلم يدخلاه الجنة - (الترمذي)

306. **Abu Talhah** reported: One day the Apostle of Allah arrived with good news upon his face. He said: Gabriel came to me and said: Verily your Lord says: O Muhammad! should it not please you that none of your followers should send a blessing on you except that I should send ten blessings on him, and that none of your followers should send a greeting to you except that I should send ten greetings on him. —*Nisai, Darimi.*

عن ابي طلحة ان رسول الله صلعم جاء ذات يوم والبشر في وجهه فقال انه جاءني جبرئيل فقال ان ربك يقول اما يرضيك يا محمد ان لا يصلي عليك احد من امتك الا صليت عليه عشرا ولا يسلم عليك احد من امتك الا سلمت عليه عشرا - (النسائي والدارمي)

307. **Obai-b-Ka'ab** reported: I said: O Ms. of Allah! verily I send excessive blessings on you, so how much shall be my blessings on you? He replied: As you wish. I asked: One-fourth? He replied: As your wish; but if you increase, it is better for you. I asked: Half? He said: As you wish, but if you increase, it is better for you. I asked: Two-thirds? He replied: As you wish, but if you increase, it is better for you. I asked: Shall I send my entire blessings on you? He replied: In that case, your anxieties will find ample com-

عن ابي بن كعب قال قلت يا رسول الله اني اكثر الصلوة عليك فكم اجعل لك من صلوتي فقال ما شئت قلت الربع قال ما شئت فان زدت فهو خير لك قلت النصف قال ما شئت فان زدت فهو خير لك قلت فالثلثين قال ما شئت فان زدت فهو خير لك قلت اجعل لك صلوتي كلها قال اذا تكفى همك

pensation and your sins expiation. —*Tirmizi.*

وَ يُكَفِّرُ لَكَ ذَنْبَكَ * (اَلتِّرمذي)

308. **Fudhalah-b-Obaid** reported that when the Apostle of Allah was seated, a man suddenly came and prayed. He said: O Allah! pardon me and have mercy on me. Then the Apostle of Allah said: You are in a hurry, O praying man! When you pray and sit, praise Allah with His due praise and send blessings on me and then supplicate to Him. He narrated that another man prayed after that. He praised Allah and sent blessings on the Prophet. Then the Prophet told him: O praying man! supplicate and you will be given response. [1743] —*Tirmizi, Abu Daud, Nisai.*

عن فُضَالَةَ بنِ عُبَيدٍ قال بينما رسول الله صلعم قاعد اِذْ دخل رجل فصلى فقال اَللهم اغفرلي و ارحمني فقال رسول الله صلعم عجلت اَيها المصلي اذا صليت فقعدت فاحمد الله بما هو اهله وصل علي ثم ادعه قال صلى رجل اخر بعد ذالك فحمد الله وصلى على النبي صلعم فقال له النبي صلعم اَيها المصلي ادع تجب - (اَلترمذي و ابوداود و النسائي)

309. **Abdullah-b-Mus'ud** reported: I was praying while the Prophet was present with Abu Bakr and Omar. When I sat, I began with praise on Allah and then blessings on the Prophet. Then I supplicated for myself. The Messenger of Allah said: Seek and you will be given, seek and you will be given. —*Tirmizi.*

عن عبد الله بن مسعود قال كنت اُصلي و النبي صلعم حاضر و ابو بكر و عمر معه فلما جلست بدأت بالثناء على الله ثم الصلوة على النبي صلعم ثم دعوت لنفسي فقال النبي صلعم سل تعطه سل تعطه * (اَلترمذي)

310. **Abu Hurairah** reported that the Apostle of Allah said: One who is satisfied that full measure be given to him when he sends blessings on us, the people

عن اَبي هريرة قال قال رسول الله صلعم من سره ان يكتال بالمكيال

1743. Abu Daud and Nisai reported its substance.

of the House, let him say: O Allah! send blessings on Muhammad, the illiterate Prophet, and on his wives, the mothers of the faithful, and his descendants and the people of his house, as Thou hast sent blessings on Abraham. Verily Thou art the Praised, the Glorious.

—*Abu Daud.*

الاوفى اذا صلى علينا اهل البيت فليقل
اللهم صل على محمد ن النبي الامي
و ازواجه امهات المؤمنين و ذريته
و اهل بيته كما صليت على ابراهيم
انك حميد مجيد * (ابوداود)

311. **Ali** reported that the Apostle of Allah said: The miser is he to whom I am mentioned but who does not send blessings on me. 1744 —*Tirmizi* (*Approved, Correct, Rare*).

عن علي قال قال رسول الله صلعم
البخيل الذي من ذكرت عنده فلم اصل
علي - الترمذي حسن (صحيح غريب)

312. **Omar-b-al Khattb** reported: Verily invocation is kept in abeyance between heaven and earth and nothing therefrom ascends, till you send blessings on your Prophet.

—*Tirmizi.*

عن عمر بن الخطاب قال ان الدعاء
موقوف بين السماء و الارض لا يصعد
منه شيء حتى تصلي على نبيك *
(الترمذي)

491w. **Abu Hurairah** reported that the Apostle of Allah said: Whoso sends blessing on me near my grave, I hear him; and whoso sends blessing on me in absence, it is taken to me.

—*Baihaqi.*

عن ابي هريرة قال قال رسول الله
صلعم من صلى علي عند قبري سمعته
ومن صلى علي غائبا ابلغته - (البيهقي)

492w. **Abdullah-b-Amr** reported: Whoso sends one blessing on the Prophet, Allah and His angels send seventy blessings on him. —*Ahmad*

عن عبد الله بن عمرو قال من صلى
على النبي صلعم واحدة صلى الله عليه
و ملئكته سبعين صلوة * (احمد)

493w. **Ruwaife** reported that the Apostle of Allah said: Whoso

عن رويفع ان رسول الله صلعم قال

1744. Ahmad narrated it also from Hussain-b-Ali.

sends blessings on Muhammad and says "O Allah! entertain him on the Resurrection Day with an abode adjacent to Thee, my intercession for him will become obligatory. —*Ahmad.*

من صلى على محمد وقال اللهم انزله
المقعد المقرب عندك يوم القيمة وجبت
له شفاعتي * (احمد)

494w. **Abdur Rahman-b-Auf** reported that the Apostle of Allah came out till he entered in to a garden of dates. He fell in prostration and prolonged the prostration till we feared lest Allah took his life. He narrated: I came to examine and then he raised up his head and asked: What is the matter with you? I mentioned it to him. Then he said: Verily Gabriel (peace be on him) said to me: Should I not give you good news that the Almighty and Glorious Allah says for you "Whoso sends blessing on you, I send blessing on him; and whoso greets yon, I greet him. —*Ahmad*

عن عبد الرحمن بن عوف قال خرج
رسول الله صلعم حتى دخل نخلا فسجد
فاطال السجود حتى خشيت ان يكون
الله تعالى قد توفاه قال فجئت انظر
فرفع راسه فقال ما لك فذكرت ذلك له
فقال ان جبرائيل عليه السلام قال لي
الا ابشرك ان الله عز و جل يقول لك
من صلى عليك صلوة صليت عليه ومن
سلم عليك سلمت عليه * (احمد)

SECTION 17

1745. Invocation after Tashahhud

Invocation after Tashahhud is sunnat. The worshipper may adopt any mode of petition according to his will and may speak in any language he likes to outpour his heart to his Maker after the greeting. The best invocation, however, is that which contains a prayer for welfare in this world as well as in the next. The following invocation occurs in the Quran: O our Lord! give us good in this world and good in the hereafter and save us from the fire (Q). There are other forms of invocation recorded in the traditions in this section and elsewhere. When praying in congregation, the Imam should turn his face towards his followers for the invocation (36:38).

313. **Ayesha** reported that the Apostle of Allah used to make invocation in prayer by saying : O Allah ! I seek refuge to Thee from the chastisement of grave, and I seek refuge to Thee from the calamities of one-eyed Dajjal and I seek refuge to Thee from the calamities of life and the calamities of death. O Allah ! verily I seek refuge to Thee from all sins and from all debts. Some one asked him : What's the sin for which you seek protection from debt? He said : Verily when a man falls in debt, he talks much, speaks falsehoods and makes promise and breaks (it). —*Agreed*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ صلعم يَدْعُو فِي الصَّلٰوةِ يَقُولُ اَللّٰهُمَّ اِنِّي اَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ وَ اَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَ فِتْنَةِ الْمَمَاتِ اَللّٰهُمَّ اِنِّي اَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَ مِنَ الْمَغْرَمِ فَقَالَ لَهُ قَائِلٌ مَا اَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ قَالَ اِنَّ الرَّجُلَ اِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَ وَعَدَ فَاَخْلَفَ * (مُتَّفَقٌ عَلَيْهِ)

314. **Abu Hurairah** reported that the Apostle of Allah said : When one of you is free from the last Tashahhud, let him seek refuge to Allah from four things, from the chastisement of Hell and from the chastisenent of the grave, and from the calamities of life and death, and from the evils of one-eyed Dajjal. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم اِذَا فَرَغَ اَحَدُكُمْ مِنَ التَّشَهُّدِ الْاٰخِرِ فَلْيَتَعَوَّذْ بِاللهِ مِنْ اَرْبَعٍ مِنْ عَذَابِ جَهَنَّمَ وَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ فِتْنَةِ الْمَحْيَا وَ الْمَمَاتِ وَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ * (مُسْلِمٌ)

315. **Ibn Abbas** reported that the Prophet used to teach this invocation just as he used to teach a chapter of the Quran by saying : Say, O Allah ! verily I seek refuge to Thee from the chastisement of the fire and I seek refuge to Thee from the chastisement of the grave, and I seek refuge to Thee

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْاٰنِ يَقُولُ قُولُوا اَللّٰهُمَّ اِنِّي اَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَ اَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَ اَعُوذُ بِكَ مِنْ فِتْنَةِ

from the calamities of one-eyed Dajjal, and I seek refuge to Thee from the calamities of life and death. —*Muslm*

المسيح الدجال و اعوذ بك من فتنة المحيا و الممات * (مسلم)

716. **Abu Bakr, the Truthful** reported: I asked—O Ms. of Allah! teach me an invocation with which I shall supplicate in my prayer. He said: Say, O Allah verily I have done to myself a great injustice, and none but Thou can forgive the sins. So grant me forgiveness from Thee, and show mercy on me. Verily Thou art the Forgiving, the Merciful. —*Agreed.*

عن ابي بكر الصديق قال قلت يا رسول الله علمني دعاء ادعو به في صلاتي قال قل اللهم اني ظلمت نفسي ظلما كثيرا ولا يغفر الذنوب الا انت فاغفرلي مغفرة من عندك و ارحمني انك انت الغفور الرحيم - (متفق عليه)

317. **A'mer-b-Sa'd** reported from his father who narrated: I used to see the Messenger of Allah by his right and by his left sides till I saw the brighteness of his cheek. —*Muslim.*

عن عامر بن سعد عن ابيه قال كنت ارى رسول الله صلعم عن يمينه و عن يساره حتى ارى بياض خده * (مسلم)

318. **Samorah b-Jundab** reported that when the Messenger of Allah finished prayer, he used to turn his face towards us. —*Bukhari.*

عن سمرة بن جندب قال كان رسول الله صلعم اذا صلى صلوة اقبل علينا بوجهه * (البخاري)

319. **Anas** reported that the Prophet used to turn towards his right side. —*Muslim.*

عن انس قال كان النبي صلعم ينصرف عن يمينه * (مسلم)

320. **Abdullah-b-Mas'ud** reported: None of you shall set up anything of his prayer for the devil. He should consider

عن عبد الله بن مسعود قال لا يجعل احدكم للشيطن شيئا من صلاته يرى

1746. Auti-Christ will appear before the Hour and his mission will be auti-God movement. His title would be Messiah as he will be free from all good things. Messiah means one who is far off from good or one whose one eye is blind. It comes from the Hebrew word 'Masiha' meaing blessed In this sense. it is used in the case of Jesus Christ.

that it is his duty not to turn except to his right side. I saw the Messenger of Allah turning often towards his left side. —*Agreed.*

ان حقا عليه ان لا ينصرف الا عن يمينه لقد رأيت رسول الله صلعم كثيرا ينصرف عن يساره * (متفق عليه)

321. **Bara'a** reported: When we prayed behind the Apostle of Allah, we liked to be by his right side, so that he may turn his face towards us. He narrated: I heard him say: O Lord! protect me from Thy chastisement of the Day on which Thou wilt resurrect or gather together Thy servant. —*Muslim.*

عن البراء قال كنا اذا صلينا خلف رسول الله صلعم احببنا ان نكون عن يمينه يقبل علينا بوجهه قال فسمعته يقول رب قني عذابك يوم تبعث او تجمع عبادك * (مسلم)

322. **Omme Salamah** reported: When the women, at the time of the Apostle of Allah, greeted in obligatory prayers, they used to stand up [1747] while the Apostle of Allah remained sitting; and as for those of the males who prayed as long as Allah liked. When the Apostle of Allah stood up, the males also stood up. —*Bukhari.*

عن ام سلمة قالت ان النساء في عهد رسول الله صلعم كن اذا سلمن من المكتوبة قمن و ثبت رسول الله صلعم و من صلى من الرجال ما شاء الله فاذا قام رسول الله صلعم قام الرجال * (البخاري)

323. **Mu'az b-Jabal** reported The Messenger of Allah took hold of my hand and said: O Mu'az! certainly I love you. I said: And I love you, O Apostle of Allah! He said: Then don't give up to say at the end of each prayer "O Lord!

عن معاذ بن جبل قال اخذ بيدي رسول الله صلعم فقال اني لاحبك يا معاذ فقلت و انا احبك يا رسول الله قال فلا تدع ان تقول في دبر كل

1747. The females used to start for their houses as soon as the obligatory prayers were finished in order to avoid the intermingling of both the sexes in the streets after prayer. This tradition proves that the followers should sit as long as the Imam remains sitting

help me to Thy remembrance, and Thy greatfulness and the best form of Thy worship. 1748

—*Ahmad, Abu Daud, Nisai.*

صلوة رب اعني على ذكرك و شكرك و حسن عبادتك *

(احمد و ابوداود و النسائي)

324. **Abdullah-b-Ma'ud** reported that the Apostle of Allah used to greet to his right side "Peace be on you, and mercy of Allah," till the brightness of of his right cheek was seen; and to his left side—"Peace he on you and mercy of Allah," till the brightness of his left cheek was seen. 1749

—*Abu Daud, Tirmizi, Nisai.*

عن عبد الله بن مسعود قال ان رسول الله صلعم كان يسلم عن يمينه السلام عليكم و رحمة الله حتى يرى بياض خده الايمن و عن يساره السلام عليكم و رحمة الله حتى يرى بياض خده الايسر - (ابوداود و الترمذي والنسائي)

325. **Ata'a-al Khorasani** reported from Mugirah who narrated that the Apostle of Allah had said: The Imam shall not pray in the place wherein he prayed till he moves to a side. 1750 —*Abu Daud.*

عن عطاء الخراساني عن المغيرة قال قال رسول الله صلعم لا يصلي الامام في الموضع الذي صلى فيه حتى يتحول * (ابوداود)

326. **Anas** reported that the Prophet gave them a stimulus for prayer and forbabe them to depart from prayer before his departure. —*Abu Daud.*

عن انس ان النبي صلعم حضهم على الصلوة و نهاهم ان ينصرفوا قبل انصرافه من الصلوة - (ابوداود)

327. **Shaddad-b-Aus** reported that the Messenger of Allah used to say in his prayer: O Allah! I seek from Thee firmness in action and strong determination in guidance, and I seek from Thee gratefulness for Thy favours and the

عن شداد بن اوس قال كان رسول الله صلعم يقول في صلوته اللهم اني اسألك الثبات في الامر و العزيمة على الرشد و اسألك شكر نعمتك و حسن عبادتك

1748. Abu Daud did not mention the following: "And I love you".

1749. Tirmizi did not mention "till the brightness of his cheek was seen," Ibn Majah narrated it from Ammar-b-Yasar.

1750. The Imam must shift a little for saying 'sunnat' and optional prayers from

excellence for Thy service, and I seek from Thee a sound mind and a truthful tongue; and I seek from Thee the good which Thou knowest, and I seek refuge to Thee from the evil of what Thou knowest, and I beg pardon of Thee for what Thou knowest. 1751 —*Nisai.*

وَ اَسْئَلُكَ قَلْبًا سَلِيْمًا وَّ لِسَانًا صَادِقًا وَ اَسْئَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ وَ اَعُوْذُبِكَ مِنْ شَرِّ مَا تَعْلَمُ وَ اَسْتَغْفِرُكَ لِمَا تَعْلَمُ - (اَحْمَد)

328. **Ja'ber** reported that the Apostle of Allah used to say in his prayer after attestation: The best discourse is the discourse of Allah, and the best guidance is the guidance of Muhammad (P. H.). —*Nisai.*

عَنْ جَابِرٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ فِيْ صَلٰوتِهٖ بَعْدَ التَّشَهُّدِ اَحْسَنُ الْكَلَامِ كَلَامُ اللّٰهِ وَ اَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صلعم * (اَلنَّسَائِيُّ)

329. **Ayesha** reported that the Messenger of Allah used to greet in prayer towards the front of his face and then to incline a little towards his right side. —*Tirmizi.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يُسَلِّمُ فِي الصَّلٰوةِ تَسْلِيْمَةً تِلْقَاءَ وَجْهِهٖ ثُمَّ يَمِيْلُ اِلَى الشِّقِّ الْاَيْمَنِ شَيْئًا - (اَلتِّرْمِذِيُّ)

330. **Samorah** reported: The Messenger of Allah directed us to return (the greeting) to the Imam, and to love one another and that some of us should salute the other. 1752 —*Abu Daud.*

عَنْ سَمُرَةَ قَالَ اَمَرَنَا رَسُوْلُ اللّٰهِ صلعم اَنْ نَّرُدَّ عَلَى الْاِمَامِ وَ نَتَحَابَّ وَ اَنْ يُّسَلِّمَ بَعْضُنَا عَلٰى بَعْضٍ - (اَبُوْدَاوُد)

496w. **Abdullah-b-Mas'ud** reported that the turning of the Prophet from his prayer was often towards his left side in the direction of his room. —*Sharhi Sunnat.*

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ قَالَ كَانَ اَكْثَرُ اِنْصِرَافِ النَّبِيِّ صلعم مِنْ صَلٰوتِهٖ اِلٰى شِقِّهِ الْاَيْسَرِ اِلٰى حُجْرَتِهٖ - (شَرْحُ السُّنَّةِ)

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the place where the Farz prayer was said. The followers also should observe this rule.

1751. Ahmad narrated a similar tradition.

1752. To return the greeting upon the Imam means to respond to the greeting uttered by the Imam at the end of the prayer.

SECTION 18

1753. Zikr after prayer

After the Farz prayer is finished, there are some hymns for the remembrance of Allah and His greatness. This may be done at the option of the individual worshipper. The following has, however, been recommended by the traditions and the jurists (vide Durre Mukhtar):—(1) to read استغفر الله (I seek forgiveness to Allah) several times preferably twelve times; (2) Ayatul Kursi (2:255Q) once; (3) the Refuging verses (113Q, 114Q) once; (4) سبحان الله (glory to Allah), الحمد لله (Allah praise is for Allah) and الله اكبر (Allah is greatest), each 33 times; (5) and if possible لا حول ولا قوة الا بالله for 100 times. These formulas of divine glory may be recited after sunnat prayers.

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331. **Ibn Abbas** reported: I know that the termination of the prayer of the Messenger of Allah was with *Takbir.* 1753 —*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كُنْتُ أَعْرِفُ انْقِضَاءَ صَلٰوةِ رَسُولِ اللّٰهِ صلعم بِالتَّكْبِيرِ - (مُتَّفَقٌ عَلَيْهِ)

332. **Ayesha** reported that when the messenger of Allah greeted, he used not to sit except the time required for uttering: O Allah! Thou art Peace, and from Thee peace; Thou art Blessed, O Lord of grace and honour. 1754 —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللّٰهِ صلعم اِذَا سَلَّمَ لَمْ يَقْعُدْ اِلَّا مِقْدَارَ مَا يَقُولُ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ - (مُسْلِمٌ)

333. **Saoban** reported that when the Messenger of Allah finished his prayer, he begged pardon thrice and said: O Allah! Thou art peace, and from Thee peace. Thou art Blessed, O Lord of grace and honour. —*Muslim.*

عَنْ ثَوْبَانَ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم اِذَا انْصَرَفَ مِنْ صَلٰوتِهٖ اِسْتَغْفَرَ ثَلٰثًا وَقَالَ اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ - (مُسْلِمٌ)

1753. Takbir means the formula of the remembrance of Allah. Some say that it means Takbir, Tahmid and Tasbih.

1754. This was in the case of prayers in which there is sunnat prayer after obligatory prayers.

334. **Mugirah-b-Shu'bah** reported that the Prophet used to say at the end of each obligatory prayer: There is no deity but Allah. He is One. There is no partner for **Him**. For Him is the kingdom and for Him is all praise, and He is powerful over all things. O Allah! there is no gainsayer of what Thou hast given, and there is no giver of what Thou hast gainsaid, and fortune does not give benefit to one possessing fortune as against Thee.

—*Agreed.*

عن المغيرة بن شعبة ان النبي صلعم كان يقول في دبر كل صلوة مكتوبة لا اله الا الله وحده لاشريك له له الملك وله الحمد وهو على كل شيء قدير اللهم لا مانع لما اعطيت ولا معطي لما منعت ولا ينفع ذا الجد منك الجد *

(متفق عليه)

335. **Abdullah-b-Zubair** reported that when the Messenger of Allah greeted from his prayer, he used to say with his loudest voice: [1755] There is no deity but Allah. He is One. For Him is the kingdom, and for **Him** is all praise, and **He** is Powerful over all things. There is no power, nor strength except through Allah. There is no deity but Allah, nor do we worship but **Him**. For Him is gift and for **Him** is grace, and for Him is the best praise. There is no deity but Allah; being sincerely submissive to **Him**, though the polytheists dislike. [1756] —*Muslim.*

عن عبد الله بن الزبير قال كان رسول الله صلعم اذا سلم من صلوته يقول بصوته الاعلى لا اله الا الله وحده لاشريك له له الملك وله الحمد وهو على كل شيء قدير لا حول ولا قوة الا بالله لا اله الا الله ولا نعبد الا اياه له النعمة وله الفضل وله الثناء الحسن لا اله الا الله مخلصين له الدين ولو كره الكفرون *

(مسلم)

1755. This was recited loudly by way of giving lesssons to his followers. It is however agreed that this should be recited in silence.

1756. It is one of the best formula of supplication. If rightly understood and

336. **Abu Hurairah** reported that the poor Refuges came to the Messenger of Allah and said : The wealthy have gone with the highest ranks and permanent gifts. He asked : What is that? They replied : They pray as we pray, they fast as we fast, and they pay charity but we do not, and grant manumission and we do not. The Messenger of Allah said : Shall I not teach you something with which you may overtake those who surpass you and with which you will surpass those who will come after you? And none of you will be better than you except one who will do what you will do. 'Yes, O Ms. of Allah' said they. He said : You will read Tasbih, Takbir and Tahmid [1757] at the end of each prayer, each for 33 times. *Abu Saleh said*: Then the poor Refugees returned to the Prophet and said : Our brethen, the owners of properties, heard of what we had done, and so they did like that. Then the Messenger of Allah said : That is the grace of Allah which He bestows on whom He wishes.

—*Agreed.*

عن ابي هريرة قال ان فقراء المهاجرين اتوا رسول الله صلعم فقالوا قد ذهب اهل الدثور بالدرجات العلى والنعيم المقيم فقال وما ذاك قالوا يصلون كما نصلي و يصومون كما نصوم و يتصدقون ولا نتصدق و يعتقون ولا نعتق فقال رسول الله صلعم افلا اعلمكم شيئا تدركون به من سبقكم و تسبقون به من بعدكم ولا يكون احد افضل منكم الا من صنع مثل ما صنعتم قالوا بلى يارسول الله صلعم قال تسبحون و تكبرون وتحمدون دبر كل صلوة ثلثا و ثلثين مرة قال ابو صالح فرجع فقراء المهاجرين الى رسول الله صلعم فقالوا سمع اخواننا اهل الاموال بما فعلنا ففعلوا مثله فقال رسول الله صلعم ذالك فضل الله يؤتيه من يشاء (متفق عليه)

337. **Ka'ab-b-Uzrah** reported that the Messenger of Allah

عن كعب بن عجرة قال قال رسول

recited with the tongue, this has got the potentiality of elevating one to the high scale of morality.

1757. Tasbih is Sobhan Allah (Glory be to God).

said: There are some recitations after prayer, of which the reciters or the doers at the end of each obligatory prayer will not be disappointed— *Tasbih* for 33 times, *Tahmid* for 33 times and *Takbir* for 34 times. 1758 —*Muslim.*

الله صلعم معقبت لا يخيب قائلهن او فاعلهن دبر كل صلوة مكتوبة ثلث و ثلثون تسبيحة و ثلث و ثلثون تحميدة و اربع و ثلثون تكبيرة - (مسلم)

338. **Abu Hurairah** reported that the Messenger of Allah said: Whoso glorifies Allah at the termination of each prayer for 33 times, and praises Allah for 33 times and hold Allah greatest for 33 times (and that will be 99 times) and says completing one hundred "There is no deity but Allah. He is one. There is no partner for Him, for Him is the kingdom, and for Him is all praise and He is Poweful over all things," his minor sins are forgiven though they are like the foams of the sea. —*Muslim.*

عن ابي هريرة قال قال رسول الله من سبح الله في دبر كل صلوة ثلثا و ثلثين و حمد الله ثلثا و ثلثين و كبر الله ثلثا و ثلثين فتلك تسعة و تسعون وقال تمام المائة لا اله الا الله وحده لاشريك له له الملك وله الحمد وهو على كل شيء قدير غفرت خطاياه و ان كانت مثل زبد البحر - (مسلم)

339. **Abu Omamah** reported: It was questioned: O Ms. of Allah! which supplication is the most acceptable? He said: (One) in the middle of the latter half of the night and at the end of the ordained prayers. —*Tirmizi.*

عن ابي امامة قال قيل يا رسول الله اي الدعاء اسمع قال جوف الليل الاخر و دبر الصلوات المكتوبات - (الترمذي)

1758. Tahmid is Alhamdo lillah (all praise is for Allah) and Takbir is Allaho-Akbar (Allah is Greatest). The sentence from—'Abu Saleh said etc. up to end' occurs only in Sahih Muslim. There is another narration of Bukhari: You will read Tasbih ten times at the back of each prayer and Tahmid ten times and takbir ten times. This should be counted in finger prints rather than by beds. The Prophet did not use beds

340. **Oqbah-b-A'mer** reported: The Messenger of Allah ordered me to read the 'Refuging chapters[1759] at the end of each prayer. —*Ahmad, Abu Daud, Nisai, Baihaqi.*

عن عقبة بن عامر قال امرني رسول الله صلعم ان اقرأ بالمعوذات في دبر كل صلوة * (احمد و ابوداود و النسائي والبيهقي)

341. **Anas** reported that the Messenger of Allah said: That I should sit with a people who remember Allah from the Fajr prayer till the sun rises is more pleasing to me than that I should emancipate four of the children of Ismail. That I should sit with a people who remember Allah from the Asr payer till the sun sets in, is more pleasing to me than that I should emancipate four (slaves) —*Abu Daud.*

عن انس قال قال رسول الله صلعم لان اقعد مع قوم يذكرون الله من صلوة الغداة حتى تطلع الشمس احب الي من ان اعتق اربعة من ولد اسمعيل ولان اقعد مع قوم يذكرون الله من صلوة العصر الى ان تغرب الشمس احب الي من ان اعتق اربعة - (ابوداود)

342. **Same** reported that the Messenger of Allah said: Whoso says the Fajr prayer in congregation and then sits remembering Allah till the sun rises and then prays two rak'-ats, there is for him the equivalent reward of one pilgrimage and one visit to the Ka'ba. He said that the Messenger of Allah had said: Perfect, perfect, perfect. —*Tirmizi.*

عنه قال قال رسول الله صلعم من صلى الفجر في جماعة ثم قعد يذكر الله حتى تطلع الشمس ثم صلى ركعتين كانت له كاجر حجة وعمرة قال قال رسول الله صلعم تامة تامة تامة * (الترمذي)

343. **Azraq-b-Qais** reported: Our Imam surnamed Abu Remsah prayed with us. He said: I said this prayer or similar to this prayer with the Prophet. Abu Bakr and Omar were

عن الازرق بن قيس قال صلى بنا امام لنا يكنى ابارمثة قال صليت هذه الصلوة او مثل هذه الصلوة مع النبي

1759. These are the last two chapters of the Quran (113, 114).

standing in the front line by his right side, and there was a man who overtook the first Takbir from the prayer. Then the Messenger of Allah prayed and afterwards greeted to his right side and to his left, till we saw the brightness of his two cheeks. Then he turned aside like the turning of Abu Remsah meaning himself. Then the man who overtook the first takbir of the prayer with him got up to pray the two rak'ats. Then Omar sprang to his feet and caught hold of his two shoulders and shook him. Then he said: Sit because the People of the Book would have never perished but for want of differetiation in their prayers. [1760] Then the Messenger of Allah raised up his look and said: O son of al-Khattab, may Allah grant thee wisdom.

—*Abu Daud.*

344. **Zaid-b-Sa'het** reported; We have been directed to read *Tahmid* for 33 times and *Tashbih* for 34 times. A man of the An'sars saw (an angel) in dream. It was said to him: The Ms. of Allah directed you to read *Tasbih* at the end of each prayer so many times and so many times. Then make it each 25 times, and make

صلعم و كان ابو بكر و عمر يقومان في
الصف المقدم عن يمينه وكان رجل قد
شهد التكبيرة الاولى من الصلوة فصلى
نبي الله صلعم ثم سلم عن يمينه و عن
يساره حتى راينا بياض خديه ثم انفتل
كانفتال ابي رمثة يعني نفسه فقام الرجل
الذي ادرك معه التكبيرة الاولى من
الصلوة يشفع فوثب عمر فاخذ بمنكبيه
فهزه ثم قال اجلس فانه لن يهلك
اهل الكتب الا انه لم يكن بين
صلوتهم فصل فرفع النبي صلعم بصره فقال
اصاب الله بك يا ابن الخطاب *

(ابوداود)

عن زيد بن ثابت قال امرنا ان
نسبح في دبر كل صلوة ثلثا و ثلثين
و نحمد ثلثا و ثلثين و نكبر اربعا و
ثلثين فاتي رجل في المنام من الانصار
فقيل له امركم رسول الله صلعم ان تسبحوا
في دبر كل صلوة كذا و كذا قال
الانصاري في منامه نعم قال فاجعلوها

1760. Differentiation must be made in obligatory, Sunnat and optional prayers either by moving to a side, back or front, or by holding talks, or going out of the mosque and then coming in.

therein *Tahlil.* 1761 When it was dawn, he went early in the morning to the Prophet and informed him. Whereupon the Messenger of Allah said: Do (accordingly). —*Ahmad, Nisai, Darmi.*

خمسا و عشرين خمسا و عشرين و اجعلوا
فيها التهليل فلما اصبح غدا على النبي
صلعم فاخبره فقال رسول الله صلعم فافعلوا -
(احمد و النسائي و الدارمي)

345. **Omar-b-al Khattab** reported that the Prophet despatched an army towards Najd. They acquired enormous booties and returned with haste. A man from amongst us who did not march out, said: We did not see an army more hasty in retracing and more lucky in booty than this army. Whereupon the Messenger of Allah said: Shall I not guide you to a people who are more lucky in booty and better in return than a people who are present in the early morning prayer and then sit remembering Allah till the sun rises. Those are more hasty in return and better lucky in booty 1762 —*Tirmizi* (*Rare*)

عن عمر بن الخطاب ان النبي
صلعم بعث بعثا قبل نجد فغنموا غنائم
كثيرة و اسرعوا الرجعة فقال رجل منا
لم يخرج ما راينا بعثا اسرع رجعة
ولا افضل غنيمة من هذا البعث فقال
النبي صلعم الا ادلكم على قوم افضل
غنيمة و افضل رجعة قوما شهدوا صلوة
الصبح ثم جلسوا يذكرون الله حتى طلعت
الشمس فاولئك اسرع رجعة و افضل
غنيمة * الترمذي (غريب)

497w. **Ali** reported: I saw the Messenger of Allah upon the planks of this pulpit saying: Whoso reads the Chapter 'Throne' 1763 at the end of each prayer, nothing but death can prevent him to enter Paradise (at that time); and whosoever reads it at the time when he goes to

عن علي قال سمعت رسول الله
صلعم على اعواد هذا المنبر يقول من
قرء اية الكرسي في دبر كل صلوة لم
يمنعه من دخول الجنة الا الموت ومن

1761 Tahlil is to recite "There is no power, and no stength except through Allah".

1762 This tradition has been said to be 'Garib' (rare) as the narrator Hammad, son of Abu Hamid, was weak in authority in narrating traditions.

held, Allah gives him security over his house and the house of his neighbour and the people of the houses around him. 1763

—*Baihaqi*

قرأها حين يأخذ مضجعه أمنه الله على داره ودار جاره وأهل دويرات حوله * (البيهقي)

498w. **Abdur Rahman-b-Ganam** reported from the Prophet who said : Whoso utters ten times by folding his legs before he departs from the sun-set and early morning prayers "There is no deity but Allah. He is one. There is no partner for Him. For Him is the Kingdom and for Him is all praise ; and in His hand, there is good. He gives life and makes dead, and He is Powerful over everything," ten virtues are recorded for him for every utterance, and ten sins are effaced from him, and ten ranks are raised up for him, and he will have a guard against every abominable thing and a guard against the accursed devil. It is not lawful for any sin to overtake him except polytheism. And he is the best person in action except a man who is more superior to him for uttering a better thing than what he has said. 1764 —*Ahmad.*

عن عبد الرحمن بن غنم عن النبي صلعم قال من قال قبل أن ينصرف ويثني رجليه من صلوة المغرب والصبح لا إله إلا الله وحده لا شريك له له الملك وله الحمد بيده الخير يحيي ويميت وهو على كل شيء قدير عشر مرات كتب له بكل واحدة عشر حسنات ومحيت عنه عشر سيئات ورفع له عشر درجات وكانت له حرزا من كل مكروه وحرزا من الشيطان الرجيم ولم يحل لذنب أن يدركه إلا الشرك وكان من أفضل الناس عملا إلا رجلا يفضله يقول أفضل مما قال * (أحمد)

SECTION 19

1765. Self-nestraint in prayer

In prayer there is deep concentration of mind towards the remembrance of the Almighty and His glorifications. Hence everything that diverts the attention of the worshipper and breaks its

1763. These are the verses 2:255 to 257 of the Holy Quran. Baihaqi says that the isnad of its narration is weak.

1764. Tirmizi also narrated it from Abu Zarr up to—"except ploytheism. He did

solemnity is either abominable or unlawful, as in that case, the very object of prayer is frustrated. It has therefore been recommended that absolute restraint of mind and the organs of hearing and sight should be practised. All the organs and force of a man should be combined to create a divine atmosphere in mind in order to receive the celestial gifts. The worshipper is not allowed to turn his look towards any of his sides, either right, left, above or back except towards the place of prostration. He is not permitted to hold talks with anybody or respond to the greeting. He is not to give out wind. He should shut up his mouth in case of yawning. He should not break his fingers, play with the beard, throw stones or do other acts which divert the attention of the worshipper.

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346. **Muwayiah-b-Hakam** reported: While we were praying with the Prophet, a man among the people sneezed. I said: May Allah have compassion on you? Then the people struck me with their eyes and I said: Alas! may your mother be heavy! What is the matter with you that you are staring at me? Then they began to strike their thighs with their hands. When I saw that they would make me silent, I remained silent.[1766] When the Prophet prayed, I did never see (I swear by my father and mother) any teacher before him and after him better in teaching than him. By Allah, he did neither threaten me, nor assault me, nor rebuke me. He said:

عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ قَالَ بَيْنَا أُصَلِّي
مَعَ رَسُولِ اللهِ صلعم إِذْ عَطَسَ رَجُلٌ مِنَ
الْقَوْمِ فَقُلْتُ يَرْحَمُكَ اللهُ فَرَمَانِي الْقَوْمُ
بِأَبْصَارِهِمْ فَقُلْتُ وَاثُكْلَ أُمِّيَاهُ مَا شَأْنُكُمْ
تَنْظُرُونَ إِلَيَّ فَجَعَلُوا يَضْرِبُونَ بِأَيْدِيهِمْ
عَلَى أَفْخَاذِهِمْ فَلَمَّا رَأَيْتُهُمْ يُصَمِّتُونَنِي
لَكِنِّي سَكَتُّ فَلَمَّا صَلَّى رَسُولُ اللهِ صلعم
فَبِأَبِي هُوَ وَأُمِّي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ
وَبَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ فَوَاللهِ مَا
كَهَرَنِي وَلَا ضَرَبَنِي وَلَا شَتَمَنِي قَالَ إِنَّ

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not mention the sunset prayer, nor "In His hand, there is good". He says also that this hadis is Hasan (fair), Sahih (correct) and Garib (rare).

1766. The author of Mishkat says that the word لَكِنِّي سَكَتُّ was found in 'Sahih

Verily this is a prayer in which no talk of men is allowed. Verily it consists of Tasbih, Takbir and the Quran-reading, or as the Prophet said: I asked: O Ms. of Allah, verily I was a young man in the Days of Ignorance, and (now) Allah has brought Islam to us; and verily there are men among us who go to the sooth-sayers. [1767] He said: Don't go to them. I asked: And there are men among us who believe in omens. He said: That is a thing which they will find in their chests. So they must not prevent them. I asked: There are men among us who foretell by marks. He said: There was a Prophet [1768] among the prophets who used to foretell by marks. So the marks which agreed to his marks were (accepted). —*Muslim*.

هذه الصلوة لا يصلح فيها شيء من كلام الناس انما هي التسبيح و التكبير و قراءة القرآن او كما قال رسول الله صلعم قلت يا رسول الله اني حديث عهد بجاهلية و قد جاءنا الله بالاسلام و ان منا رجالا يأتون الكهان قال فلا تأتهم قلت و منا رجال يتطيرون قال ذلك شيء يجدونه في صدورهم فلا يصدنهم قلت و منا رجال يخطون قال كان نبي من الانبياء يخط فمن وافق خطه فذاك * (مسلم)

347. **Abdullah-b-Mas'ud** reported: We used to greet the Prophet while he was in prayer, and he used to respond to us. When we returned from the Negus, we greeted him, but he

عن عبد الله بن مسعود قال كنا نسلم على النبي صلعم و هو في الصلوة فيرد علينا فلما رجعنا من عند النجاشي

Muslim. It is unlawful to say "May Allah have compassion on you' as a reply to 'All praise is due to Allah' when it is recited after sneezing

1767. Sooth-sayers used to foretell events and they were attached to the devils and Jinn. The astrologers who foretell events by marks of palms or by other means are also of the same kind. To approach them is infidelity, and they are unbelievers in the great power of Allah.

1768. This Prophet was Wais or Daniel. He used to tell prophecies from Allah by revelation and he used to observe marks incidentally. This however should not be followed by ordinary men as they will not reeceive revelation. This means that the marks would never coincide with the marks of this particular Prophet as they are now no longer is existence. Therefore foretelling by marks is unlawful.

did not return to us. We asked: O Ms. of Allah! we used to greet you in prayer and you to return to us! He said: Verily there is concentration in prayer.

—*Agreed.*

سلمنا عليه فلم يرد علينا فقلنا يا رسول الله كنا نسلم عليك في الصلوة فترد علينا فقال ان في الصلوة اشغلا * (متفق عليه)

348. **Mu'aiqib** reported from the Prophet about a man who made the earth even where he prostrated. He said: If you are a doer (of this), then only once. —*Agreed.*

عن معيقيب عن النبي صلعم في الرجل يسوى التراب حيث يسجد قال ان كنت فاعلا فواحدة - (متفق عليه)

349. **Abu Hurairah** reported that the Apostle of Allah prohibited from (placing hand on) waist in prayer. —*Agreed.*

عن ابي هريرة قال نهى رسول الله صلعم عن الخصر في الصلوة - (متفق عليه)

350. **Ayesha** reported: I asked the Apostle of Allah bout (random) looks in prayer. He replied: That is a fraud which the devil practices in prayer of a servant.

—*Agreed.*

عن عائشة قالت سالت رسول الله صلعم عن الالتفات في الصلوة فقال هو اختلاس يختلسه الشيطان من صلوة العبد * (متفق عليه)

351. **Abu Hurairah** reported that the Apostle of Allah said: People must abstain from raising up their looks towards heaven at the time of invocation in prayer, or else their sights will certainly be overtaken 1769

عن ابي هريرة قال قال رسول الله صلعم لينتهين اقوام عن رفعهم ابصارهم عند الدعاء في الصلوة الى السماء او لتخطفن ابصارهم * (مسلم)

352. **Abu Qatadah** reported: I saw the Prophet acting as

عن ابي قتادة قال رأيت النبي

1769. It is Makruh to turn one's look towards heaven in prayer, specially at the time of supplication; as in that case, some place is fixed for Allah in heaven from which He is absolutely free. The Quran says: Wherever you turn, there is the face of Allah (2:115Q). It has been reported that the Prophet once raised up his look in prayer when the following was revealed "And those who are humble in their prayer (23:2Q)".

Imam of the people, while Oma'mah, daughter of Abul A's [1770] was upon his shoulder. When he bent, he placed her down and when he rose from prostration, he took her up.

—*Agreed.*

صلعم يؤم الناس و امامة بنت ابي العاص على عاتقه فاذا ركع و ضعها و اذا رفع من السجود اعادها *

(متفق عليه)

353. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: When one of you yawns in prayer, let him shut up his mouth as far as possible, because the devil enters. *Muslim narrated it. And in a narration of Bukhari from Abu Hurairah,* he said: When one of you yawns in prayer, let him shut up his mouth as far as possible, and let him not recite for it, because that is from the devil who laughs at him. [1771]

عن ابي سعيد الخدري قال قال رسول الله صلعم اذا تثاءب احدكم في الصلوة فليكظم ما استطاع فان الشيطان يدخل رواه مسلم و في رواية للبخاري عن ابي هريرة قال اذا تثاءب احدكم في الصلوة فليكظم ما استطاع و لا يقل ها فانما ذلكم من الشيطان يضحك منه *

354. **Abu Hurairah** reported that the Apostle of Allah said: A party of Jinn came last night to destroy my prayer but Allah gave me strength over it. Then I caught it and intended to bind it with a pillar out of the pillars of the mosque, till all of you looked towards it. Then I remembered the supplication of my colleague Solomon—O Lord! give me kingdom which will not be granted to anybody after me. Then I turned

عن ابي هريرة قال قال رسول الله صلعم ان عفريتا من الجن تفلت البارحة ليقطع علي صلاتي فامكنني الله منه فاخذته فاردت ان اربطه على سارية من سواري المسجد حتى تنظروا اليه كلكم فذكرت دعوة اخي سليمان رب هب لي ملكا لا ينبغي لاحد من بعدي

1770. Abul A's was the son-in-law of the Prophet as he married his daughter Jainab, and Oma'mah was the issue of the marriage. The little girl used to climb upon the back of the Prophet at the time of prayer.

1771. See note 496 for full discussion. Yawning is an act of the devil and occurs generally when the body is idle and the devil's workshop.

him out dishonoured.

—*Agreed*

فرددته خاسئا * (متفق عليه) .

355. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: Whoso is interfered by anything in his prayer, let him glorify Allah. Verily clapping is for women. And in a narration, he said: Glorification is for men and clapping for women. 1772

—*Agreed.*

عن سهل بن سعد قال قال رسول الله صلعم من نابه شيء في صلاته فليسبح فانما التصفيق للنساء و في رواية قال التسبيح للرجال و التصفيق للنساء * (متفق عليه)

356. **Abdullah-b-Mas'ud** reported: We used to greet the Prophet in prayer before we migrated to Abyssinia and he used to reply to us. When we returned from Abyssinia, I came to him and found him praying. I greeted him, but he did not reply to me, till when he finished his prayer, he said: Verily Allah renews His orders as He wishes, and verily out of what He renewed, there is this that you should not talk in prayer. He returned greeting to me and said: Verily prayer is for reading the Quran and remembering Allah. So when you are therein, let that be your occupation. 1773

—*Abu Daud.*

عن عبد الله بن مسعود قال كنا نسلم على النبي صلعم وهو في الصلوة قبل ان نأتي ارض الحبشة فيرد علينا فلما رجعنا من ارض الحبشة اتيته فوجدته يصلي فسلمت عليه فلم يرد علي حتى اذا قضى صلوته قال ان الله يحدث من امره ما يشاء و ان مما احدث ان لا تتكلموا في الصلوة فرد علي السلام وقال انما الصلوة لقراءة القران و ذكر الله فاذا كنت فيها فليكن ذلك شانك * (ابوداود)

357. **Ibn Omar** reported: I asked Bilal: How did the Prophet respond to them when they greeted him while he was in

عن ابن عمر قال قلت لبلال كيف كان النبي صلعم يرد عليهم حين كانوا

1772. If any man or a woman comes to a house wherein a man or a woman is praying and calls him or her, then if she is a female, she shall clap her hand, and if he is a male, he shall recite Sobhan Allah aloud.

1773. From this tradition, it has been deduced that it is commendable (Mustahab) to reply to greeting when the prayer or the Quran-reading is finished.

prayer? He said: He used to hint with his hand.[1774]

—*Tirmizi.*

358. **Ref'ah-b Ra'fe'** reported: I prayed behind the Apostle of Allah and gave out an yawning and said: All praise is due to Allah, profuse pure praise, blessed therein and blessed thereon just as our Lord wishes and is pleased with. When the Apostle of Allah prayed, he turned round and asked: Who has uttered (that) in prayer? None replied. Then he asked for the second time, but none replied. Then he asked for the third time. Whereupon Refa'a replied: I, O Ms. of Allah. Then the Apostle of Allah said: By One in whose hand there is my life, thirty angels and odd were certainly vying with one another as to who among them will carry it above. —*Tirmizi, Abu Daud, Nisai.*

359. **Abu Hurairah** reported that the Apostle of Allah said: Yawning in prayer comes from the devil. So when one of you yawns, let him swallow (it) as far as possible.[1775] —*Tirmizi.*

360. **Ka'ab-b Uzrah** reported that the Apostle of Allah said: When one of you makes ablution and then makes his ablution

يسلمون عليه وهو في الصلوة قال كان
يشير بيده * (الترمذي)

عن رفاعة بن رافع قال صليت خلف
رسول الله صلعم فعطست فقلت الحمد
لله حمدا كثيرا طيبا مباركا فيه مباركا
عليه كما يحب ربنا و يرضى فلما صلى
رسول الله صلعم انصرف فقال من المتكلم
في الصلوة فلم يتكلم احد ثم قالها الثانية
فلم يتكلم احد ثم قالها الثالثة فقال
رفاعة انا يا رسول الله فقال النبي صلعم
و الذي نفسي بيده لقد ابتدرها بضعة
و ثلثون ملكا يصعد بها *
(الترمذي و ابوداود و النسائي)

عن ابي هريرة قال قال رسول الله
صلعم التثاؤب في الصلوة من الشيطن
فاذا تثاءب احدكم فليكظم ما استطاع
(الترمذي)

عن كعب بن عجرة قال قال رسول
الله صلعم اذا توضاء احدكم فاحسن

1774. Nisai also narrated it in slightly different wording. To respond to prayer by raising hands or moving head makes the prayer void.

1775. Tirmizi and Nisai narrated in addition: Let him place his hand upon his mouth.

complete and then comes out intending for the mosque, let him not put his fingers upon fingers because he is in prayer.[1776]

—*Ahmad, Tirmizi, Abu Daud, Nisai.*

وضوءه ثم خرج عامدا الى المسجد فلا يشبكن بين اصابعه فانه في الصلوة

(احمد والترمذي وابوداود والنسائي)

361. **Abu Zarr** reported that the Apostle of Allah said: The Almighty and Glorious Allah does not cease to come near a servant while he is in prayer so long as he does not look around. When he looks around, He goes away from him. *Ahmad, Abu Daud, Nisai, Darimi.*

عن ابي ذر قال قال رسول الله صلعم لا يزال الله عز وجل مقبلا على العبد وهو في صلاته ما لم يلتفت فاذا التفت انصرف عنه

(احمد وابوداود والنسائي والدارمي)

362. **Anas** reported: The Apostle of Allah said to me: O darling! Guard yourself from looking around in prayer, because (random) look in prayer is a cause of destruction. If there is no other alternative, then it is in optional and not in obligatory prayers. —*Tirmizi.*

عنه قال لي رسول الله صلعم يا بني اياك والالتفات في الصلوة فان الالتفات في الصلوة هلكة فان كان لابد ففي التطوع لا في الفريضة * (الترمذي)

363. **Ibn Abbas** reported that the Messenger of Allah used to peep to the right and left without inclining his neck behind his back. —*Tirmizi, Nisai.*

عن ابن عباس قال ان رسول الله صلعم كان يلحظ في الصلوة يمينا وشمالا ولا يلوي عنقه خلف ظهره *

(الترمذي والنسائي)

364. **Adi-b-Sa'bet** reported from his father from his grandfather who raised it up to the Prophet who said: Sneezing, napping and yawning in prayer, and menses, vomitting and bleeding of nose come from the devil. —*Tirmizi.*

عن عدي بن ثابت عن ابيه عن جده رفعه قال العطاس والنعاس والتثاؤب في الصلوة والحيض والقيء والرعاف من الشيطان * (الترمذي)

365. **Mutarref-b-Abdullah** reported from his father who

عن مطرف بن عبد الله عن ابيه

1776. Let him not put his fingers uponhis fingers' means—let him not put his fingers of one hand in the midst of the fingers of another. One starting from his house for the mosque with the intention of praying remains as it were in praying while walking.

narrated: I came to the Prophet while he was praying, and there came a silent noise from his belly like the boiling noise of a cauldron, that is, he was weeping. *And in a narration*, he said: I found the Prophet saying prayer while there was silent noise in his chest like the noise of a grinding stone on account of weeping. 1777 —*Ahmad, Nisai, Abu Daud.*

قَالَ اَتَيْتُ النَّبِيَّ صلعم وَهُوَ يُصَلِّي وَ لِجَوْفِهِ اَزِيْزٌ كَاَزِيْزِ الْمِرْجَلِ يَعْنِي يَبْكِي وَفِي رِوَايَةٍ قَالَ رَأَيْتُ النَّبِيَّ صلعم يُصَلِّي وَفِي صَدْرِهِ اَزِيْزٌ كَاَزِيْزِ الرَّحَى مِنَ الْبُكَاءِ * (اَحْمَدُ وَ النَّسَائِيُّ وَاَبُوْدَاوُدَ)

366. **Abu Zarr** reported that the Apostle of Allah said: When one of you stands up for prayer, he shall not rub stones, because blessing is looking at him. —*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنْ اَبِي ذَرٍّ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِذَا قَامَ اَحَدُكُمْ اِلَى الصَّلٰوةِ فَلَا يَمْسَحِ الْحَصَى فَاِنَّ الرَّحْمَةَ تُوَاجِهُهُ * (اَحْمَدُ وَالتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ وَ النَّسَائِيُّ وَابْنُ مَاجَةَ)

367. **Omme Salamah** reported: The Apostle of Allah saw a servant of ours called Aflah. When he prostrated, he blew. He said: O Allah! cover your face with dust. —*Tirmizi.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ رَاَى النَّبِيُّ صلعم غُلَامًا لَنَا يُقَالُ لَهُ اَفْلَحُ اِذَا سَجَدَ نَفَخَ فَقَالَ يَا اَفْلَحُ تَرِّبْ وَجْهَكَ * (اَلتِّرْمِذِيُّ)

368. **Abu Hurairah** reported that the Apostle of Allah said: Kill two black things in prayer: serpent and scorpoin. —*Ahmad, Abu Daud and Tirmizi.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اُقْتُلُوا الْاَسْوَدَيْنِ فِي الصَّلٰوةِ الْحَيَّةَ وَالْعَقْرَبَ * (اَحْمَدُ وَ اَبُوْدَاوُدَ وَ التِّرْمِذِيُّ)

369. **Ayeshah** reported that the Apostle of Allah was praying optional prayers while the door was shut up against him. I came and asked for opening (the door). He stepped forward and opened (the door) for me. Afterwards he returned to his

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللهِ صلعم يُصَلِّي تَطَوُّعًا وَالْبَابُ عَلَيْهِ مُغْلَقٌ فَجِئْتُ فَاسْتَفْتَحْتُ فَمَشَى فَفَتَحَ لِي ثُمَّ رَجَعَ اِلَى

1777. Nisai narrated the first portion, and Abu Daud the second.

praying place. I mentioned that the door was towards the Ka'ba.
—*Ahmad, Abu Daud, Tirmizi, Nisai.*

مصلاه و ذكرت ان الباب كان في القبلة - (احمد و ابوداود و الترمذي و النسائي)

370. **Tal'qe-b-Ali** reported that the Messenger of Allah said: When one of you emits wind in prayer, let him depart and make ablution and then repeat the prayer. [1778] —*Abu Daud, Tirmizi.*

عن طلق بن علي قال قال رسول الله صلعم اذا فسى احدكم في الصلوة فلينصرف و ليتوضأ و ليعد الصلوة - (ابوداود و الترمذي)

371. **Ayesha** reported that the Prophet said: When ablution of one of you goes in his prayer, let him catch hold of his nose and then turn aside. [1779]
—*Abu Daud.*

عن عائشة انها قالت قال النبي صلعم اذا احدث احدكم في صلوته فليأخذ بانفه ثم لينصرف * (ابوداود)

372. **Abdullah-b-Amr** reported that the Apostle of Allah said: When ablution of one you breaks while he sits in the last rak'at of his prayer before he greets, his prayer is lawful. [1780]
—*Tirmizi.*

عن عبد الله بن عمرو قال قال رسول الله اذا احدث احدكم وقد جلس في اخر صلوته قبل ان يسلم فقد جازت صلوته * (الترمذي)

373. **Ja'ber** reported: I was saying zuhr prayer with the Messenger of Allah. I took a handful of stones to keep my and palms cool, to put them for my forehead that I may prostrate thereon owing to excessive heat.
—*Abu Daud, Nisai.*

عن جابر قال كنت اصلي الظهر مع رسول الله صلعم فاخذ قبضة من الحصى لتبرد في كفي اضعها لجبهتي اسجد عليه لشدة الحر * (ابوداود و النسائي)

1778 Tirmizi narrated this tradition with addition and alteration. Imam Abu Hanifa holds that in case of involuntary emission of wind, the prayer is not rendered void, but it is otherwise with regard to the other three Imams.

1779. The catching hold of nose has been directed to give an indication to the people that something has happened which rendered the ablution void.

1780. Tirmizi says that its chain of narration is not very strong. Imam Abu Hanifa held his view on the basis of this tradition.

374. **Abu Darda'a** reported that the Messenger of Allah stood for prayer. Then we heard him say: I seek refuge to Allah from you. Next he said thrice: I curse you with the curse of Allah. He spread his hand to catch hold of something as it were. When he finished the prayer, we asked: O Ms. of Allah, we heard you say something in prayer which we did not hear you say before that, and we saw that you had spread your hand. He replied: Verily the devil, the enemy of Allah, came with a fleak of fire to place it in my face. I I said thrice: I seek refuge to Allah from you. Then I said: I curse you with the perfect curse of Allah. He did not seek to end it with three times. Then I intended to take hold of it. By Allah, but for the supplication of my brother Solomon, the children of the citizens of Medina would have come out to play with it while it was in chains. —*Muslim.*

عن ابى الدرداء قال قام رسول الله صلعم يصلي فسمعناه يقول اعوذ بالله منك ثم قال العنك بلعنة الله ثلثا وبسط يده كانه يتناول شيئا فلما فرغ من الصلوة قلنا يا رسول الله قد سمعناك تقول في الصلوة شيئا لم نسمعك تقوله قبل ذلك ورايناك بسطت يدك قال ان عدو الله ابليس جاء بشهاب من نار ليجعله في وجهي فقلت اعوذ بالله منك ثلث مرات ثم قلت العنك بلعنة الله التامة فلم يستاخر ثلث مرات ثم اردت ان اخذه والله لولا دعوة اخينا سليمن لاصبح موثقا يلعب به ولدان اهل المدينة * (مسلم)

499w. **Anas** reported that the Prophet said: O Anas! fix your look to the place where you prostrated. —*Baihaqi.*

عن انس ان النبي صلعم قال يا انس اجعل بصرك حيث تسجد *

(البيهقي)

500. **Abu Hurairah** reported that the Prophet went out for prayer. When he recited Takbir he turned aside and hinted at them to remain as they were,

عن ابي هريرة ان النبي صلعم خرج الى الصلوة فلما كبر انصرف واومى

Afterwards he came out, took bath and then came while his head was dropping down waters. He then prayed with them. When he finished, he said: Verily I was in impure state and I forgot to take bath.[1781]

—*Ahmad, Malek*

اليهم ان كما كنتم ثم خرج فاغتسل
ثم جاء و راسه يقطر فصلى بهم فلما صلى
قال اني كنت جنبا فنسيت ان اغتسل ۔
(احمد و مالك)

501w. **Nafe'** reported that Abdullah-b Amır passed by a man while he was praying. He saluted him, but the man returned a word. Abullah-b-Amr returned to him and said to him: When one of you is saluted while he prays, let him not speak but let him give a hint with his hand. —*Malek.*

عن نافع قال ان عبد الله بن عمر
مر على رجل وهو يصلي فسلم عليه فرد
الرجل كلاما فرجع اليه عبد الله ابن عمر
فقال له اذا سلم على احدكم وهو يصلي
فلا يتكلم و ليشر بيده * (مالك)

SECTION 20

1782. Prostration of mistakes

In case of mistakes in prayer either regarding the number of rak'ats prayed by the worshipper or regarding the verses read, the remedy is to prostrate. If the Imam commits such mistake, the whole congregation shall make similar prostrations. There are traditions to show that such prostration can be made either before the greeting or after it. But the Imams had their respective canons. Imam Shafeyi holds that it should be done before Salam, while Imam Abu Hanifa holds that it should be done after Salam. Imam Ahmad upholds both the times for prostration. It appears from the traditions that both are lawful. Hedayah says that this prostration should occur after Salam on both the sides. Some of the other rules that have been deduced from the traditions are the following. Whosoever forgets one wajeb in prayer, the prostration is wajeb. If a man is just near the middle position between sitting and standing when he is in doubt

1781. Malek narrated this tradition from Ata'a-b-Yasar as a defective (Mursal) tradition.

he should sit; and if above that, he should stand. In case of sitting, no prostration is necessary if the rak'ats are correct. In case of mistaken standing, prostration is necessary. If doubt arises as to the exact number of rak'ats prayed, then the rak'ats shall be increased till he thinks that he has prayed excess of what is required.

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375. **Abu Hurairah** reported that the Messenger of Allah said: When one of you stands up for prayer, the devil comes to him and throws doubt in him till he does not know how much he prayed. When he finds that, let him prostrate twice while he is sitting. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم ان احدكم اذا قام يصلي جاءه الشيطن فلبس عليه حتى لا يدري كم صلى فاذا وجد ذلك احدكم فليسجد سجدتين وهو جالس - (متفق عليه)

376. **Ata'a-b-Yasar** from Abu Sayeed reported that the Apostle of Allah said: When one of you feels doubt in his prayer and knows not how much, three or four rak'ats he prayed, let him remove the doubt and build upon what is certain, then let him prostrate twice before he returns salutation. If he prays five rak'ats, his prayers will intercede for him; and if he prays complete four rak'ats, they (prostrations) will be a cause of disgrace for the devil.[1783] —*Muslim, Malek.*

عن عطاء بن يسار عن ابى سعيد قال قال رسول الله صلعم اذا شك احدكم في صلوته فلم يدر كم صلى ثلثا او اربعا فليطرح الشك وليبن على ما استيقن ثم يسجد سجدتين قبل ان يسلم فان كان صلى خمسا شفعن له صلوته وان كان صلى اتماما لاربع كانتا ترغيما للشيطن - (مسلم و مالك)

377. **Abdullah-b-Mas'ud** reported that the Messenger of Allah prayed Zuhr with five rak'ats. It was then questioned to him: Have you increased the prayer?

عن عبد الله بن مسعود ان رسول الله صلعم صلى الظهر خمسا فقيل له

1783. Malek also narrated it from Ata'a as a defective tradition. He reported with a slight alteration which runs thus: He repeated it with these two prostrations,

He replied: What is that? They said: You have prayed five rak'ats. Then he prostrated twice after he returned salutation. *And in a narration*, he said: Verily I am only a man like you. I forget as you forget. So when I forget, remind me, and when one of you feels doubt in his prayer, let him intend merit, and let him complete it and afterwards let him make salutation and then let him prostrate twice. —*Agreed.*

أَزِيدَ فِي الصَّلٰوةِ فَقَالَ وَمَا ذَاكَ قَالُوا صَلَّيْتَ خَمْسًا فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ وَفِي رِوَايَةٍ قَالَ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنْسَوْنَ فَإِذَا نَسِيتُ فَذَكِّرُونِي وَإِذَا شَكَّ أَحَدُكُمْ فِي صَلٰوتِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ * (مُتَّفَقٌ عَلَيْهِ)

378. **Ibn Sirin** reported from Abu Hurairah who said: The Apostle of Allah prayed one of the two after-noon prayers.[1784] (Ibn Sirin said: Abu Hurairah named Then but I forgot). He said: Then he prayed two rak'ats with us and next returned salutation. Then he walked towards a spacious plank in the mosque and leaned against it as if he was angry; and he placed his right hand upon his left and entered his fingers into his fingers.[1785] and placed his right cheek upon the back of his left palm. The most impatient of the people came out of the doors of the mosque and asked: Has the prayer been shortened? And there werr Abu Bakr and Omar among the people. They presed him to talk about it. And among the

عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ صَلَّى بِنَا رَسُولُ اللهِ صلعم إِحْدَى صَلَاتَيِ الْعَشِيِّ قَالَ ابْنُ سِيرِينَ سَمَّاهَا أَبُو هُرَيْرَةَ وَلٰكِنْ نَسِيتُ أَنَا قَالَ فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَقَامَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ فَاتَّكَأَ عَلَيْهَا كَأَنَّهُ غَضْبَانُ وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى الْيُسْرَى وَشَبَّكَ بَيْنَ أَصَابِعِهِ وَوَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى ظَهْرِ كَفِّهِ الْيُسْرَى وَخَرَجَتْ سَرَعَانُ الْقَوْمِ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا أَقُصِرَتِ الصَّلٰوةُ وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ فَهَابَاهُ أَنْ يُكَلِّمَاهُ

1784. This is either Zuhr or Asar prayer.

1785. In other words, he entered his fingers of one hand unto the fingers of

people, there was a man whose hands were long and who was called "Possessor of hands." He asked: O Ms. Allah! have you forgotten or shortened the prayer? He said: I have neither forgotten, nor shortened. He asked: Is it as the Possessor of hands says? 'Yes' said they. Then he stepped forward, prayed what he had left, next he returned salutation and then read Takbir and prostrated like his prostration or longer. Next he raised up his head and recited Takbir. Next he recited Takbir and prostrated like his prostration or longer. Then he raised up his head and recited Takbir. 1786

وفي القوم رجل في يديه طول يقال له
ذو اليدين قال يا رسول الله صلعم انسيت
ام قصرت الصلوة فقال لم انس ولم
تقصر فقال اكما يقول ذو اليدين فقالوا
نعم فتقدم فصلى ما ترك ثم سلم ثم كبر
وسجد مثل سجوده او اطول ثم رفع راسه
وكبر ثم كبر وسجد مثل سجوده او اطول
ثم رفع راسه وكبر *

379. **Abdullah-b-Buhianah** reported that the Prophet prayed Zuhr with them. He stood in the first two rak'ats and then sat. The people also stood with him, till when he finished the prayer and the people were waiting for his salutation, he recited Takbir while he was sitting, and prostrated twice before he returned salutation. Next he returned salutation. 1787 —*Agreed.*

عن عبد الله ابن بحينة ان النبي
صلعم صلى بهم الظهر فقام في الركعتين
الاوليين ثم يجلس فقام الناس معه
حتى اذا قضى الصلوة وانتظر الناس
تسليمه كبر وهو جالس فسجد سجدتين
قبل ان يسلم ثم سلم * (متفق عليه)

1786 In the book 'Fathhul-Bari', the question whether talk in prayer nullifies has been discussed at length. The substance of these discussion is the following. Imam Shafeyi holds that talk or deed in prayer makes the prayer void, if it is held or done willingly. Imam Abu Hanifa holds it as invalid in case of both voluntary and involuntary talk or action. He said that this tradition was reported previous to talks being held unlawful. Imam Ahmad agrees with Imam Abu Hanifa except that the prayer is not rendered invalid if talk or action is held or done for good of the prayer

1787. According to Imam shafeyi, the prostration of forgetfulness occurs before the

380. **Imran-b-Hussain** reported that the Messenger of Allah prayed with them and made mistake. Then he prostrated twice. Next he read Tashahhud and next he made salutation. 1788

—*Tirmizi* (*Approved*, *Rare*)

عن عمران بن حصين ان رسول الله صلعم صلى بهم فسهى فسجد سجدتين ثم تشهد ثم سلم - الترمذي (حسن غريب)

381. **Mugirah-b-Shu'bah** reported that the Messenger of Allah said: When the Imam stands in prayer of two rak'ats—if he remembers before he stands up erect, let him sit; and if he stands erect, let him not sit but prostrate twice for mistake. 1789

—*Abu Daud, Ibn Majah.*

عن المغيرة بن شعبة قال قال رسول الله صلعم اذا قام الامام في الركعتين فان ذكر قبل ان يستوي قائما فليجلس وان استوى قائما فلا يجلس ويسجد سجدتي السهو * (ابوداود وابن ماجة)

382. **Imran-b-Hussain** reported that the Messenger of Allah prayed Asr and greeted in the third rak'at. Afterwards he entered his abode. A man known as Kherbag and long of hands went to him. He addressed: O Ms. of Allah! Then he mentioned his action to him. He came out enraged drawing his sheet till he came to the people. He asked: Does he speak the truth? 'Yes' said they. Then he prayed one rak'at and then greeted. Afterwards he prostrated twice and then greeted. 1790 —*Muslim.*

عن عمران بن حصين ان رسول الله صلعم صلى العصر و سلم في ثلث ركعات ثم دخل منزله فقام اليه رجل يقال له الخرباق و كان في يديه طول فقال يارسول الله فذكر له صنيعه فخرج غضبان يجر رداءه حتى انتهى الى الناس فقال اصدق هذا قالوا نعم فصلى ركعة ثم سلم ثم سجد سجدتين ثم سلم * (مسلم)

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salutation in accordance with this tradition, while Imam Abu Hanifah, following the other traditions, upholds that it should occur after salutation.

1788. This hadis supports the Hanifi and Hanbali mazhabs Fatwa Qazi Khan and Hedayah support the view that after prostration of mistake, Tahiyyat should be recited according to this hadis.

1789. The Hanifi mazhab holds the view that in case of standing he should sit if he stands up to the middle and should stand if above that The express wording of this hadis shows that before erection, sitting is allowed. In case of sitting, no prostration is necessary. In case one sits down from standing, the prayer will be regarded as invalid.

1790. According to Imam Abu Hanifa this hadis was prevalent in earlier stages of Islam. Subsequently it is said to have been abrogated.

502w. **Abdur Rahman-b Auf** reported: I heard the Messenger of Allah say: Whoso prays having a doubt of decrease, let him pray till he has a doubt of increase. —*Ahmad.*

عن عبد الرحمن بن عوف قال سمعت رسول الله صلعم يقول من صلى صلوة يشك في النقصان فليصل حتى يشك في الزيادة * (احمد)

SECTION 21

1791. Prostration in the Quran

Prostration on reading some particular verses of the Quran is *wajeb* according to Imam Abu Hanifa, and *sunnat* according to the other Imams. The following are the verses of prostration—7:26; 13:14; 16:49; 17:108; 19:57; 22:18,76; 25:59; 27:25; 32:14; 38:25; 53:62; 84:21; 96:19. It is preferable to make prostration at the end of reading of each of those verses; but according to Imam Abu Hanifa, it may be done afterwards. The latter view is not generally followed.

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383. **Ibn Abbas** reported that the Prophet prostrated in 'The star' [1792]; and the Muslims, the polytheists, Jinn and men prostrated with him. —*Bukhari.*

عن ابن عباس قال سجد النبي صلعم بالنجم و سجد معه المسلمون و المشركون و الجن والانس - (البخاري)

384. **Abu Hurairah** reported: We prostrated with the Prophet in "When the heaven will be rent asunder," and "Read in the name of Thy Lord." [1793] —*Muslim.*

عن ابي هريرة قال سجدنا مع النبي صلعم في اذا السماء انشقت و اقرأ باسم ربك * (مسلم)

1792. This prostration comes to pass at the end of 53:62Q. The polytheists prostrated as the devil read after the Prophet had recited: Have you seen the Lat and the Uzza, and Manat the third, the last? Those are the highest deities and verily their intercession is expected." Polytheists thought that the Prophet had recited this, while in fact the devil recited it resembling the voice of the Prophet.

1793. This is at the end of 84:21Q and 96:19Q.

385. **Ibn Omar** reported that the Messenger of Allah used to make prostration in the Quran reading while we were near him. He prostrated and we also prostrated with him. We mustered strong till one of us found a place for his forehead to make prostration thereon. —*Agreed.*

عن ابن عمر قال كان رسول الله صلعم يقرأ السجدة و نحن عنده فيسجد و نسجد معه فنزدحم حتى ما يجد احدنا لجبهته موضعا يسجد عليه - (متفق عليه)

386. **Zaid-b-Sa'bet** reported : I read out to the Messenger of Allah "And the Star", but he did not prostrate therein. 1794 —*Agreed.*

عن زيد بن ثابت قال قرأت على رسول الله صلعم و النجم فلم يسجد فيها * (متفق عليه)

387. **Ibn Abbas** reported : The prostration of "Swad" is not of the binding prostrations, but I have indeed seen the Prophet making prostration therein. —*Bukhari.*

عن ابن عباس قال سجدة ص ليس من عزائم السجود وقد رايت النبي صلعم يسجد فيها * (البخاري)

388. **Amr-b-al-A's** reported that the Messenger of Allah taught him fifteen prostrations in the Quran. Out of these, three prostrations are in the 'Mufassal' and two are in the Chapter on Pilgrimage. 1795

Abu Daud, Ibn Majah.

عن عمرو بن العاص قال اقرأه رسول الله صلعم خمس عشرة سجدة في القران منها ثلث في المفصل وفي سورة الحج سجدتين- (ابوداود و ابن ماجة)

389. **Oqbah-b-A'mer** reported : I asked : O Ms. of Allah, the chapter on pilgrimage has been given excellence because there

عن عقبة بن عامر قال قلت يا رسول الله صلعم فضلت سورة الحج بان فيها

1794. Imam Abu Hanifah holds on the basis of this tradition that prostration may be done at other times. But the jurists unanimously recommended to make prostration at the time when the particular verse of the Quran is read. In anther narration of Bukhari, Muzahed asked Ibn Abbas : "Shall I prostrate in the Swad" ? Then he read—"And from his descendants are David and Solomon", till he reached—"Then follow their guidance". He said : Your Prophet is from those who were directed to follow them. This is the verse 38:25Q.

1795. Mufassal is the last portion of the Quran from "The Champers" to the last chapter. The three prostrations occur in 53:62Q, 84:21Q, and 96:19Q.

are two prostrations therein. 'Yes' said he, 'and whoso does not prostrate for them, shall not read them'. 1796

—*Abu Daud, Tirmizi.*

سجدتين قال نعم ومن لم يسجدهما
فلا يقرأهما * (ابوداود و الترمذي)

390. **Ibn Omar** reported that the Prophet prostrated in Zuhr prayer. Then he stood and bent. They saw that he read "the Revelation of the Adoration." 1779

—*Abu Daud.*

عن ابن عمر ان النبي صلعم سجد
في صلوة الظهر ثم قام فركع فرأوا انه
قرأ تنزيل السجدة * (ابوداود)

391. **Same** reported: The Messenger of Allah used to read the Quran to us. When he passed by a prostration, he recited takbir and prostrated, and we also prostrated with him. 1798

—*Abu Daud.*

عنه انه قال كان رسول الله صلعم
يقرأ علينا القرآن فاذا مر بالسجدة كبر
وسجد وسجدنا معه * (ابوداود)

392. **Same** reported that the Messenger of Allah read (the verses of) prostration in the year of Victory, and so all the people prostrated. There were the cavalry and the prostrating ones upon the ground, till the rider prostrated upon his hand. 1799

—*Abu Daud.*

عنه ان رسول الله صلعم
قرأ عام الفتح سجدة فسجد الناس كلهم
منهم الراكب والساجد على الارض
حتى ان الراكب ليسجد على يده *
(ابوداود)

1796. In the Pilgrimage chapter, these occur at the end of 22:18Q and 22:77Q. Jurists differ with regard to the numbers of prostrations. Imam Ahmad follows this tradition. Imam Shafeyi limits it to 14 excluding 38:25. Imam Abu Hanifah supports Shafeyi but excludes 22:77 and included 38:25. Malek makes it to eleven after excluding 38:25, 53:62, 84:21, and 96:19. Imam Abu Hanifah says however that in the last verses, only bending is sufficient.

1797. Tirmizi says that its chain of narration is not very strong.

1798. This is chapter 32 of the Quran. The people thought that while bowing, the Prophet read the above chapter. This shows that the Prophet did not prostrate at the time of reading the chapter. It was a mere conjecture and hence cannot prevail over positive instructions.

1799. Abu Hanifa holds that one takbir is sufficient without the raising of hands, while Imam Shafeyi holds that there are two takbirs—one at the time when hands are raised up, and another at the time of going to prostration.

393. Ibn Abbas reported that the Prophet did not prostrate in any verse of the last chapters since he migrated to Medina. 1800

—*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ اَنَّ النَّبِيَّ صلعم لَمْ يَسْجُدْ فِي شَيْءٍ مِنَ الْمُفَصَّلِ مُنْذُ تَحَوَّلَ اِلَى الْمَدِيْنَةِ * (ابوداود)

394. **Ayesha** reported that the Messenger of Allah used to say about the prostration of the Quran at night: My face prostrated for One who created him and split up his ears and eyes with His power and strength. 1801

—*Abu Daud, Tirmizi, Nisai.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُوْلُ اللّٰهِ صلعم يَقُوْلُ فِي سُجُوْدِ الْقُرْاٰنِ بِاللَّيْلِ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ * (ابوداود والترمذي والنسائي حسن صحيح)

395. **Ibn Abbas** reported that a man came to the Apostle of Allah and asked: O Ms. of Allah! I saw myself this night while I was asleep as if I was praying behind a tree. I fell in prostration and then the tree also prostrated on account of my prostration. I heard it say: O Allah! record for me a reward near Thee for this, and put off a sin from me for this, and make it for me a hidden treasure near Thee, and accept it from me as Thou hast accepted it from Thy servant David. Ibn Abbas said: The Messenger of Allah then read a verse of prostration and then prostrated. I heard him while he was saying the like of

عَنِ ابْنِ عَبَّاسٍ قَالَ جَاءَ رَجُلٌ اِلَى رَسُوْلِ اللّٰهِ صلعم فَقَالَ يَا رَسُوْلَ اللّٰهِ صلعم رَاَيْتُنِي اللَّيْلَةَ وَاَنَا نَائِمٌ كَاَنِّي اُصَلِّي خَلْفَ شَجَرَةٍ فَسَجَدْتُ فَسَجَدَتِ الشَّجَرَةُ لِسُجُوْدِي فَسَمِعْتُهَا تَقُوْلُ اَللّٰهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ اَجْرًا وَضَعْ عَنِّي بِهَا وِزْرًا وَاجْعَلْهَا لِي عِنْدَكَ ذُخْرًا وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ قَالَ ابْنُ عَبَّاسٍ فَقَرَاَ النَّبِيُّ صلعم سَجْدَةً ثُمَّ سَجَدَ فَسَمِعْتُهُ وَهُوَ يَقُوْلُ مِثْلَ مَا اَخْبَرَهُ الرَّجُلُ

1800. It is lawful to prostrate upon hands whether there is excuse or not but it is said to be abominable (Makruh).

1801. This hadis contradicts that of Abu Hurairah (384). Abu Hurairah accepted Islam at Medina in 7 A. H. His hadis has been accepted as more correct than this. After turning from protration, the above should be recited. Two more forms have been recommended: "O Lord! Verily I have been unjust to myself, so pardon me" and "Glory to my Highest Lord". The latter has been recommended by Imam Abu Hanifah.

what the man had informed him from the saying of the tree. 1802

—*Tirmizi, Ibn Majah* (*Rare*)

عن قول الشجرة *

الترمذي وابن ماجة (غريب)

396. **Ibn Mas'ud** reported that the Prophet read "And the sfar", and prostrated therein, and those who were with him also prostrated except that an old man of the Quraish took a handful of pebbles or dust and raised it towards his forehead and said: This suffices me. Abdullah said: I saw him afterwards that he was killed as an infidel. 1803 —*Agreed.*

عن ابن مسعود ان النبي صلعم قرأ و النجم فسجد فيها وسجد من كان معه غير ان شيخا من قريش اخذ كفا من حصى او تراب فرفعه الى جبهته وقال يكفيني هذا قال عبد الله فلقد رايته بعد قتل كافرا * (متفق عليه)

397. **Ibn Abbas** reported that the Prophet prostrated in "The sawd" and he said: David prostrated therein by way of repentence, and we prostrate therein out of gratefulness. —*Nisai.*

عن ابن عباس قال ان النبي صلعم سجد في ص وقال سجدها داود توبة ونسجدها شكرا . (النسائي)

SECTION 22

1804. Prohibited times of Prayer

There are three principal times in which prayer is unlawful: (1) When the sun is in the course of rising; (2) when the sun is just in the meridian; (3) and when the sun is in the course of setting. The reason has been given in 34:400. The prohibition is chiefly due to the fact that a Muslim's action must be in opposition to that of the polytheists. The object is to pluck out idolatry in any shape or form. The sun, when it rises, sets in and is in the meridian, is worshipped by may nations. If prayer is offered at these times, the people outside will take the view that Islam also sanctioned the worship of the sun. Hence it is said that the sun rises or sets in between two horns of the devil. This is also

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1802. Ibn Majah did not mention "Accept it from me as Thou hast accepted it from Thy servant David".

1803. Bukhari says that the man was Omayyah-b-Khalf,

the reason why life pictures were declared unlawful. Imam Abu Hanifa says on the basis of tradition 34:401, that prayer after the morning Farz and afternoon Farz is Makruh (abominable) while other Imams do not hold it to be so. At Mecca, this rule is not applicable. If, however, any rak'at is overtaken before the setting and rising of the sun, the prayer may be legally finished in full. This shows that when the rising or setting was not taken as the occasion of the time of worship, it is not prohibited. In Zumma prayer also, prayer is not unlawful when the sun is in the meridian—34:405.

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398. **Ibn Omar** reported that the Messenger of Allah said: None of you shall wish to pray at the rising of the sun, nor at its setting. *And in a narration,* he said: When a portion of the sun rises, leave the prayer till it is up in full; and when a portion of the sun sets in, leave the prayer till it goes in. Make not the rising of the sun the time of your prayer, nor its setting in, because it rises between two horns of the devil. —*Agreed.*

عن ابن عمر قال قال رسول الله صلعم لا يتحرى احدكم فيصلي عند طلوع الشمس ولا عند غروبها وفي رواية قال اذا طلع حاجب الشمس فدعوا الصلوة حتى تبرز واذا غاب حاجب الشمس فدعوا الصلوة حتى تغيب ولا تحينوا بصلوتكم طلوع الشمس ولا غروبها فانها تطلع بين قرني الشيطان * (متفق عليه)

399. **Oqbah-b-A'mer** reported: There are three times in which the Messenger of Allah prohibited us to pray or to bury our deceased: at the time when the sun begins to rise shining till it is up in full; and at the time when the sun stands up in the meridian till the sun inclines, and at the time when the sun is invited for setting in till it sets in (completely). —*Agreed.*

عن عقبة بن عامر قال ثلث ساعات كان رسول الله صلعم ينهانا ان نصلي فيهن او نقبر فيهن موتانا حين تطلع الشمس بازغة حتى ترتفع وحين يقوم قائم الظهيرة حتى تميل الشمس وحين تضيف الشمس للغروب حتى تغرب * (مسلم)

400. **Amr-b-Abasah** reported that the Prophet arrived at Medina. I also came to Medina and went to him and asked him: Inform me about prayer. He said: Pray Fajr prayer and then abstain from the prayer when the sun rises till it rises up, because it rises when it rises between two horns of the devil and the infidels prostrate for it at that time. Pray Afterwards because prayer is witnessed.—Till (when) the shade rests upon arrow.[1805] Then shorten the prayer because Hell is kindled at that time. When the shade returns, pray [1806] because prayer is witnessed, presented; till you say Asr prayer. Then abstain from the prayer till the sun sets in, because it sets in between two horns of the devil, and the infidels prostrate for it at that time. I asked: O Prophet of Allah! regarding ablution, inform me about it. He said: There is no man among you who comes near his ablution, then gurgles and throws water into nose and then washes it except that the minor sins of his face and his mouth and his nose drop down; (when) he washes his face as

عن عمرو بن عبسة قال قدم النبي
صلعم المدينة فقدمت المدينة فدخلت
عليه فقلت اخبرني عن الصلوة فقال صل
صلوة الصبح ثم اقصر عن الصلوة حين
تطلع الشمس حتى ترتفع فانها تطلع حين
تطلع بين قرني شيطان و حينئذ يسجد
لها الكفار ثم صل فان الصلوة مشهودة
محضورة حتى يستقل الظل بالرمح ثم
اقصر عن الصلوة فان حينئذ تسجر جهنم
فاذا اقبل الفيء فصل فان الصلوة
مشهودة محضورة حتى تصلي العصر ثم
اقصر عن الصلوة حتى تغرب الشمس فانها
تغرب بين قرني شيطان و حينئذ يسجد
لها الكفار قلت يا نبي الله فالوضوء
حدثني عنه قال ما منكم رجل يقرب
وضوءه فيمضمض و يستنشق فيستنثر الا
خرت خطايا وجهه و فيه و خياشيمه ثم

1805. This prayer is the prayer of Ishraq said at about 9 A. M. This prayer is witnessed by angels who also remain present at that time. This extends up to noon, when the sun is just in the meridian.

1806. This prayer is mid-day prayer after the meridian sun inclines a little towards the west.

Allah directed him, the minor sins of his face drop down from the sides of his beard along with water. Then (when) he washes his hand up to the elbows, the minor sins of his two hands drop down from his fingers along with water; afterwards when he rubbs his head, the minor sins of his head fall down from the sides of his hairs along with water; then (when) he washes his feet up to the joints, the minor sins of his legs fall down from his toes along with water. If he stands, prays, praises Allah, glorifies Him and honours Him with what is His due, and his heart becomes free for Allah, his minor sins vanish away like his figure on the day his mother gave birth to him. 1800

—*Musllim.*

اذا غسل وجهه كما امره الله الا خرت خطايا وجهه من اطراف لحيته مع الماء ثم يغسل يديه الى المرفقين الا خرت خطايا يديه من انامله مع الماء ثم يمسح رأسه الا خرت خطايا رأسه من اطراف شعره مع الماء ثم يغسل قدميه الى الكعبين الا خرت خطايا رجليه من انامله مع الماء فان هو قام فصلى فحمد الله واثنى عليه ومجده بالذي هو له اهل وفرغ قلبه لله الا انصرف من خطيئته كهيئته يوم ولدته امه *

(مسلم)

401. Abu Sayeed al-Khodri reported that the Messenger of Allah said: There is no prayer after Fajr till the sun rises up; and no paryer after Asr, till the sun sets in. 1808

—*Agreed.*

عن ابي سعيد ن الخدري قال قال رسول الله صلعم لا صلوة بعد الصبح حتى ترتفع الشمس ولا صلوة بعد العصر حتى تغيب الشمس * (متفق عليه)

402. Koraib reported that Ibn Abbas and Meswar-b-Makhramah and Abdur Rahman-b-Azhar sent him to A'yesha and

عن كريب ان ابن عباس والمسور بن مخرمة و عبد الرحمن بن الازهر ارسلوه

1807. The last sentence shows that all sins, minor or great, are forgiven. The jurists say, however, that the minor sins are forgiven while the great sins are pardonable on some conditions.

1808. To say prayer at this time is said to be makruh (abominable) and not unlawful.

said: Tender greeting to her and ask her about the prayer of two rak'ats after Asr. He said: Then I went to Ayesha and conveyed to her what they had sent me for. She said: Ask Omme Salamah. So I went to them and they sent me back to Omme-Salamah. Omme Salamah said: I heard the Prophet prohibiting them. Afterward I saw him praying them. Then he entered and I sent a maid-servant to him. I said: Tell him that Omme Salamah asked: O Ms. of Allah, I heard you prohibiting these two rak'ats and I saw you praying them. He said: O daughter of Abu Omayyah, you have asked about the two rak'ats after Asr while some people from Qais came to me. They kept me occupied from thee two rak'ats after Zuhr. So the two rak'ats are these. 1809

—*Agreed.*

الى عائشة فقالوا اقرأ عليها السلام
وسلها عن الركعتين بعد العصر قال
فدخلت على عائشة فبلغتها ما ارسلوني
فقالت سل ام سلمة فخرجت اليهم
فردوني الى ام سلمة فقالت ام سلمة
سمعت النبي صلعم ينهى عنهما ثم رايته
يصليهما ثم دخل فارسلت اليه الجارية
فقلت قولي له تقول ام سلمة يا رسول
الله صلعم سمعتك تنهى عن هاتين
الركعتين واراك تصليهما قال يا ابنة
ابي امية سالت عن الركعتين بعد
العصر وانه اتاني ناس من عبد
القيس فشغلوني عن الركعتين اللتين
بعد الظهر فهما هاتان - (متفق عليه)

403. **Muhammad-b-Ibrahim** reported from Qais-b-Amr who had said that the Prophet had seen a man praying two rak'ats

عن محمد بن ابراهيم عن قيس بن
عمرو قال راى النبي صلعم رجلا يصلي
بعد صلوة الصبح ركعتين فقال رسول الله

1809. (i) The two bendings I prayed after afternoon prayer were two sunnat prayers of mid-day prayer which were not said by the Prophet as he was engaged in giving sermons to the tribe of Qais. (ii) Abu Omayyah was the father of Omme Salamah. (iii) It is also inferred from this that for sermons and religious instructions, additional prayers may be neglected. Imam Shafeyi says that Qaza optional prayer may be said after its usual time, while Imam Abu Hanifah holds the contrary view. It has now been established on the basis of anthentic traditions that prayer after afternoon prayer is Makruh. Majority of theologians follow this rule.

after Fajr prayer. Then the Messenger of Allah said: Fajr is of two rak'ats. A man said: I did not pray these two rak'ats before those two. So I prayed them now. Then the Messenger of Allah remained silent. 1810

—*Abu Daud, Tirmizi.*

صلعم صلوة الصبح ركعتين فقال الرجل اني لم اكن صليت الركعتين اللتين قبلهما فصليتهما الان فسكت رسول الله صلعم * (ابوداود و الترمذي)

404. **Jubair-b-Mut'em** reported that the Prophet said: O Children of Abd Manaf! Prevent nobody who intends to go round this House and to pray in whichever hour he likes from both night and day. 1811 —*Tirmizi, Abu Daud, Nisai.*

عن جبير بن مطعم ان النبي صلعم قال يا بني عبد مناف لا تمنعوا احدا طاف بهذا البيت و صلى اية ساعة شاء من ليل او نهار * (الترمذي و ابوداود و النسائي)

405. **Abul-Khalil** from Abu Qatadah reported that the Messenger of Allah disliked prayer at mid-day till the sun inclined except on Zumma-day. 1812 And he said: Verily Hell is enkindled except on Friday. —*Abu Daud.*

عن ابى الخليل عن ابي قتادة قال كان النبي صلعم كره الصلوة نصف النهار حتى تزول الشمس الا يوم الجمعة وقال ان جهنم تسجر الا يوم الجمعة * (ابوداود)

406. **Abdullah-b-as-Sonaziy** reported that the Messenger of Allah said: Verily the sun rises with the horn of the devil. When it rises up, it is separated from it. Afterwards when it is

عن عبد الله الصناجي قال قال رسول الله صلعم ان الشمس تطلع ومعها قرن

1810. Tirmizi also narrated a similar tradition. He says that the chain of narration of this hadis is not continuous as Muhammad-b-Ibrahim did not hear from Qais-b-Amr. Sharhi-Sunnat also narrated this tradition from Qais-b-Qahd.

1811 This silence of the Prophet gave approval of a prayer of two bendings after obligatory prayer. Imam Abu Hanifa says that if the sunnat prayer be not said before Fajr, they may be said after Fajr prayer.

1812. The House is the Holy Ka'ba at Mecca. The children of Abd Manaf were the custodians of the Ka'ba Hence the instructions were issued to them. The jurists are unanimous in holding that circumbulation round the Ka'ba is always permitted, even at the time of sun-rising and sun-setting and when the sun is just on the meridian. They however differ with regard to the time of prayer in the Holy Shrine. According to Imam Shafeyi, prayer is allowed at the above-mentioned hours. Imam Ahmad holds

in the meridian, it joins it ; and when it inclines, it is separate from it ; and when it is about to set in, it joins it ; and when it sets in, it is separate from it. The Messenger of Allah prohibited prayer in these hours.

—*Malek, Ahmad, Nisai.*

الشيطان فاذا ارتفعت فارقها ثم اذا استوت
قارنها فاذا زالت فارقها فاذا دنت
للغروب قارنها فاذا غربت فارقها و نهى
رسول الله صلعم عن الصلوة في تلك
الساعات * (مالك و احمد والنسائي)

407. **Abu Basrah al-Gefari** reported : The Messenger of Allah prayed with us Asr prayer at Mukhammas. He said : Verily this prayer was presented to those who were before you. They injured it. Whoso protects it, there will be double rewards for him ; and there is no prayer after it, till the witness rises, and the witness is the star. 1813 —*Muslim.*

عن ابي بصرة الغفاري قال صلى
بنا رسول الله بالمخمص صلوة العصر فقال
ان هذه صلوة عرضت على من كان قبلكم
فضيعوها فمن حافظ عليها كان له اجره
مرتين ولا صلوة بعدها حتى يطلع الشاهد
و الشاهد النجم * (مسلم)

408. **Mu'wayiah** reported : Verily you pray a prayer. We accompanid the Messenger of Allah. We did not see him praying it. He has indeed prohibited it, that is, two rak'ats after Asr. —*Bukhari.*

عن معاوية قال انكم لتصلون صلوة
لقد صحبنا رسول الله صلعم فما رايناه
يصليهما ولقد نهى عنهما يعني الركعتين
بعد العصر * (البخاري)

503w. **Abu Hurairah** reported that the Messenger of Allah prohibited prayer at mid-day till the sun inclines except on Zumma day. —*Shafeyi.*

عن ابي هريرة قال ان النبي صلعم
نهى عن الصلوة نصف النهار حتى تزول
الشمس الا يوم الجمعة * (الشافعي)

504w. **Abu Zarr** reported while he ascended upon the door of

عن ابي ذر قال وقد صعد على درجة

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that only the prayer of two bendings after circumbulation is allowed at these times. Imam Abu Hanifa did not hold any prayer lawful at these hours.

1813. Abu Daud said that Abu Khalil did not meet Abu Qatadah. Imam Shafeyi follows this tradition, while Imam Abu Hanifa holds that prayer at noon is not lawful.

the Ka'ba: Whoso recognises me recognises me, and whoso does not recognise me, then verily I am Jundub. I heard the Messenger of Allah say: There is no prayer after Fajr prayer till the sun rises, nor after Asr prayer till the sun sets in except at Mecca, except at Mecca, except at Mecca. *Ahmad, Razin.*

الكعبة من عرفني فقد عرفني ومن لم يعرفني فانا جندب سمعت رسول الله صلعم يقول لاصلوة بعد الصبح حتى تطلع الشمس ولا بعد العصر حتى تغرب الشمس الا بمكة الا بمكة الا بمكة * (احمد رزين)

SECTION 23

1814. Congregation and its excellence

(a) **Congregation.** Only Farz prayers may be said in congregation, the smallest number of which is two—34:4 3. The other prayers are said singly. If a third man joins the congregation of the two, either the Imam shall move forward or the Muqtadi backward, so that the two may form a row with the Imam ahead. The Muqtadis (followers) must follow the Imam in all his movements—34:419. If the females attend, they must take the last row but come out first before the males leave the mosque. They shall not join the males in the street. No perfume should be applied by them when joining the congregational prayers. When there is pressure of hunger or call of nature, it must be first removed by one joining the prayers; because prayerful attitude arises in a peaceful mind.

(b) **Is congregational prayer obligatory?** There are differences of opinion among the famous jurists in this respect. One section like Imam Ahmad and Ata'a held on the basis of traditions 34:425, 508w that prayer in congregation is Farz Ain (strictly compulsory). Imam Shafeyi held that it is Farz Kefayah (compulsory on the community), while Imam Abu Hanifa and his disciples held it to he *Sunnat Muakkadah* in the neighbourhood of Wajeb. It is written in Quduri that it is Wajeb and that it can be said in indvidual houses after calling the males of the houses in one place. It is hower seen that the traditions put a great stress for Jama'at and hence Imam Abu Hanifa's opinion is reasonable and practicable,

(c) **Procedure of Jama'at.** After formation of rows and lines in case of more than two worshippers, the announcement is made by Aqamat that the prayer has begun. This is really an Azan produced in a lower voice with the utterance of قدقامت الصلوة (Prayer has just begun) twice. Immediately after, the Imam starts the payer by uttering 'Allaho-Akbar.' The followers follow him likewise as described in the note. Then in the two rak'ats of Fajr, and in the first two rak'ats of Magrib and I'sha prayers, the Imam reads Fatihah loudly followed by the reading of some verses from the Quren not less than three. The followers remain silent hearing attentively to the reading of the Imam. When the Imam reads the Quran in silence in the remaining prayers, the followers also read Fatihah in silence without the Quranic verses. After Fatihah, the Imam says "Ameen" in a loud or silent voice. Then the followers respond to him by saying in chorous "Ameen." When the Imam says " سمع الله لمن حمده Allah hears one who praises him", the followers must reply by uttering " ربنا لك الحمد " O our Lord ! Thine is all praise".

(d) **Merits of congregational prayers.** Great rewards have been promised for congregational prayers. The Prophet said that each step towards the mosque brings reward—34:428. The greater the number of the worshippers in the congregation, the greater are the rewards—34:423. Whoso prays in the congregation for 40 days becomes free from the fire—34:489. Women are also allowed to join the congregation—34:416, 434, but their prayer in their houses is better than in congregation. Except on excuses (such as illness, weakness, blindness, excessive rain, too much heat or cold, darkness etc), prayers in congregation shall not be avoided—34:412.

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409. **Ibn Omar** reported that the Apostle of Allah said: Prayer in conregation is superior to single prayer by twenty seven degrees. —*Agreed.*

عن ابن عمر قال قال رسول الله صلعم صلوة الجماعة تفضل صلوة الفذ بسبع وعشرين درجة * (متفق عليه)

410. **Abu Hurairah** reported that the Prophet said: By One in whose Hand there is my life, I indeed intend to order for a bundle of fuel to

عن ابي هريرة قال قال رسول الله صلعم والذي نفسي بيده لقد هممت

be gathered; next order for prayer and to say azan therefor, and next to order a man to be Imam of the people. I should remain behind for the people (and a narration: for those who do not come to prayer) that I may burn their houses against them. And by One in whose hand there is my life, had one of them known that he would get a (cooked) bone with meat or two excellent rams, [1815] they would have been present at I'sha prayer [1816] —*Bukhari.*

ان آمر بحطب فيحطب ثم آمر بالصلوة
فيؤذن لها ثم آمر رجلا فيؤم الناس ثم
أخالف الى رجال وفي رواية لايشهدون
الصلوة فأحرق عليهم بيوتهم والذي
نفسي بيده لو يعلم احدهم انه يجد
عرقا سمينا او مرماتين حسنتين
لشهد العشاء * (البخاري)

411. **Same** reported that a blind man came to the Prophet and said: O Ms. of Allah! I I have no guide to lead me to the mosque. He asked the Prophet to give him permission that he might pray in his house. So he gave him permission. When he went away, he called him and said: Do you hear Azan for prayer? 'Yes' said he. He said: Then respond. [1817] —*Muslim.*

عنه قال اتى النبي صلعم رجل اعمى
فقال يا رسول الله انه ليس لي قائد
يقودني الى المسجد فسأل رسول الله
صلعم ان يرخص له فيصلي في بيته
فرخص له فلما ولى دعاه فقال هل
تسمع النداء بالصلوة قال نعم قال فأجب.
(مسلم)

412. **Ibn Omar** reported that he proclaimed Azan for prayer in a night of cold and wine. Then he said: Behold! pray

عن ابن عمر انه اذن بالصلوة في
ليلة ذات برد وريح ثم قال الا صلوا

1815. This star rises along with the moon.

1816. Muslim also narrated a similar tradition. This means that great merits can be acquired in congregational prayers.

1817. 'Be present in prayer' was the instruction given to the blind man Abu Omme Makhtum who was a poor refugee. This is, however, said to be a special instruction to Ibne Makhtum though he had real excuse. In case of rain, cold and heat, it is lawful to pray in houses without going to the mosque for congregational prayer.

within the houses. Afterwards he said: The Messenger of Allah used to direct the Muazzen in a night of cold and rain to proclaim: Behold! pray within the houses.

—*Agreed.*

فى الرحال ثم قال ان رسول الله صلعم كان يامر المؤذن اذا كانت ليلة ذات برد و مطر يقول الا صلوا فى الرحال * (متفق عليه)

413. **Same** reported that the Apostle of Allah said: When supper is served for one of you while the prayer begins, then begin with the supper and let him make no haste till he finishes it. And as for Ibn Omar, (when) food was served for him and prayer began, he used not to come to it till he finished it (food), though he was hearing the Quran-reading of the Imam.

—*Agreed.*

عنه قال قال رسول الله صلعم اذا وضع عشاء احدكم و اقيمت الصلوة فابدؤا بالعشاء ولا يعجل حتى يفرغ منه وكان ابن عمر يوضع له الطعام و تقام الصلوة فلا ياتيها حتى يفرغ منه و انه ليسمع قراءة الامام * (متفق عليه)

414. **Ayesha** reported: I heard the Apostle of Allah say: There is no prayer at the presence of food, nor it is when calls of nature drive him.[1818]

عن عائشة انها قالت سمعت رسول الله صلعم يقول لاصلوة بحضرة الطعام ولا هو يدافعه الاخبثان * (مسلم)

415. **Abu Hurairah** reported that the Apostle of Allah said: When Aqamat is recited, there is no prayer except the ordained prayers.[1819]

—*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم اذا اقيمت الصلوة فلا صلوة الا المكتوبة * (مسلم)

416. **Ibn Omar** reported that the Apostle of Allah said:

عن ابن عمر قال قال رسول الله

1818. Prayer at the time when food has been served or when one is urged by calls of nature such as passing urine or stool, is Makruh and not prohibited. The reason is obvious, as mind cannot be concentrated at that time in prayer.

1819. It appears from this that after Aqamat, no sunnat prayer shall be said. This is the opinion of Imam Shafeyi. Imam Abu Hanifa however holds that if there is chance of joining the Imam after finishing 'sunnat' prayers, it may lawfully be done. It is said on the basis of traditions that sunnat prayer of the early morning prayer is very important.

When the wife of one of you seeks permission to go to the mosque, he must not prevent her.[1820] —*Agreed.*

اذا استأذنت امرأة احدكم الى المسجد فلا يمنعها * (متفق عليه)

417. **Zainab**, wife of Abdullah-b-Mas'ud, reported: The Apostle of Allah said to us: When one of you is present in the mosque, let her not touch perfume. —*Muslim.*

عن زينب امرأة عبد الله بن مسعود قالت قال لنا رسول الله صلعم اذا شهدت احداكن المسجد فلا تمس طيبا * (مسلم)

418. **Abu Hurairah** reported that the Apostle of Allah said: Whoso female applies "Bakhur' perfume, shall not be present with us in the last prayer I'sha. —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم ايما امرأة اصابت بخورا فلا تشهد معنا العشاء الآخرة * (مسلم)

419. **Ibn Omar** reported that Messenger of Allah said: Don't prevent your women from (going to) the mosques, but their houses are better for them. —*Abu Daud.*

عن ابن عمر قال قال رسول الله لا تمنعوا نساءكم المساجد و بيوتهن خير لهن * (ابوداود)

420. **Ibn Mas'ud** reported that the Apostle of Allah said: Prayer of a woman in her house is better than her prayer in her compartment, and her prayer in her closet is better than her prayer in her house. —*Abu Daud.*

عن ابن مسعود قال قال رسول الله صلعم صلوة المرأة في بيتها افضل من صلوتها في حجرتها و صلاتها في مخدعها افضل من صلاتها في بيتها . (ابوداود)

421. **Abu Hurairah** reported: Verily I heard my beloved Abul Qasem say: The prayer of a woman may not be accepted who applies perfume for (going

عن ابي هريرة قال اني سمعت حبي ابا القاسم صلعم لا تقبل صلوة امرأة تطيبت للمسجد حتى تغتسل غسلها من

1820. It shows that women also can pray in the mosque in congregation. At least they

to) the mosque, till she washes (it) a washing from impurity.[1821]

—*Ahmad, Nisai, Abu Daud.*

422. **Abu Musa** reported that the Apostle of Allah said: Every eye is a fornicator, and when a woman applies perfume and then passes by an assembly, she is like so and so, that is, a fornicatress.[1822] —*Tirmizi.*

423. **Obay-b-Ka'ab** reported: The Messenger of Allah one day prayed the Fajr with us. When he made salutation, he asked: Is so and so present? They replied: No. He asked: Is so and so present? 'No' replied they. He said: Of all the prayers, these[1823] are the most troublesome to the hypocrites. Had you known what is in them both, you would have come to them even walking upon breasts, riding upon conveyances. Verily the first row is like the row of the angels. Had you known what its excellence is, you would have hastened towards it, and verily the prayer of a man with another man is purer than his prayer singly, and his

الجنابة * (أبوداود احمد و النسائي)

عن ابي موسى قال قال رسول الله صلعم كل عين زانية و ان المرأة اذا استعطرت فمرت بالمجلس فهي كذا و كذا يعني زانية * (الترمذي)

عن أبي بن كعب قال صلى بنا رسول الله صلعم يوما الصبح فلما سلم قال اشاهد فلان قالوا لا قال اشاهد فلان قالوا لا قال ان هاتين الصلوتين اثقل الصلوات على المنافقين و لو تعلمون ما فيهما لاتيتموهما و لو حبوا على الركب و ان الصف الاول على مثل صف الملئكة و لو علمتم ما فضيلته لابتدرتموه و ان صلوة الرجل مع الرجل ازكى من صلوته وحده و صلوته مع

shall not be prevented to pray in the mosque. The author of Mazhare-Hoque says that this applies in case of old women. There is, however, no such implication in the context of the hadis. This is supported also by the practice prevailing now in the cradles of Islam (Mecca and Medinah) where women pray in congregation in reserved compartments.

1821. Ahmad and Nisai narrated a similar tradition. The portion on which perfume has been applied should be washed and not the entire body, but the washing must be complete so as to leave no trace of perfume.

1822. Abu Daud and Nisai narrated a similar tradition.

1823. The prayers of dawn and night have been meant here.

prayer with two men is purer than his prayer with one man, and what increases is more pleasing to Allah.

—*Abu Daud, Nisai.*

الرجلين ازكى من صلوته مع الرجل وما كثر فهو احب الى الله * (ابوداود و النسائي)

424. **Abu Darda'a** reported that the Apostle of Allah said: There are no three persons of a village or a desert among whom prayer is not said (in congregation) but on whom the devil prevails. So you should take to congregation, because the wolf devours the remotest flock. [1824]

—*Ahmad, Abu Daud, Nisai.*

عن ابي الدرداء قال قال رسول الله صلعم ما من ثلثة في قرية ولا بدو لا تقام فيهم الصلوة الا قد استحوذ عليهم الشيطان فعليك بالجماعة فانما ياكل الذئب القاصية * (احمد ابوداود والنسائي)

425. **Ibn Abbas** reported that the Apostle of Allah said: Whoso hears a proclaimer (for prayer), no excuse should prevent him from following him. They asked: And what is excuse? He said: Fear or illness. No prayer of him which has been prayed shall be accepted. [1825]

—*Abu Daud, Darqutni.*

عن ابن عباس قال قال رسول الله صلعم من سمع المنادي فلم يمنعه من اتباعه عذر قالوا وما العذر قال خوف او مرض لم تقبل منه الصلوة التي صلى - (ابوداود و الدارقطني)

426. **Abdullah-b-Arqam** reported: I heard the Apostle of Allah say: When Aqamat is recited for prayer and one of you feels (the urge of) stool, let him first pass stool. [1826] —*Tirmizi.*

عن عبد الله بن ارقم قال سمعت رسول الله صلعم يقول اذا اقيمت الصلوة و وجد احدكم الخلاء فليبدء بالخلاء - (الترمذي)

1824. Three persons form a complete congregation. If it is not formed, the devil prevails over them. In other words, they meet with destruction.

1825. He who does not pray in congregation even though he has got no excuse does not offer his prayer for acceptance by Allah. This does not mean that prayer without congregation is rendered null and void but it means that no great religious merit is achieved.

1826. Malek, Abu Daud and Nisai narrated like it.

427. **Saoban** reported that the Messenger of Allah said: As for three things, it is not lawful for anybody to do: A man must not be an Imam of a people and then should particularise himself besides them with an invocation. If he does that, he is indeed treacherous to them. And he shall not go into the inner side of a house before he seeks permission. If he does that, he commits with them a breach of trust. And he shall not pray when propelled by a call of nature till he clears it.[1897]
—*Abu Daud.*

عن ثوبان قال قال رسول الله صلعم ثلاث لا يحل لاحد ان يفعلهن لا يؤمن رجل قوما فيخص نفسه بالدعاء دونهم فان فعل ذلك فقد خانهم ولا ينظر في قعر بيت قبل ان يستاذن فان فعل ذلك فقد خانهم ولا يصل وهو حقن حتى يتخفف * (ابوداود)

428. **Abdullah-b-Mas'ud** reported: Indeed we have seen us (companions): None but a hypocrite whose hypocrisy is well-known remains behind a (congregational) prayer, or a sick man if the sick man is then able to walk with the help of two men till he comes to the prayer. He said: The Messenger of Allah taught us the ways of guidance; and of the ways of guidance, there is prayer in the mosque for which proclamation is made. *And in a narration*, he said: Whoso likes that he should meet Allah tomorrow as a Muslim, let him protect these five prayers wherever there is call for them. Verily Allah

عن عبد الله بن مسعود قال لقد رايتنا وما يتخلف عن الصلوة الا منافق قد علم نفاقه او مريض ان كان المريض ليمشي بين رجلين حتى ياتي الصلوة وقال ان رسول الله صلعم علمنا سنن الهدى وان من سنن الهدى الصلوة في المسجد الذي يؤذن فيه وفي رواية قال من سره ان يلقى الله غدا مسلما فليحافظ علي هذه الصلوات الخمس حيث ينادى بهن فان الله شرع لنبيكم

1827. Tirmizi narrated this.

promulgated the rules of guidance for your Prophet, and there are of the rules of guidance: And if you had prayed in your houses just as one remaining behind prays in his house, you would have given up the way of your Prophet, and if you had given up the way of your Prophet, you would have gone astray, And there is no man who makes ablution and then makes the ablution well and then intends towards a mosque out of these mosques except that Allah records for him one merit for every step he takes, and raises one rank therewith, and drops down one sin from him there with, Indeed we have seen us; and none but a hypocrite, well-known for hypocrisy, keeps behind from it, and also the man who is brought therewith and is conducted between two men till he stands up in the row. —*Muslim.*

429. **Abu Sha'sa'** reported that a man came out of the mosque after there was Azan therein. Abu Hurairah said: As for this (man), he has indeed disobeyed the father of Qasem. —*Muslim.*

430. **Osman-b-Affan** reported that the Messenger of Allah said: Whoso is overtaken by a call for prayer in the mosque and then comes out without

سنن الهدى و انهن من سنن الهدى
و لو انكم صليتم في بيوتكم كما يصلي
هذا المتخلف في بيته لتركتم سنة نبيكم
و لو تركتم سنة نبيكم لضللتم وما من
رجل يتطهر فيحسن الطهور ثم يعمد
الى مسجد من هذه المساجد الا كتب
الله له بكل خطوة يخطوها حسنة و رفعه
بها درجة وحط عنه بها سيئة و لقد رايتنا
وما يتخلف عنها الا منافق معلوم النفاق
و لقد كان الرجل يؤتى به يهادى بين
الرجلين حتى يقام في الصف * (مسلم)

عن الشعثاء قال خرج رجل من
المسجد بعد اذن فيه فقال ابوهريرة اما
هذا فقد عصى اباالقاسم صلعم * (مسلم)

عن عثمان بن عفان قال قال رسول
صلعم من ادركه الاذان في المسجد ثم

coming out for any necessity and intending no return, he is a hypocrite.

—*Ibn Majah.*

خرج لم يخرج لحاجة وهو لا يريد الرجعة فهو منافق * (ابن ماجة)

431. **Abdullah-b-Omme Makhtum** asked: O Ms. of Allah! verily Medina is full of poisonous animals and beasts and I am defective in sight. Do you give me an exemption? He said: Do you hear—"Come to prayer, come to salvation"? 'Yes' said he. He said: Then why do you not come? And he did not give (him) exemption.

—*Abu Daud, Nisai.*

عن عبد الله بن ام مكتوم قال يا رسول الله صلعم ان المدينة كثيرة الهوام و السباع و انا ضرير البصر فهل تجد لي من رخصة قال هل تسمع حي على الصلوة حي على الفلاح قال نعم قال فحي هلا و لم يرخص - (ابوداود والنسائي)

432. **Omme Darda'a** reported: Abu Darda'a came to me being enraged. I asked: What has enraged you? I said: By Allah, I know not anything of the affairs of the followers of Muhammad (P. H.) but they pray in congregation, (while you do not).

—*Bukhari.*

عن ام الدرداء قالت دخل علي ابو الدرداء وهو مغضب فقلت ما اغضبك قال و الله ما اعرف من امر امة محمد صلعم شيئا الا انهم يصلون جميعا * (البخاري)

433. **Abu Musa al-Ash'ari** reported that the Apostle of Allah said: Two or what is more than two form a congregation.

—*Ibn Majah.*

عن ابي موسى الاشعري قال قال رسول الله صلعم اثنان فما فوقها جماعة * (ابن ماجة)

434. **Bilal-b-Abdullah** reported from Ibn Omar who from his father who said that the Messenger of Allah said: Don't deny the women their shares in the mosques when they seek your permission. Bilal said: By

عن بلال بن عبد الله ابن عمر عن ابيه قال قال رسول الله صلعم لا تمنعوا النساء حظوظهن من المساجد اذا استاذنكم فقال بلال و الله لنمنعهن فقال له عبد الله اقول قال رسول الله صلعم

Allah, we do not certainly deny them. 1828 Abdullah said to him: I say that the Prophet had narrated (it), but you say that you prevent them. —*Muslim.*

وتقول انت لنمنعهن * (مسلم)

5 5w. **Ja'ber** reported that the Apostle of Allah said: Don't give up prayer for food, nor for anything besides it. —*Sharhi Sunnat.*

عن جابر قال قال رسول الله صلعم لا تؤخروا الصلوة لطعام ولا لغيره * (شرح السنة)

509w. **Abu Hurairah** reported from the Prophet who said: But for women and children in the houses. I would have kept up I'sha prayer and ordered my children to burn with fire what is in the houses. 1829 —*Ahmad.*

عن ابي هريرة عن النبي صلعم قال لولا ما في البيوت من النساء والذرية اقمت صلوة العشاء وامرت فتياني يحرقون ما في البيوت بالنار * (احمد)

507w. **Same** reported: The Apostle of Allah enjoined on us: When you remain in the mosque and then proclamation for prayer is made, none of you shall go out till he prays. —*Ahmad.*

عنه قال امرنا رسول الله صلعم اذا كنتم في المسجد فنودي بالصلوة فلا يخرج احدكم حتى يصلي * (احمد)

508w. **Ibn Abbas** reported from the Prophet who said: Whoso hears the prayer-call but does not respond to it, there is no prayer for him but on account of an excuse. 1830 —*Darqutni.*

عن ابن عباس عن النبي صلعم قال من سمع النداء فلم يجبه فلا صلوة له الا من عذر * (الدار قطني)

509w. **Abu Bakr-b Solaiman** reported: Verily Omar-b-al Khattab missed Solaiman-b-Abi Hasmah from Fajr prayer. Omar then went to the market at dawn, and the abode of Solaiman

عن ابي بكر بن سليمان بن ابي حثمة قال ان عمر بن الخطاب فقد سليمان بن ابي حثمة في صلوة الصبح

1828. In a narration of Sa'lem from his father, he said: Abdullah then advanced towards him and rebuked him with a rebuke which I did never hear like it.

1829. But for the children and women, he would have ordered all to pray in the mosques in congregation and in default to have the houses burnt. In other words, great is the reward of congregational prayer.

1830. His prayer is not accepted who does not go to the mosque for prayer when he hears Azan.

was between the mosque and the market. He passed by Shefa'a, mother of Solaiman and said to her : I have not seen Solaiman in the Fajr prayer. He said : Verily he passed the night praying and then his eyes overcame him. Omar said : That I should be present in Fajr prayer in congregation is pleasing to me than that I should stand up the whole night (in prayer). —*Malek.*

و ان عمر غدا الى السوق و مسكن سليمان بين المسجد و السوق فمر على الشفاء ام سليمن فقال لها لم ارى سليمن في الصبح فقالت انه بات يصلي فغلبته عيناه فقال عمر لان اشهد صلوة الصبح في جماعة احب الي من ان اقوم ليلة * (مالك)

510w. **Muzahed** reported from Abdullah-b-Omar that the Messenger of Allah said : No man shall ever prevent his family members from coming to the mosques[1831] —*Ahmad.*

عن مجاهد عن عبد الله بن عمر ان النبي صلعم قال لا يمنعن رجل اهله ان ياتوا المساجد * (احمد)

SECTION 24

1832 Rows in Prayer

Rows of worshippers should be arranged without leaving any space open, and the two feet of each worshipper should be placed nearly 4 inches apart. The older section of the people, the wiser and the pious should occupy the front rows and then the children. The best is the first row for males and the last row for females—34 : 442, 511w. Disorder in congregational prayer is bad and leads to differences among its votaries. Every step taken in order to be in line brings reward—34 : 445. No single man shall make a row by himself—34 : 454.

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435. **Nu'man-b-Bashir** reported that the Apostle of Allah

عن النعمان بن بشير قال كان رسول

1831. The son of Abdulla-b-Omar said : We prevent them. Abdullah said. I narrate to you from the Prophet, while you say this ! He said that Abdullah did not speak about it till he died.

used to arrange our rows straight till he made them a bow as it were, till he saw that we understood him. Afterward one day he went out and stood till he was about to recite Takbir. He then saw a man's breast going out from the line. He said: Servants of Allah! you must make your rows straight or Allah must turn your faces opposite. —*Muslim.*

436. **Anas** reported: Aqamat was recited for prayer. Then the Messenger of Allah advanced towards us with his face (turning) and said: Arrange your lines and stand shoulder to shoulder, because I see you from behind my back. *Bukhari narrated it. And in what has been agreed upon, he said:* Complete your lines, because I see you from behind my back.

437. **Same** reported that the Messenger of Allah said: Make your lines straight, because the straightening of lines belongs to the Aqamat of prayer. —*Agreed.*

438. **Abu Mas'ud al Ansari** reported that the Messenger of Allah used to touch our shoulders in prayer and say: Be straight and differ not lest your hearts differ. Let those who are major and wise from you keep attached to me, next those who succeed them, next those who succeed them. Abu

الله صلعم يسوي صفوفنا حتى كانما
يسوي بها القداح حتى راى انا قد
عقلنا عنه ثم خرج يوما فقام حتى كاد
ان يكبر فراى رجلا باديا صدره من
الصف فقال عباد الله لتسون صفوفكم
او ليخالفن الله بين وجوهكم - (مسلم)

عن انس قال اقيمت الصلوة فاقبل
علينا رسول الله صلعم بوجهه فقال اقيموا
صفوفكم و تراصوا فاني اراكم من وراء
ظهري رواه البخاري و في المتفق
عليه قال اتموا الصفوف فاني اراكم
من وراء ظهري *

عنه قال قال رسول الله صلعم سووا
صفوفكم فان تسوية الصفوف من اقامة
الصلوة * (متفق عليه)

عن ابي مسعود ن الانصاري قال
كان رسول الله صلعم يمسح مناكبنا في
الصلوة و يقول استووا ولا تختلفوا فتختلف
قلوبكم ليلني منكم اولوا الاحلام و
النهى ثم الذين يلونهم ثم الذين يلونهم

Mas'ud said: You are to day formost in differences.[1933]

—*Muslim*

قال ابو مسعود فانتم اليوم اشد اختلافا * (مسلم)

439. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said thrice. Let those who are major and wise from you stand next to me (in row), next those who follow them. Beware of the uproars of the markets.

—*Muslim.*

عن عبد الله بن مسعود قال قال رسول الله صلعم ليلني منكم اولوا الاحلام و النهى ثم الذين يلونهم ثلثا و اياكم و هيشات الاسواق * (مسلم)

440. **Abu Sayeed al Khodri** reported that the Messenger of Allah saw delay among his companions. So he said to them: Come forward and follow me, and let those who are behind you follow you. A people shall not cease keeping behing till Allah will keep them behind. —*Muslim.*

عن ابي سعيد ن الخدري قال راى رسول الله صلعم في اصحابه تاخرا فقال لهم تقدموا و أتموا بي و ليأتم بكم من بعدكم لا يزال قوم يتأخرون حتى يؤخرهم الله - (مسلم)

441. **Jaber-b-Samorah** reported: The Apostle of Allah came out to us and saw us in groups. He said: What is the matter with me that I see you separate? Afterwards he came out to us and said: Do you not stand in rows just as the angels stand in rows near their Lord? We replied: O Ms. of Allah! and how do the angels stand in rows near their Lord? He said: They make the first rows full and stand shoulder to shoulder in the row. —*Muslim.*

عن جابر بن سمرة قال خرج علينا رسول الله صلعم فرانا حلقا فقال مالي اريكم عزين ثم خرج علينا فقال الا تصفون كما تصف الملئكة عند ربها فقلنا يا رسول الله صلعم و كيف تصف الملئكة عند ربها قال يتمون الصفوف الاولى و يتراصون في الصف - (مسلم)

1833. The Holy Prophet here sounded a note of wonderful connection between mind and body. Mind is moulded by outward movements and environments, and outward movements and environments are the results of mental thoughts. Hence, in Islam,

442. **Abu Hurairah** reported that the Apostle of Allah said: The best of the rows of the males is their first, and the worst of them is their last, and the best of the rows of the females is their last, and the worst of them is their first. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم خَيْرُ صُفُوفِ الرِّجَالِ اَوَّلُهَا وَ شَرُّهَا اٰخِرُهَا وَ خَيْرُ صُفُوفِ النِّسَاءِ اٰخِرُهَا وَ شَرُّهَا اَوَّلُهَا * (مُسْلِم)

413. **Anas** reported that the Apostle of Allah said: Make compact your ranks and draw proximity between them, and stand neck to neck. By One in whose hand there is my life, certainly I see the devil entering in the openings of the rows as if he is a black kid.

—*Abu Daud.*

عَنْ اَنَسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم رُصُّوا صُفُوفَكُمْ وَ قَارِبُوا بَيْنَهَا وَ حَاذُوا بِالْاَعْنَاقِ فَوَ الَّذِي نَفْسِي بِيَدِهِ اِنِّي لَاَرَى الشَّيْطَانَ يَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَاَنَّهَا الْحَذَفُ ـ (اَبُودَاوُد)

444. **Same** reported that the Messenger of Allah said: Make the front rank complete, next that which follows it. Whatever defect occurs, let it occur in the last rank. —*Abu Daud.*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم اَتِمُّوا الصَّفَّ الْمُقَدَّمَ ثُمَّ الَّذِي يَلِيهِ فَمَا كَانَ مِنْ نَقْصٍ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ ـ (اَبُودَاوُد)

445. **Bara'a-b-A'jeb** reported that the Apostle of Allah used to say: Verily Allah and His angels send blessings upon those who remain attached to the first rank, and there is no step more pleasing to Allah than a step which is taken to reach a line. —*Abu Daud.*

عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ كَانَ رَسُولُ اللهِ صلعم يَقُولُ اِنَّ اللهَ وَ مَلٰئِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يَلُونَ الصُّفُوفَ الْاُولَى وَمَا مِنْ خَطْوَةٍ اَحَبَّ اِلَى اللهِ مِنْ خَطْوَةٍ يَمْشِيهَا يَصِلُ بِهَا صَفًّا ـ (اَبُودَاوُد)

416. **Ayesha** reported that the Messenger of Allah said: Verily

عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ

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we find a mixture of both mind and body. The movements of limbs, arranging of lines and other physical feats are thus the stepping stones towards spiritual progress. The old, the wise and the majors should fill up the first line in prayer, then those who are near maturity, then those who are still younger and then the women.

Allah and His angels send blessings upon those who stand by the right side of the lines. —*Abu Daud*,

صلعم ان الله و ملئكته يصلون على ميامن الصفوف - (ابوداود)

447. **Nu'man-b-Bashir** reported that the Apostle of Allah used to make our rows straight when we stood for prayer. When we formed straight rows, he used to recite Takbir. —*Abu Daud*.

عن النعمان بن بشير قال كان رسول الله صلعم يسوي صفوفنا اذا قمنا الى الصلوة فاذا استوينا كبر - (ابوداود)

448. **Anas** reported that the Messenger of Allah used to say to his right side "Be straight, arrange your lines", and to his left side "Be straight, arrange your lines". —*Abu Daud*.

عن انس قال كان رسول الله صلعم يقول عن يمينه اعتدلوا سووا صفوفكم و عن يساره اعتدلوا سووا صفوفكم - (ابوداود)

449. **Ibn Abbas** reported that the Apostle of Allah said: The best of you are those who are closest in shoulders in prayer. —*Abu Daud*.

عن ابن عباس قال قال رسول الله صلعم خياركم الينكم مناكب في الصلوة - (ابوداود)

450. **Anas** reported that the Apostle of Allah said: Be straight (in line), be straight, be straight. By One in whose hand there is my life, verily I see you from my back as I see you in my front. —*Abu Daud*.

عن انس قال كان النبي صلعم يقول استووا استووا استووا فو الذي نفسي بيده اني لاركم من خلفي كما اركم بين يدي * (ابوداود)

451. **Abu Hurairah** reported that Apostle of Allah said: Keep the Imam in the middle and shut up the openings. —*Abu Daud*.

عن ابي هريرة قال قال رسول الله صلعم توسطوا الامام و سدوا الخلل -(ابوداود)

452. **Ibn Omar** reported that the Messenger of Allah said: Make the lines straight, and stand shoulder to shoulder, and shut up the openings, and keep close to the hands of your brethren, and leave not the secret openings of the devil. Whoso joins a line, Allah will

عن ابن عمر قال قال رسول الله صلعم اقيموا الصفوف و حاذوا بين المناكب و سدوا الخلل و لينوا بايدي اخوانكم و لا تذروا فرجات الشيطن ومن

join him ; and whoso severes it, Allah will severe him.

—*Abu Daud.*

وصل صفا وصله الله ومن قطعه قطعه
الله * (ابوداود)

453. **Ayesha** reported that the Messenger of Allah said : People will not cease to keep behind from the first line, till Allah with keep them behind in the fire.

—*Abu Daud.*

عن عائشة قالت قال رسول الله
صلعم لا يزال قوم يتاخرون عن الصف
الاول حتى يؤخرهم الله في النار ـ(ابوداود)

454. **Wa'besah-b-Ma'bad** redorted that the Messenger of Allah saw a man praying singly behind a line. He directed him to repeat the prayer. 1834 —*Ahmad, Tirmizi, Abu Daud* (*Approved*)

عن وابصة بن معبد قال راى رسول
الله صلعم رجلا يصلي خلف الصف وحده
فامره ان يعيد الصلوة *
(احمد و الترمذي و ابوداود (صحيح)

511w. **Abu Omamah** reported that the Apostle of Allah said : Verily Allah and his angels send blessings on the first line. They asked : O Ms. of Allah ! and upon the second ? He replied : Verily Allah and His angels send blessings on the first line. They asked : O Ms. of Allah ! and upon the second ? He replied : Verily Allah and His Apostle send blessing on the first line. They asked : O Ms. of Allah ! and upon the second ? He said : And upon the second also. Tne Messenger of Allah said : Make your lines straight, and stand shoulder to shoulder, and stand close to the hands of your brethren, and shut up the openings, because the devil enters through what is between them as black kids,

عن ابي امامة قال قال رسول الله
صلعم ان الله و ملئكته يصلون على
الصف الاول قالوا يا رسول الله و على
الثاني قال ان الله و ملئكته يصلون
على الصف الاول قالوا يا رسول الله
صلعم و على الثاني قال ان الله و
ملئكته يصلون على الصف الاول قالوا
يا رسول الله صلعم و على الثاني قال
و على الثاني وقال رسول الله صلعم سووا
صفوفكم و حاذوا بين مناكبكم
و لينوا في ايدي اخوانكم و سدوا
الخلل فان الشيطان يدخل فيما

1834. None shall make a row by himself only. He should either stand by the Imam or join the line.

meaning the young ones of goats. —*Ahmad.*

بنكم بمنزلة الحذف يعني اولاد الضان الصغار - (احمد)

SECTION 25

1835. **Place of Waiting** (موقف)

The Imam and his followers shall stand in a place of the same level. There shall not be any place for the Imam higher than that of the followers. But the Imam is entitled to a higher place for Khutbah (sermon). If the follower be only one man, he shall stand by the right side of the Imam just a little behind him. In case of two or more followers, they shall make a row behind the Imam. If the second follower joins after the prayer has already begun, either the Imam should go forward in order to afford opportunity to the followers to form a row or the follower should walk behind to make with the new follower a row behind the Imam. The Imam shall stand in front by the middle of the first row, next is the row of the elders, next of the boys, and next of the females. The followers shall stand shoulder to shoulder and very close to one another.

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455. **Abdullah-b-Abbas** reported: I passed the night near my maternal aunt Maimunah. The Messenger of Allah stood praying and I stood by his left side. He caught my hand from behind his back and turned me thus from behind his back—to his right hand side. 1936 —*Agreed.*

عن عبد الله بن عباس قال بت في بيت خالتي ميمونة فقام رسول الله صلعم يصلي فقمت عن يسارة فاخذ بيدي من وراء ظهره فعدلني كذلك من وراء ظهره الى الشق الايمن * (متفق عليه)

1936. It is written in the Shari-Sunnat that some decisions have been deduced from this tradition—(i) it is lawful to say optional prayer in congregation ; (ii) in case of the follower being one, he shall stand by the right side of the Imam. It is written in

456. **Ja'ber** reported that the Apostle of Allah stood and I came till I stood by his left side. He caught my hand and took me round, till he kept me by his right side. Then Jabbar-b-Sakhar came and stood by the left side of the Ms. of Allah. He caught our hands together and dashed us off till he placed us behind him. —*Muslim.*

عن جابر قال قام رسول الله صلعم فجئت حتى قمت عن يساره فاخذ بيدي فادارني حتى اقامني عن يمينه ثم جاء جبار بن صخر فقام عن يسار رسول الله صلعم فاخذ بيدينا جميعا فدفعنا حتى اقامنا خلفه * (مسلم)

457. **Anas** reported: I and Yatim prayed in our house behind the Prophet, and Ome Solaim was behind us. [1237] —*Muslim.*

عن انس قال صليت انا و يتيم في بيتنا خلف النبي صلعم و ام سليم خلفنا * (مسلم)

458. **Same** reported that the Prophet prayed with him and with, his mother and maternal aunt. He said: He made me stand by his right side and made the woman stand behind us. —*Muslim.*

عنه ان النبي صلعم صلى به و بامه او خالته قال فاقامني عن يمينه و اقام المرأة خلفنا * (مسلم)

459 **Abu Bakrah** reported that he came to the Prophet while he was bowing. Then he bowed before he joined the line. Afterwards he walked up to the line. That was mentioned to the Prophet. He said: May Allah increase your greed but do not exceed the limit. —*Bukhari.*

عن ابي بكرة انه انتهى الى النبي صلعم وهو راكع فركع قبل ان يصل الى الصف ثم مشى الى الصف فذكر ذلك للنبي صلعم فقال زادك الله حرصا ولا تعد . (البخاري)

460. **Samorah-b-Jundub** reported: The Messenger of Allah

عن سمرة بن جندب قال امرنا رسول

Hedayah that if the Muqtadi prays by the left or back of the Imam, the prayer is not void but it is not good.

1237. Omme Solaim was the mother of Anas and Yatim was his brother. This indicates that women shall stand in the last row.

directed us that in case we are three, one of us should be an Imam. —*Tirmizi.*

الله صلعم اذا كنا ثلاثة ان يتقدمنا
احدنا . (الترمذي)

461. **Ammar** reported that he became the Imam of the people of Madain. He stood in a shop to pray, while the people were behind him. Huzaifah came forward and caught his hands. Ammar followed him till Huzaifah got him down. When Ammar finished his prayer, Huzaifah said to him : Have you not heard that the Messenger of Allah said : When a man becomes Imam of a people, he shall not stand in a place higher than their place or similar to that ? Ammar said : For that, I followed you when you caught my hands. —*Abu Daud.*

عن عمار انه ام الناس بالمدائن
و قام على دكان يصلي و الناس اسفل
منه فتقدم حذيفة فاخذ على يديه
فاتبعه عمار حتى انزله حذيفة فلما
فرغ عمار من صلوته قال له حذيفة ا لم
تسمع رسول الله صلعم يقول اذا ام الرجل
القوم فلا يقم في مقام ارفع من مقامهم
او نحو ذلك فقال عمار لذلك اتبعتك
حين اخذت على يدي * (ابوداود)

462. **Sahl-b-Sa'd as Sayidi** reported that he was asked : Of which thing was the pulpit ? He said : It was of the trunk of a jungle which so and so, a slave freed by so and so female, took for the Apostle of Allah. [1838] When it was constructed and placed, the Messenger of Allah stood upon it facing the Ka'ba and recited takbir, and the people stood behind him. Then he read, and the people bent behind him. Afterwards he raised his

عن سهل بن سعد الساعدي انه
سئل من اي شيء المنبر فقال هو
من اثل الغابة عمله فلان مولى فلانة
لرسول الله صلعم و قام عليه رسول الله
صلعم حين عمل و وضع فاستقبل القبلة
و كبر و قام الناس خلفه فقرأ و ركع
الناس خلفه ثم رفع راسه ثم رجع القهقرى

1838. The trunk was procured from a distance of nine miles from Medina. The name of 'so and so' was Radmi and the female was Ayeshah Ansariyah. The pulpit consisted of three steps.

head and then retraced steps behind. Then he prostrated upon the ground and afterwards returned to the pulpit. Next he read, then bent, then raised up his head and then retraced his steps behind, till he prostrated upon the ground. *This is the narration of Bukhari and there is the like of it in an agreed one. And he said in his last*: When he finished, he turned towards the people and said: O people, verily I had it constructed that you may follow me and know my prayer.

463. **Ayesha** reported that the Apostle of Allah prayed in his room, and the people followed him behind the rooms.[1839]

—*Abu Daud.*

464. **Abu Malek al-Ash'ari** reported: Shall I not inform you about the prayer of the Apostle of Allah? He read Aqamat for prayer and arranged the males in a line, and placed the boys behind them in a line and then prayed with them. He then mentioned his prayer and said: Thus was the prayer.[1840] —*Abu Daud.*

465. **Qais-b-Ubad** reported: While I was in the mosque in

فسجد على الارض ثم عاد الى المنبر
ثم قرأ ثم ركع ثم رفع راسه ثم رجع
القهقرى حتى سجد بالارض هذا لفظ
البخاري وفي المتفق عليه نحوه وقال
في اخره فلما فرغ اقبل على الناس
فقال يايها الناس انما صنعت هذا
لتأتموا بي ولتعلموا صلاتي *

عن عائشة قالت صلى رسول الله
صلعم في حجرته والناس ياتمون به
من وراء الحجرات * (ابوداود)

عن ابي مالك ن الاشعري قال
الا احدثكم بصلوة رسول الله صلعم قال
اقام الصلوة وصف الرجال وصف
خلفهم الغلمان ثم صلى بهم فذكر صلوته
ثم قال هكذا صلوة * (ابوداود)

عن قيس بن عباد قال بينا انا

1839. This occurred at the time of I'tiqaf during fasting. I'tiqaf is self imposed confinement within the corner of a mosque for a fixed period for the purpose of the whole-time service of God. To come out at that time from the mosque is unlawful except when compelled by calls of nature.

1840 One of the narrators of this hadis namely Abdul A'la said that the Prophet uttered 'my followers', that is, "thus was the prayer of my followers."

the front row, a man dragged me a dragging from my behind and put me to a corner. Then he stood in my place. By Allah, I then did not know my prayer. When he went away, lo! he was Obay-b-Ka'ab. He asked: O young man! May Allah do not put you in grief. Verily the covenant from the Prophet to us is that we should stand very close. Then he turned towards the Ka'ba and said thrice: The people of the covenant are undone, O Lord of the Ka'ba. Afterwards he said: By Allah, I can not be sorry for them, but I am sorry for those who have been led astray. I asked: O Abu Ya'kub! what do you mean by thy people of covenant. He said: The persons in authority. —*Nisai*.

فِى الْمَسْجِدِ فِى الصَّفِّ الْمُقَدَّمِ فَجَبَذَنِي رَجُلٌ مِنْ خَلْفِي جَبْذَةً فَنَحَّانِي وَقَامَ مَقَامِي فَوَاللهِ مَا عَقَلْتُ صَلَوتِي فَلَمَّا انْصَرَفَ اِذَا هُوَ اُبَيُّ بْنُ كَعْبٍ فَقَالَ يَا فَتَى لَا يَسُوءُكَ اللهُ اِنَّ هَذَا عَهْدٌ مِنَ النَّبِيِّ صلعم اِلَيْنَا اَنْ نَلِيَهُ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ فَقَالَ هَلَكَ اَهْلُ الْعَقْدِ وَرَبِّ الْكَعْبَةِ ثَلَاثًا ثُمَّ قَالَ وَاللهِ مَا عَلَيْكُمْ اٰسٰى وَلٰكِنْ اٰسٰى عَلٰى مَنْ اَضَلُّوا قُلْتُ يَا اَبَا يَعْقُوبَ مَا تَعْنِي بِاَهْلِ الْعَقْدِ قَالَ الْاُمَرَاءُ * (اَلنَّسَائِيُّ)

SECTION 26

1841. Imamate (امامة)

The general rule for the Imamate is that the best man among the worshippers shall be the Imam. He is called the best according to the traditions who can read the Quran well and is well-versed in it. The next man fit for Imamate is one who is well acquinted with hadis and sunnat of the Prophet. The jurists added some qualifications for the office a man of good manners and good appearance. In case all are equal in every virtue, then the Imam shall be selected by lottery. There are some exceptions to this rule. The rulers and their officers are entitled to lead prayers within their jurisdiction. If any Imam has already been appointed for any mosque, he is entitled to lead prayer unless he gives permission to anybody—34 : 469. There is no bar

of a blind man to become an Imam—34 : 470. Any major Muslim, whether virtuous or sinner, can be Imam with no injury to prayer—34 : 472. The best Imam is he who is liked by the Muqtadis and the worst Imam is he who is disliked by them—34:471.

OTHER CONTENTS: Zihad with a commander is wajeb—34 : 472. An Imam to lead prayer shall not be found before the Hour—34 : 37. The prayer of three men brings no merit : An Imam disliked by men, wife on whom husband is displeased and two contending brothers—34 : 476.

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466. Abu Mas'ud reported that the Messenger of Allah said: He who is the most excellent reader of the Book of Allah from a people shall be their Imam. If they are equal in knowledge of the Quran, then he who is the most learned of them in hadis [1842]; if they are equal in hadis, then he who is the fore most of them in hijrat, and if they are equal in hijrat; then he who is the oldest of them in age. No man shall ever be Imam of (another) man in his rule, nor shall he sit in his house by way of respect to him except by his permission. *Muslim narrated it. And in a narration reported by him*: And no man shall ever be an Imam of a man in his family. [1843]

عَنْ اَبِي مَسْعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم يَؤُمُّ الْقَوْمَ اَقْرَؤُهُمْ بِكِتَابِ اللّٰهِ فَاِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَاَعْلَمُهُمْ بِالسُّنَّةِ فَاِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَاَقْدَمُهُمْ هِجْرَةً فَاِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَاَقْدَمُهُمْ سِنًّا وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ وَلَا يَقْعُدْ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ اِلَّا بِاِذْنِهِ رَوَاهُ مُسْلِمٌ وَفِي رِوَايَةٍ لَهُ وَلَا يَؤُمَّنَّ الرَّجُلُ الرَّجُلَ فِي اَهْلِهِ *

467. Abu Sayeed reported that the Apostle of Allah said:

عَنْ اَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ

1842. Imam Ahmad and Abu Yusuf follow this tradition. In other words, a Quran-reader is superior to a learned man. Imams Abu Hanifa, Muhammad, Malek and Shafeyi hold that a learned man is superior to a Quran reader, as the learned man has got also correct knowledge of Quran-reading During the time of the Prophet, Quran-reading received the deep attention of the people.

1843. There is no longer emigration from the place of birth to another land for religious cause. The jurists therefore interpret this hizrat as flight from all sorts of sins.

When there are three, let one of them be their Imam ; and the fittest to be Imam is he who is the most well-read among them. —*Muslim.*

صلعم اذا كانوا ثلثة فليؤمهم احدهم و احقهم بالامامة اقرأهم * (مسلم)

468. **Ibn Abbas** reported that the Apostle of Allah said : Let the best of you be your Muazzen, and let the most well-read of you be your Imam. —*Abu Daud.*

عن ابن عباس قال قال رسول الله صلعم ليؤذن لكم خياركم و ليؤمكم قراءكم * (ابوداود)

469. **Abu Atiyyah al-Oqaili** reported : Malek-b-Huwaires used to come to us in our praying-place to hold conversation. There came one-day the prayer time. Abu Atiyyah said : We asked him : Step forward and lead prayer. He said to us : Let a man come forward from you to pray with you, and soon I shall inform you why I am not leading prayer for you. I heard the Messenger of Allah say : Whoso visits a people, shall not be their Imam ; and let a man from them be their Imam. —*Abu Daud, Tirmizi.*

عن ابي عطية العقيلي قال كان مالك بن الحويرث ياتينا الى مصلانا يتحدث فحضرت الصلوة يوما قال ابو عطية فقلنا له تقدم فصله قال لنا قدموا رجلا منكم يصلي بكم و ساحدثكم لم لا اصلي بكم سمعت رسول الله صلعم يقول من زار قوما فلا يؤمهم وليؤمهم رجل منهم * (ابوداود و الترمذي)

470. **Anas** reported that the Apostle of Allah left the son of Omme Muktum to succeed as as Imam of the people although he was blind. —*Abu Daud.*

عن انس قال استخلف رسول الله صلعم ابن ام مكتوم يؤم الناس و هو اعمى - (ابوداود)

471. **Ibn Omar** reported that the Messenger of Allah said : There are three persons whose prayers shall not be accepted from them :[44] one who leads a

عن ابن عمر قال قال رسول الله صلعم ثلثة لا تقبل منهم صلوتهم من

44. They don't get religious merits for their prayers. The last sentence means

people while they do not like him, a man who comes to prayer behind (and praying behind means that one comes to it beyond its time), and a man who brings a freed woman under slavery.

—Abu Daud, Ibn Majah.

تقدم قوما وهم له كارهون ورجل اتى
الصلوة دبارا والدبار ان يأتيها بعد ان
تفوته ورجل اعتبد محررة *
(ابوداود وابن ماجة)

472. **Abu Hurairah** reported that the Messenger of Allah said : Jihad is binding on you with every commander, whether he be pious or impious, and though he may commit great sins. And prayer is binding on you behind every Muslim, whether he be pious or impious, and though he may commit great sins, and prayer is binding on every Muslim, whether he be pious or impious, and though he may commit great sins. [1845]

—Abu Daud.

عن ابي هريرة قال قال رسول الله
صلعم الجهاد واجب عليكم مع كل امير
برا كان او فاجرا وان عمل الكبائر و
الصلوة واجبة عليكم خلف كل مسلم برا
كان او فاجرا وان عمل الكبائر والصلوة
واجبة على كل مسلم برا كان فاجرا و
ان عمل الكبائر * (ابوداود)

473. **Salamah-bn-al Hurre** reported that the Messenger of Allah said : Verily it is one of the signs of the Hour that the people of the mosque will push one another. They will not find an Imam to lead prayer for them.

—Ahmad, Abu Daud, Ibn Majah.

عن سلامة بنت الحر قالت قال
رسول الله صلعم ان من اشراط الساعة
ان يتدافع اهل المسجد لا يجدون اماما
يصلي بهم - (احمد و ابوداود وابن ماجة)

474. **Amr-b-Salamah** reported : We were by the side of a wate r

عن عمرو بن سلمة قال كنا بماء

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either to enslave a freed slave or to enslave a free woman who was never a slave.

1845. It is Makruh (abominable) to read prayer behind a transgressor, but such thing is perfectly lawful.

the resort of man. The caravan used to pass by us and we used to ask them—what is for men? What is for men? Who is this man? They used to say: Methinks Allah sent him, revealed to him and revealed thus to him. I used to commit that word to memory which was as if boiling in my mind. The Arabs liked to coincide their acceptance of Islam with victory (of Mecca). They used to say: Leave him (Muhammad) and his people. If he gets victory over them, he is a true Prophet. So when the victory came to pass, every people hastened with the acceptence of their Islam, and my father made my people soon to accept Islam. When he approached, he said: I have brought you, by Allah, from the Prophet a mission. He said: Pray such prayer at such time. an such prayer at such time. When the prayer time comes, let a man call for prayer, and let one who is the most well-read of you in the Quran become Imam over you. Then they looked and did not find one more well-read of the Quran than myself, as I used to meet the caravan. Then they sent me forward in front of them, while I was a boy of six or seven years. And there was a sheet upon me. When I prostrated, it slipped away from me. A woman of the tribe

ممر الناس يمر بنا الركبان نسألهم ما
للناس ما للناس ما هذا الرجل فيقولون
يزعم ان الله ارسله اوحى اليه اوحى
اليه كذا فكنت احفظ ذلك الكلام
فكأنما يغرى في صدري و كانت العرب
تلوم باسلامهم الفتح فيقولون اتركوه
و قومه فانه ان ظهر عليهم فهو نبي صادق
فلما كانت وقعة الفتح بادر كل قوم
باسلامهم و بدر ابي قومي باسلامهم فلما
قدم قال جئتكم والله من عند النبي
حقا فقال صلوا صلوة كذا في حين كذا
و صلوة كذا في حين كذا فاذا حضرت
الصلوة فليؤذن احدكم وليؤمكم اكثركم
قرانا فنظروا فلم يكن احد اكثر قرانا
مني لما كنت اتلقى من الركبان
فقدموني بين ايديهم و انا ابن ست
او سبع سنين و كانت علي بردة كنت

told me: Do you not screen away form us the private parts of your reader (Imam)? Then they purchased (a cloth) and made for me a shirt. I did not feel more joy for anything than what I felt for that shirt.[1846] —*Bukhari.*

اذا سجدت تقلصت عني فقالت امرأة من الحي الا تغطون عنا است قارئكم فاشتروا فقطعوا لي قميصا فما فرحت بشيء فرحي بذلك القميص * (البخاري)

475. **Ibn Omar** reported that when the first Refugees arrived at Medina, Salem, a freed slave of Abu Huzaifah, used to act as their Imam, and there were Omar and Abu Salamah (son of Abdul Asad) among them. —*Bukhari.*

عن ابن عمر قال لما قدم المهاجرون الاولون المدينة كان يؤمهم سالم مولى ابي حذيفة و فيهم عمر و ابو سلمة بن عبد الاسد * (البخاري)

476. **Ibn Abbas** reported that the Messenger of Allah said: As for three (persons), their prayer will not be raised up beyond a cubit above their heads: A man who became Imam while they did not like him, and a woman who passed the night while her husband was displeased with her, and two contending brothers. —*Ibn Majah.*

عن ابن عباس قال قال رسول الله صلعم ثلثة لا ترفع لهم صلوتهم فوق رؤسهم شبرا رجل ام قوما و هم له كارهون وامرأة باتت و زوجها عليها ساخط و اخوان متصارمان * (ابن ماجة)

SECTION 27

1847. Duties of the Imam

It is the primary duty of the Imam to make the prayer short, because there might be in the congregation the ill, the weak, the old, the needy, and possibly the women who left their suckling children at home. He shall neither be more hasty in prayer, nor shorter than what has been already prescribed. He should not lengthen his prayer to give time to the worshippers to join their prayers.

1846. Imam Shafeyi holds on the authority of this tradition that it is lawful

477. **Anas** reported: I did never pray behind an Imam a prayer, shorter and more perfect (than that of the) Prophet. If he heard the crying of a child, he used to make it short out of fear lest its mother would be anxious. —*Agreed.*

عن انس قال صليت وراء امام قط اخف صلوة ولا اتم صلوة من النبي صلعم وان كان ليسمع بكاء الصبي فيخفف مخافة ان تفتن امه * (متفق عليه)

478. **Abu Qatadah** reported that the Messenger of Allah said: Verily I enter in prayer intending to prolong it. Then I hear the crying of a child and I make my prayer short on account of what I know of the over-anxiety of its mother because of its crying. —*Bukhari.*

عن ابي قتادة قال قال رسول الله صلعم اني لادخل في الصلوة وانا اريد اطالتها فاسمع بكاء الصبي فاتجوز في صلواتي مما اعلم من شدة وجد امه من بكائه * (البخاري)

479. **Qais-b Abi Ha'zem** reported: Abu Mas'ud informed me that a man enquired: By Allah, O Ms. of Allah, I shall certainly remain behind from the early morning prayer on account of so and so who is used to prolong it for us. Then I did not see the Prophet more enraged in a sermon than on him at the time. Afterwards he said: Verily there are those among you who give annoyance. So whoso of you prays with men, let him he short; because there may be among them the weak, the old and the needy. —*Agreed.*

عن قيس بن ابي حازم قال اخبرني ابو مسعود ان رجلا قال والله يا رسول الله اني لاتاخر عن صلوة الغد من اجل فلان مما يطيل بنا فما رايت رسول الله صلعم في موعظة اشد غضبا منه يومئذ ثم قال ان منكم منفرين فايكم ما صلى بالناس فليتجوز فان فيهم الضعيف والكبير وذا الحاجة * (متفق عليه)

480. **Abu Hurairah** reported that the Messenger of Allah

عن ابي هريرة قال قال رسول الله

for a boy of under-age to be Imam. Imams Ahmad, Malek and Abu Hanifa hold the contray view. The inhabitants of Balkh held a minor to be a competent Imam in optional prayers. This has been followed by the Syrians and Egyptians. The

said : Your prayer will be led. If they (Imams) are right, then it is for you ; and if they commit mistake, then it is for you but against them. —*Bukhari.*

صلعم يصلون لكم فان اصابوا فلكم و ان اخطاءوا فلكم و عليهم * (البخاري)

481. **Osman-b-Abil A's** reported : The last of what the Prophet instructed me was : When you become the Imam of a people, make the prayer easy for them. *Muslim narrated it. And in a narration reported by him, the* Messenger of Allah said to him : Be Imam of your people. I asked : O Ms. of Allah ! verily I find something in myself.[1847] He said : Come near. Then he seated me in front of him and afterwards placed his palms upon my chest between my breasts and then said : Turn. Then he placed them upon my back between my shoulders and then said : Be Imam of your people. Whoso becomes Imam of a people, let him make (prayer) easy, because there are among them the old, and there are among them the sick, and there are among them the weak and there are among them those that have needs. Then when one of you prays singly, let him pray as he likes.

عثمان بن ابى العاص قال اخر ما عهد الي رسول الله صلعم اذا اممت قوما فاخف بهم الصلوة رواه مسلم و في رواية له ان رسول الله صلعم قال له ام قومك قلت يا رسول الله اني اجد في نفسي شيئا قال ادنه فاجلسني بين يديه ثم وضع كفه في صدري بين ثديي ثم قال تحول فوضعها في ظهري بين كتفي ثم قال ام قومك فمن ام قوما فليخفف فان فيهم الكبير و ان فيهم المريض و ان فيهم الضعيف و ان منهم ذا الحاجة فاذا صلى احدكم وحده فليصل كيف شاء *

481(a). **Ibn Omar** reported : The Messenger of Allah used to direct us to make (prayer) easy, and he used to be our Imams with *the rows.* —*Nisai.*

عن ابن عمر قال كان رسول الله صلعم يامرنا بالتخفيف يامنا بالصافات * (النسائي)

three Imams base their conclusion on the hadis of Ibn Mas'ud 'None on whom the prescribed sentence can not be passed can be an Imam.'

SECTION 28

1848. Duties of the followers

It is the duty of the *Muqtadis* (followers) not to go ahead of the Imam in standing, bowing, and prostration. If anybody joins the congregation after the prayer has begun and advanced, he must follow the Imam in the condition in which he remains in prayer at that time—34 : 489. He who gets the last rak'at gets the whole prayer provided he finishes the remaining rak'ats after the Imam closes the prayer with Taslim. Anybody who overtaken the prostration shall count the number of the rak'ats he shall have to pray from the following rak'at (bowing). When the Imam recites ضالين, the followers either in silence or in loud voice shall recite امين. When the Imam says سمع الله لمن حمده, the followers shall recite ربنا لك الحمد. When the Imam recites in prayer loudly, the followers shall listen to the reading ; but when he recites within himself the Fatihah, they may read the Fatihah in silence. In other matters, the Imam shall be followed.

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482. **Bara'a-b-A'jeb** reported : We were praying behind the Messenger of Allah. When he said, "Allah hears one who praises Him," none of us behind him bent his back, till the Prophet placed his forehead upon the ground. —*Agreed.*

عن البراء بن عازب قال كنا نصلي خلف النبي صلعم فاذا قال سمع الله لمن حمده لم يحن احد منا ظهره حتى يضع النبي صلعم جبهته على الارض * (متفق عليه)

483. **Anas** reported : The Messenger of Allah one day prayed with us. When he finished his prayer, he turned his face towards us and said : O men ! verily I am your Imam. So don't precede me in bowing, nor in prostration, nor in standing, nor in returning ; because I see you from my front and from my back. —*Muslim.*

عن انس قال صلى بنا رسول الله صلعم ذات يوم فلما قضى صلوته اقبل علينا بوجهه فقال ايها الناس اني امامكم فلا تسبقوني بالركوع ولا بالسجود ولا بالقيام ولا بالانصراف فاني اراكم امامي ومن خلفي * (مسلم)

484. Abu Hurairah reported that the Messenger of Allah said: Don't go ahead of the Imam. Recite Takbir when he recites, and say Ameen when he says "And not of those who have gone astray", and when he bows down, bow down, and when he says 'Allah hears one who praises him,'[1849] say 'O Allah Thine is all Praise, O our Lord!' —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم لا تبادروا الامام اذا كبر فكبروا واذا قال ولا الضالين فقولوا امين واذا ركع فاركعوا واذا قال سمع الله لمن حمده فقولوا اللهم ربنا لك الحمد * (متفق عليه)

485. Anas reported that the Apostle of Allah rode on a horse and had a fall from it, and consequently his right side was fractured. He prayed a prayer out of the prayers while he was sitting, and we prayed also sitting behind him. When he finished, he said: Verily an Imam is appointed to be followed. When he prays standing, pray standing; and when he bends down, bend down; and when he rises up, rise up; and when he says 'Allah hears one who praises Him,' say 'O our Lord! Thine is all praise'; and when he prays sitting, pray sitting in a body.[1850] —*Agreed.*

عن انس ان رسول الله صلعم ركب فرسا فصرع عنه فجحش شقه الايمن فصلى صلوة من الصلوات وهو قاعد فصلينا وراءه قعودا فلما انصرف قال انما جعل الامام ليؤتم به فاذا صلى قائما فصلوا قياما واذا ركع فاركعوا واذا رفع فارفعوا واذا قال سمع الله لمن حمده فقولوا ربنا لك الحمد واذا صلى جالسا فصلوا جلوسا اجمعون * (متفق عليه)

1849. Bukhari did not mention—'And when he says 'not of those who have gone astray.'

1850. Humaidi, a teacher of Bukhari, says about the Prophet's saying 'When he (Imam) prays sitting, pray sitting' that it was uttered at the previous illness of the Prophet. Afterwards the Prophet prayed sitting while the people were standing behind him. He did not still order them to sit. The last is to be followed as it was the last act of the Prophet. The above has been added by Bukhari alone to the text of this hadis. It appears from this that in case the Imam sits for some reason or other in prayer, the followers should pray standing.

486. **Ayesha** perorted that when the Apostle of Allah was seriously ill, Bilal came to call him for prayer. He said: Direct Abu Bakr to lead the prayer of the people. So Abu Bakr led the prayer for those days. Afterwards the Holy Prophet felt better and so he walked supported by two men, while his feet were putting steps on the ground till he entered the mosque. When Abu Bakr heard his movement, he went behind. The Apostle of Allah hinted at him not to go behind. Then he advanced, till he sat by the left side of Abu Bakr, and Abu Bakr was praying standing and the Messenger of Allah praying in sitting. Abu Bakr was following the prayer of the Messenger of Allah, and the people were following the prayer of Abu Bakr. 1851 —*Agreed.*

عن عائشة قالت لما ثقل رسول الله صلعم جاء بلال يؤذنه بالصلوة فقال مروا ابا بكر ان يصلي بالناس فصلى ابو بكر تلك الايام ثم ان النبي صلعم وجد في نفسه خفة فقام يهادى بين رجلين و رجلاه تخطان في الارض حتى دخل المسجد فلما سمع ابو بكر حسه ذهب يتاخر فاومى اليه رسول الله صلعم ان لا يتاخر فجاء حتى جلس عن يسار ابو بكر فكان ابو بكر يصلي قائما و كان رسول الله صلعم يصلي قاعدا يقتدي ابو بكر بصلوة رسول الله صلعم و الناس يقتدون بصلوة ابي بكر *

(متفق عليه)

487. **Abu Hurairah** reported that the Messenger of Allah said: Does he who raises up his head before the Imam not fear that Allah will exchange his head for the head of an ass? 1852 —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم اما يخشى الذي يرفع راسه قبل الامام ان يحول الله راسه راس حمار *

(متفق عليه)

1851. In a narration, Abu Bakr read Takbir to the hearing of the people. There is difference of opinion whether Abu Bakr led the prayer when the Prophet arrived or the Prophet himself. This was consequent upon Abu Bakr's following the Prophet, as no Imam can lawfully follow his follower. Some say that it was special in case of the Prophet.

1852. In other words, Allah will make him devoid of common sense like an ass which is the weakest of all animals in intellect. Mulla Ali Qari says that it was said by way of threat and warning.

488. **Ali and Mu'az-b-Jabal** reported that the Apostle of Allah said: When one of you comes to prayer while the Imam is in a state, let him do like what the Imam does.

—*Tirmizi* (*Rare*).

عن علي ومعاذ بن جبل قالا قال رسول الله صلعم اذا اتى احدكم الصلوة والامام على حال فليصنع كما يصنع الامام *

(الترمذي (غريب)

488a. **Abu Hurairah** reported that the Messenger of Allah said: When you come to prayer while we are in prostration, then fall in prostration, and count nothing for it, and whoso overtakes a rak'at, overtakes the prayer.

—*Abu Daud.*

عن ابي هريرة قال قال رسول الله صلعم اذا جئتم الى الصلوة ونحن سجود فاسجدوا ولا تعدوه شيئا ومن ادرك ركعة فقد ادرك الصلوة * (ابوداود)

489. **Anas** reported that the Messenger of Allah said: Whoso prays in congregation for Allah for forty days after overtaking the first bowing, two securities are recorded for him—one security from the fire, and another from hypocrisy.

—*Tirmizi.*

عن انس قال قال رسول الله صلعم من صلى لله اربعين يوما في جماعة يدرك التكبيرة الاولى كتب له براءتان براءة من النار وبراءة من النفاق *

(الترمذي)

490. **Abu Hurairah** reported that the Apostle of Allah said: Whoso makes ablution and makes ablution well, and then goes and finds that the people have prayed, the Almighty Allah will give him the equal reward of one who prayed it and witnessed it without anything being diminished from their rewards.

—*Abu Daud, Nisai.*

عن ابي هريرة قال قال رسول الله صلعم من توضاء فاحسن وضوءه ثم راح فوجد الناس قد صلوا اعطاه الله تعالى مثل اجر من صلاها وحضرها لا ينقص ذلك من اجورهم شيئا *

(ابوداود والنسائي)

491. **Abu Sayeed al-Khodri** reported that a man came while the Messenger of Allah had already prayed. He said: Is there no man to show generosity to this man and to pray with him?

عن ابي سعيد الخدري قال جاء رجل وقد صلى رسول الله صلعم فقال الا رجل يتصدق على هذا فيصلي معه

A man got up and prayed with him.[1853] —*Tirmizi, Abu Daud.*

492. **Obaidullah-b-Abdullah** reported: I went to A'yesha and said: Will you not inform me of the illness of the Prophet? She said: Yes. The Apostle of Allah was seriously ill. He asked: Did the people say prayer? 'No' we replied, 'O Ms. of Allah! they are waiting for you.' He said: Put water for me in a pot. He said: We have done. He took wash and intended to stand up but fell down senselss. Then he came to senses and enquired: Did the people pray? 'No' replied we 'they are waiting for you, O Ms. of Allah.' He said: Put water for me in a pot. He said: He sat down and washed and then he was going to stand but fell down senseless. Then he regained senses and enquired: Did the people pray? 'No' we said, 'they are waiting for you, O Ms. of Allah'. He said: Put water for me in a pot. He sat down and took a wash and then went to stand up but fell down senseless. Thereafter he recovered and asked: Did the people pray? We said: No, O Ms. of Allah, they are waiting for you. The people were waiting for the Holy Prophet for the last night prayer: Then the Apostle sent for Abu Bakr to

فقام رجل فصلى معه *

(الترمذي و ابو داود)

عن عبيد الله بن عبد الله قال
دخلت على عائشة فقلت الا تحدثيني
عن مرض رسول الله صلعم قالت بلى
ثقل النبي صلعم فقال اصلى الناس فقلنا
لا يارسول الله صلعم و هم ينتظرونك فقال
ضعوا لي ماء في المخضب قالت ففعلنا
فاغتسل فذهب لينوء فاغمي عليه ثم
افاق اصلى الناس فقلنا لا هم ينتظرونك
يا رسول الله صلعم قال ضعوا لي ماء
في المخضب قالت فقعد فاغتسل ثم
ذهب لينوء فاغمي عليه ثم افاق فقال
اصلى الناس قلنا لا هم ينتظرونك يا
رسول الله صلعم قال ضعوا لي ماء في
المخضب فقعد فاغتسل ثم ذهب لينوء
فاغمي عليه ثم افاق فقال اصلى الناس
قلنا لا هم ينتظرونك يا رسول الله صلعم و
الناس عكوف في المسجد ينتظرون النبي
صلعم لصلوة العشاء الاخرة فارسل النبي

1853. The name of the man was Sadka as he used to give alms The last portion being by way of proof is annexed in the note.

lead the prayer of the people. The Messenger came to him and said : Verily the Apostle of Allah directs you to lead the prayer of the people. Abu Bakr being a man full of compassion said : O Omar ! lead the prayer of the people. Omar said to him : You are more deserving of it. Then Abu Bakr led the prayer for those days. Afterwards, the Holy Prophet felt rather better within himsfelf and came out (leaning) against two persons (one of them was Abbas) for the Zuhr prayer, while Abu Bakr was praying with the people. When Abu Bakr saw him, he was about to go behind, but the Prophet hinted at him not to retrace back. He said : Make me sit by his side. Then they made him sit by the side of Abu Bakr, and the Prophet sat.[1854]

—*Agreed.*

صلعم الى ابي بكر بان يصلي بالناس فاتاه الرسول فقال ان رسول الله صلعم يامرك ان تصلي بالناس فقال ابو بكر وكان رجلا رقيقا يا عمر صل بالناس فقال له عمر انت احق بذلك فصلى ابو بكر تلك الايام ثم ان النبي صلعم وجد في نفسه خفة وخرج بين رجلين احدهما العباس لصلوة الظهر و ابو بكر يصلي بالناس فلما راه ابو بكر ذهب ليتاخر فاوما اليه النبي صلعم بان لا يتاخر فقال اجلساني الى جنبه فاجلساه الى جنب ابي بكر و النبي صلعم قاعد *

(متفق عليه)

512w. **Abu Hurairah** reported that he used to say : Whoso overtakes a rak'at, overtakes the prostration ; and whoso misses the reading of the Mother of the Quran, loses indeed many good things. —*Malek*

عن ابي هريرة انه كان يقول من ادرك الركعة فقد ادرك السجدة و من فاتته قراءة ام القران فقد فاته خير كثير * (مالك)

513w. **Same** reported that he said : One who raises up his head and guards it before the Imam, verily his forehead is in the hand of the devil. —*Malek*

عنه انه قال الذي يرفع رأسه و يخفضه قبل الامام فانما ناصيته بيد الشيطان - (مالك)

1854. Obaidullah said : I went to Abdullah-b-Abbas and said to him—Shall I not present to you what A'yeshah informed me about the illness of the Apostle of Allah ? He said : Narrate. Then I presented her tradition to him. He did deny

SECTION 29

1855 Praying the same prayer twice

If a man performs a prayer and then wishes to say it again in another place, he can lawfully do it, the latter being considered as an optional prayer. In case a prayer is said in congregation and a worshipper witnesses it after previously he said the same prayer elsewhere, he has been directed to join the congregation and not to leave it. Imam Malek held that this direction is with regard to prayers other than sun-set and morning prayers. Imam Abu Hanifa adds Asr prayer to them. According to Imam Shafeyi, there is no distinction in prayers.

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493. **Ja'ber** reported that Mu'az-b-Jabal used to pray with the Prophet and then come to his people and lead their prayer. —*Agreed.*

عن جابر قال كان معاذ بن جبل يصلي مع النبي صلعم ثم ياتي قومه فيصلي بهم * (متفق عليه)

494. **Same** reported that Mu'az used to pray I'sha with the Prophet, and then return to his people and lead I'sha for them. And that was optional for him. —*Mishkat.*

عنه قال كان معاذ يصلي مع النبي صلعم العشاء ثم يرجع الى قومه فيصلي بهم العشاء وهي له نافلة * (مشكوة)

495. **Yezid-b-al Aswad** reported: I was present with the Prophet in his pilgrimage and prayed Fajr with him in the mosque at Khaif. When he finished his prayer and intended to depart when lo! there were two men at the last (row) of the people who did not pray with him. He said: Bring them to me. Then they were brought, while their skin

عن يزيد بن الاسود قال شهدت مع النبي صلعم حجته فصليت معه صلوة الصبح في مسجد الخيف فلما قضى صلوته وانحرف فاذا هو برجلين في اخر القوم لم يصليا معه قال علي بهما فجيء

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nothing therefrom except that he asked: Has she named the man who was with Abbas? 'Nay' said I. He said: He was Ali.

was trembling. He asked: What prevented you from praying with us? They said: O Ms. of Allah! we had prayed in our houses. He said: Don't do (it). When you have prayed in your houses and then come to a congregational mosque, pray with them; and verily it will be optional for you.

—*Tirmizi, Abu Daud, Nisai.*

بهما ترعد فرائصهما فقال ما منعكما ان تصليا معنا فقالا يا رسول الله صلعم انا كنا قد صلينا في رحالنا قال فلا تفعلا اذا صليتما في رحالكما ثم اتيتما مسجد جماعة فصليا معهم فانها لكما نافلة *

(الترمذي و ابوداود و النسائي)

496. **Bosr-b-Mihjan** reported from his father that he was in the assembly of the Messnger of Allah. Then there was Azan for prayer. The Apostle of Allah stood, prayed and returned while Mihzan was in his assembly. The Messenger of Allah asked him: What prevented you to pray with the people? Are you not a Muslim male? 'Yes, O Prophet' said he, 'but I have already prayed at home.' Then the Apostle of Allah said to him: When you come to the mosque while you have already prayed, and then Aqamat is read for prayer, pray with the people though you have already prayed.

—*Malek, Nisai.*

عن بسر بن محجن عن ابيه انه كان في مجلس مع رسول الله صلعم فاذن بالصلوة فقام رسول الله صلعم فصلى ورجع و محجن في مجلسه فقال له رسول الله صلعم ما منعك ان تصلي مع الناس الست برجل مسلم فقال بلى يا رسول الله ولكني كنت قد صليت في اهلي فقال له رسول الله صلعم اذا جئت المسجد وكنت قد صليت فاقيمت الصلوة فصل مع الناس وان كنت قد صليت

(مالك و النسائي)

497. **A man from Asad-b-Khuzaimah** reported that he asked Abu Ayyub al Ansari who said: One of us prays in his abode and then he comes to the mosque and the prayer begins—shall I pray with him? I find something in me from that. Abu

عن رجل من اسد بن خزيمة انه سال ابا ايوب الانصاري قال يصلي احدنا في منزله الصلوة ثم ياتي المسجد وتقام الصلوة فاصلي معهم فاجد في نفسي

Ayyub said: We asked about that to the Prophet. He said: That is his share of congregation. —*Malik, Abu Daud.*

شيئا من ذلك فقال ابو ايوب سألنا
عن ذلك النبي صلعم قال فذلك له
سهم جمع * (مالك وابوداود)

498 **Yezid-b-A'mer** reported: I came to the Messenger of Allah, while he was in prayer. I sat but did not join the prayer with them. When the Apostle of Allah turned, he saw me seated. He said: O Yezid! have you not accepted Islam? 'Yes, O Prophet' said I 'I have accepted Islam.' He said: What has prevented you from joining the people in their prayer? He replied: I prayed in my house, I think, what you have prayed. He said: When you come to prayer and find the people, pray with them though you have already prayed. It will be optional for you, and this will be recorded. —*Abu Daud.*

عن يزيد بن عامر قال جئت رسول
الله صلعم وهو في الصلوة فجلست ولم
ادخل معهم في الصلوة فلما انصرف رسول
الله صلعم راني جالسا فقال الم تسلم
يا يزيد قلت بلى يا رسول الله قد اسلمت
قال وما منعك ان تدخل مع الناس
في صلاتهم قال اني كنت قد صليت في
منزلي احسب ان قد صليتم فقال اذا
جئت الصلوة فوجدت الناس فصل معهم
وان كنت قد صليت تكن لك نافلة و
هذه مكتوبة (ابوداود)

499. **Solaiman**, a freed slave of Maimunah, reported: I came to Ibn Omar at Belat while they were praying. I asked: Do you not pray with them? He said: I have already prayed, and I heard the Messenger of Allah say: Don't say a prayer twice in a day.[1855a] —*Abu Daud, Nisai, Ahmad.*

عن سليمان مولى ميمونة قال اتينا
ابن عمر على البلاط وهم يصلون فقلت
الا تصلي معهم قال قد صليت واني
سمعت رسول الله صلعم يقول لا تصلوا صلوة
في يوم مرتين -
(احمد وابوداود والنسائي)

514w. **Na'fe'** reported: Verily Abdullah-b-Omar used to say:

عن نافع قال ان عبد الله بن عمر

1855a. This has been explained to be applicable in case of Magrib and Fajr prayers but the traditions do not support this contention.

and then he used to pray two rak'ats in his house. [1860] —*Agreed.*

بعد الجمعة حتى ينصرف فيصلي ركعتين في بيته * (متفق عليه)

503. **Abdullah-b-Shaqiq** reported: I asked Ayesha about the prayer of the Messenger of Allah out of his voluntary acts. She said: He used to pray in my house four (rak'ats) before the Zuhr and then come out and pray with the people, then enter and pray two rak'ats; and he used to pray the Magrib with the people, and then enter and pray two rak'ats; afterwards he used to pray the I'sha with the people, and then enter in my house and pray two rak'ats. And he used to pray at night nine rak'ats wherein there was Witr; and he used to pray at night for long, standing and at night for long sitting; and when he read while standing, he bent down and prostrated in standing, and when he read sitting, he bent down and prostrated in sitting; and when there was the rise of dawn, he prayed two rak'ats. *Muslim narrated it. And Abu Daud added*: Afterwards he came out to pray the Fajr with the people. [1861]

وعن عبد الله ابن شقيق قال سألت عائشة عن صلوة رسول الله صلعم عن تطوعه فقالت كان يصلي في بيتي قبل الظهر اربعا ثم يخرج فيصلي بالناس ثم يدخل فيصلي ركعتين و كان يصلي بالناس المغرب ثم يدخل فيصلي ركعتين ثم يصلي بالناس العشاء و يدخل بيتي فيصلي ركعتين و كان يصلي من الليل تسع ركعات فيهن الوتر و كان يصلي ليلا طويلا قائما و ليلا طويلا قاعدا و كان اذا قرأ و هو قائم ركع و سجد و هو قائم و كان اذا قرأ قاعدا ركع و سجد و هو قاعد و كان اذا طلع الفجر صلى ركعتين رواه مسلم وزاد ابو داود ثم يخرج فيصلي بالناس صلوة الفجر *

1860. This was followed by Imam Shafeyi. He says that there is a prayer of two rak'ats after Farz of Zumma prayer. A contradictory hadis occurs elsewhere. Abu Yusuf holds the view of 6 rak'ats after Zumma.

1861. This is the proof that to say sunnat prayer at home is mustahab. There are differences of opinion with regard to the number of rak'ats he prayed at night. They vary from 6, 8, 9, 10, 11, 13.

504. **Ayesha** reported that the Holy Prophet was not more careful for anything of optional prayers than for two rak'ats of the Fajr prayer. —*Agreed*

عن عائشة قالت لم يكن النبي صلعم على شيء من النوافل اشد تعاهدا منه على ركعتي الفجر * (متفق عليه)

505. **Same** reported that the Apostle of Allah said: The two rak'ats of Fajr is better than the world and what is therein.[1862] —*Muslim.*

عنها قالت قال رسول الله صلعم ركعتا الفجر خير من الدنيا و ما فيها * (مسلم)

506. **Abdullah-b-Mugaffal** reported that the Messenger of Allah said: Pray two rak'ats before the sun-set prayer. He said at the third time for one who likes, fearing lest people should adopt it as sunnat.[1863] —*Agrd.*

عن عبد الله ابن مغفل قال قال النبي صلعم صلوا قبل صلوة المغرب ركعتين قال في الثالثة لمن شاء كراهية ان يتخذها الناس سنة * (متفق عليه)

507. **Abu Hurairah** reported that the Apostle of Allah said: Whoso among you wishes to pray after Zumma, let him pray four (rak'ats). *Muslim narrated it. In his another narration, he said*: When one of you prays the Zumma, let him pray four (rak'ats) after it.

عن ابي هريرة قال قال رسول الله صلعم من كان منكم مصليا بعد الجمعة فليصل اربعا رواه مسلم و في اخرى له قال اذا صلى احدكم الجمعة فليصل بعدها اربعا *

508. **Omme Habibah** reported: I heard the Messenger of Allah say: Whoso takes care of four rak'ats before the Zuhr, and four after it, Allah will make him unlawful for the fire.

—*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عن ام حبيبة قالت سمعت رسول الله صلعم يقول من حافظ على اربع ركعات قبل الظهر و اربع بعدها حرمه الله على النار * (احمد و الترمذي و ابوداود وابن ماجة)

1862. The learned jurists have laid down that the Sunnat of Fajr prayer is the best, next the sunnat of Magrib prayer, next the sunnat of Zuhr, next the sunnat of I'sha and next four rak'ats previous to Zuhr prayer.

1863. The Prophet repeated—"Pray two rak'ats before the sun-set prayer" three

509. **Abu Ayyub al-Ansari** reported that the Apostle of Allah said: There are four (rak'ats) before Zuhr prayer in which there is no greeting. For them, the doors of heaven are kept open.
—*Abu Daud, Ibn Majah.*

عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم أَرْبَعٌ قَبْلَ الظُّهْرِ لَيْسَ فِيهِنَّ تَسْلِيمٌ تُفْتَحُ لَهُنَّ أَبْوَابُ السَّمَاءِ ـ
(ابوداود وابن ماجة)

510. **Abdullah-b-Sa'yeb** reported that the Apostle of Allah used to pray four (rak'ats) before Zuhr after the sun declined. And he said: It is an hour wherein the doors of heaven are opened. So I like that pious actions may be lifted up therein for me. —*Tirmizi.*

عَنْ عَبْدِ اللهِ ابْنِ سَائِبٍ قَالَ كَانَ رَسُولُ اللهِ صلعم يُصَلِّي أَرْبَعًا بَعْدَ أَنْ تَزُولَ الشَّمْسُ قَبْلَ الظُّهْرِ وَ قَالَ إِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ فَأُحِبُّ أَنْ يَصْعَدَ لِي فِيهَا عَمَلٌ صَالِحٌ *
(الترمذي)

511. **Ibn Omar** reported that Ms. of Allah said: May Allah show mercy on one who prays four before the afternoon-prayer.
—*Ahmad, Tirmizi, Abu Daud.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللهِ صلعم رَحِمَ اللهُ امْرَأً صَلَّى قَبْلَ الْعَصْرِ أَرْبَعًا * (احمد و الترمذي و ابوداود)

512. **Ali** reported that the Messenger of Allah used to pray four rak'ats before the afternoon prayer, which were separated by greeting the near angels, and also those who followed them out of the Muslims and the believers. —*Tirmizi.*

عَنْ عَلِيٍّ قَالَ كَانَ رَسُولُ اللهِ صلعم يُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعَ رَكَعَاتٍ يَفْصِلُ بَيْنَهُنَّ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ مَنْ تَبِعَهُمْ مِنَ الْمُسْلِمِينَ وَ الْمُؤْمِنِينَ
(الترمذي)

513. **Same** reported that the Apostle of Allah used to say two rak'ats before Asr.
—*Abu Daud.*

عَنْهُ قَالَ كَانَ رَسُولُ اللهِ صلعم يُصَلِّي قَبْلَ الْعَصْرِ رَكْعَتَيْنِ * (ابوداود)

514. **Abu Hurairah** reported that the Messenger of Allah

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ

times. At the third time, he said: It is for one who likes. In other words, it is Sunnat Gair Muakkadah. There is no positive injunction. If it is done, it will be Mustahab.

said: Whoso prays six rak'ats after the sun-set prayer without talking evil of what is between them, will be given an equivalent of the divine service for twelve years. 1864

—*Tirmizi*, (*Rare*)

صلعم من صلى بعد المغرب ست ركعات لم يتكلم فيما بينهن بسوء عدلن له بعبادة ثنتي عشرة سنة *

(الترمذي (غريب)

515. **Ayesha** reported that the Apostle of Allah said: Whoso prays after Magrib twenty rak'-ats, Allah will build for him a house in Paradise. 1865

—*Tirmizi.*

عن عائشة قالت قال رسول الله صلعم من صلى بعد المغرب عشرين ركعة بنى الله له بيتا في الجنة * (الترمذي)

516. **Same** reported: The Apstle of Allah did never pray I'sha and then came to me but prayed four or six rak'ats.

—*Abu Daud.*

عنها انها قالت ما صلى رسول الله صلعم العشاء قط فدخل علي الا صلى اربع ركعات او ست ركعات*

(ابوداود)

517. **Ibn Abbas** reported that the Messenger of Allah said: There are two rak'ats at the setting of the stars before Fajr and two rak'ats after prostration after the sun-set prayer. 1866

—*Tirmizi.*

عن ابن عباس قال قال رسول الله صلعم ادبار النجوم الركعتان قبل الفجر وادبار السجود الركعتان بعد المغرب *

(الترمذي)

518. **Omar** reported: I heard the Apostle of Allah say: Four (rak'ats) before Zuhr after declining (of the sun) is counted for their equivalent in the pre-dawn prayer, and there is nothing

عن عمر قال سمعت رسول الله صلعم يقول اربع قبل الظهر بعد الزوال تحسب

1864. Muhammad-b-Ismail said that it is the least known tradition. He therefore held this hadis as very weak.

1865. The traditionists held this hadis as weak. Ibn Hujr and some learned doctors say that the Prophet sometimes read such number of rak'ats after Magrib.

1866. The Quran says: And glorify the praise of Thy Lord when you rise, and glorify Him at night and setting of the stars—52 : 49Q. This verse has been explained here by the prayer of two rak'ats of sunnat. Again it refers: Glorify the praise of Thy Lord before the rising of the sun and before the setting and glorify him at night and "at the back of prostration". The last word means 'at the back of early morning prayer.'

but to glorify Allah at that hour. Afterwards, he read : Its shade comes forth from the right sides and left sides in prostration for Allah, whil they are humble. —*Tirmizi.*

بمثلهن في صلوة السحر وما من شيء الا وهو يسبح الله تلك الساعة ثم قرأ يتفيؤ ظلاله عن اليمين والشمائل سجدا لله وهم داخرون * (الترمذي)

519. **Ayesha** reported : The Apostle of Allah did never in my sight leave two rak'ats after Asr. [1867] —*Areed.*

عن عائشة قالت ما ترك رسول الله صلعم ركعتين بعد العصر عندي قط * (متفق عليه)

520. **Al-Mukhtar-b-Qulqul** reported : I asked Anas-b-Ma'lek about optional prayer after Asr. He said : Omar used to arrange hands for prayer after Asr. And we used to pray two rak'ats at the time of the Prophet after the setting of the sun before the sun-set prayer. I said to him : Did not the Prophet pray them ? He said : He saw us to pray them, but he did neither order us, nor prohibit us. —*Muslim.*

عن المختار ابن فلفل قال سألت انس بن مالك عن التطوع بعد العصر فقال كان عمر يضرب الايدي على صلوة بعد العصر وكنا نصلي على عهد رسول الله صلعم ركعتين بعد غروب الشمس قبل صلوة المغرب فقلت له كان رسول الله صلعم يصليهما قال كان يرانا نصليهما فلم يأمرنا ولم ينهنا * (مسلم)

521. **Anas** reported : We were at Medina. When the Muazzen called for the sun-set prayer, they hastened towards the pillars and prayed two rak'ats so much so that a strange man would enter the mosque and think that the prayer had already been prayed on account of the great number of those who prayed them. —*Muslim.*

عن انس قال كنا بالمدينة فاذا اذن المؤذن لصلوة المغرب ابتدروا السواري فركعوا ركعتين حتى ان الرجل الغريب ليدخل المسجد فيحسب ان الصلوة قد صليت من كثرة من يصليهما * (مسلم)

1867. Bukhari narrated another : She said ; By one who has departed, he did not leave them till he met Allah.

522. **Marsad-b-Abdullah** reported: I came to Oqbah-al Johani and asked: Shall I not make you wonder about Abu Tamim who prays two rak'ats before the sun-set prayer? Oqbah said: Verily we used to do it at the time of the Apostle of Allah. I said: What is now preventing you? He said: Occupation. —*Bukhari.*

عن مرثد بن عبد الله قال اتيت عقبة الجهني فقلت الا اعجبك من ابي تميم يركع ركعتين قبل صلوة المغرب فقال عقبة انا كنا نفعله على عهد رسول الله صلعم فقلت فما يمنعك الآن قال الشغل * (البخاري)

523. **Ka'ab-b-Uzrah** reported that the Prophet came to the mosque of the children of Abdul-Ash'hal and prayed the sun-set prayer therein. When they finished their prayer, he saw them reciting Tasbih after it. He said: This is the prayer of the houses. *Abu Daud narrated it. In a narration of Tirmizi and Nisai*: Some people got up to pray optional prayer. Then the Prophet said: You should say this prayer in the houses.

عن كعب بن عجرة قال ان النبي صلعم اتى مسجد بني عبد الاشهل فصلى فيه المغرب فلما قضوا صلوتهم راهم يسبحون بعدها فقال هذه صلوة البيوت رواه ابوداود وفي رواية الترمذي والنسائي قام ناس يتنفلون فقال النبي صلعم عليكم بهذه الصلوة في البيوت *

524. **Ibn Abbas** reported that the Messenger of Allah used to prolong the Quran-reading in the two rak'ats after the sun-set prayer, till the inmates of the mosque would part away. —*Abu Daud.*

عن ابن عباس قال كان رسول الله صلعم يطيل القراءة في الركعتين بعد المغرب حتى يتفرق اهل المسجد * (ابوداود)

525. **Amr-b-Ata'a** reported that Nafe'-b-Jubair sent him to Saiyeb asking him a thing which Muwayiah had seen him to do in prayer. 'Yes' said he, 'I prayed Zumma with him in shortened form. When the Imam

عن عمرو بن عطاء قال ان نافع بن جبير ارسله الى السائب يسئله عن شيء راه منه معاوية في الصلوة فقال نعم صليت معه الجمعة في المقصورة

greeted, I stood in my place and prayed (the remainder). When he entered, he sent for me and said: Don't repeat what you have done. When you have prayed Zumma, don't pray it with a prayer till he speaks or comes out, because the Messenger of Allah ordered us to do that, not to say a prayer till we speak or come out. —*Muslim*

فلما سلم الامام قمت في مقامي فصليت فلما دخل ارسل الي فقال لا تعد لما فعلت اذا صليت الجمعة فلا تصلها بصلوة حتى تكلم او تخرج فان رسول الله صلعم امرنا بذلك ان لا نوصل بصلوة حتى نتكلم او نخرج *

(مسلم)

526. **Ata'a** reported: When Ibn Omar prayed the Zumma prayer at Mecca, he advanced and prayed two rak'ats. Then he stepped forward and prayed four rak'ats; when he was at Medina, he prayed Zumma prayer and then returned to his house and prayed two rak'ats without praying in the mosque. It was questioned to him. He replied that the Messenger of Allah used to do it. *Abu Daud narrated it. And in a narration of Tirmizi, he said*: I saw Ibn Omar praying two rak'ats after Zumma prayer and then he prayed four (rak'ats) after that.

عن عطاء قال كان ابن عمر اذا صلى الجمعة بمكة تقدم فصلى ركعتين يتقدم فيصلي اربعا و اذا كان بالمدينة صلى الجمعة ثم رجع الى بيته فصلى ركعتين و لم يصل في المسجد فقيل له فقال كان رسول الله صلعم يفعله رواه ابو داود و في رواية الترمذي قال رايت ابن عمر صلى بعد الجمعة ركعتين ثم صلى بعد ذلك اربعا *

415w. **Makhul** reported that it had reached him that the Prophet had said: Whoso prays after Magrib two rak'ats (and in a narration: four rak'ats) before he speaks, his prayer is lifted up to the highest heaven. —*Razin* (*Defective*).

عن مكحول يبلغ به ان رسول الله صلعم قال من صلى بعد المغرب قبل ان يتكلم ركعتين و في رواية و اربع ركعات رفعت صلوته في عليين (رزين مرسلا)

516w. **Huzaifah** reported a similar thing and he added: He used to say: Hasten the two rakiats after the sun-set prayer because they rise up with the ordained prayer.[1868]
—*Razin, Baihaqi.*

عن حذيفة نحوه و زاد فكان يقول عجلوا الركعتين بعد المغرب فانهما ترفعان مع المكتوبة * (رزين و البيهقي)

SECTION 31

1869. Tahajjud Prayer

(a) **Tahajjud**. In this section, the night prayer means the Tahajjud prayer. Tahajjud is derived from Hujud meaning sleep. Tahajjud literally signifies giving up of sleep. This prayer was observed by the Prophet from the mid-night up to the appearance of the early dawn. This prayer was specially ordained for the Holy Prophet by the following verses: And forsake sleep by it during a part of the night, being optional for you. Perchance thy Lord will send thee to the Praised Abode—12:79Q. The Prophet was asked to stand up in prayer at night to seek nearness to God by the following verse: O thou who hast wrapped up thyself! rise to pray in the night except a little or add to it, and recite it with a little or add to it, and recite the Quran well-arranged. Surely the rising by night is the firmest way to tread and most impressive in speech—73:1-6Q. According to this direction of the Almighty, the Prophet imposed upon himself the additional prayer of Tahajjud and spent the major portion of his night in divine service. To this effect, the Quran says: Surely thy Lord knows that thou passest in prayer nearly two-thirds of the night and (sometimes) half of it, and also a party of those who are with thee—73:20Q. These risings of the Prophet were generally interrupted by short naps for few minitues In this prayer at night, the Prophet unrevealed his mind before his great Maker with his entire self-surrender, and remained standing so long in prayer that his feet used to get swollen—34:559. Was this the Prophet who was villified by some European writers for his many marriages?

1868. Baihaqi added something to this tradition as reported in Shuabul I'man,

There is no fixed number of rak'ats in Tahajjud prayer. It is generally a prayer without any fixity of rituals and verses. The great object is to outpour one's heart before his Maker most submissively and with the utmost self-surrender and self-effacement in the worshipper's own language and preferably with the verses of the Quran which he likes most. The number of rak'ats varies from three to thirteen including the Witr prayer. The Prophet used to awaken his wives and the people of the House to come to God by praying at night—34:561.

(b) **Excellence of night prayer**. Great rewards and merits have been promised for night prayer. Allah descends to the lowest heaven in the latter part of the night and invites invocations and petitions—34:562. Therefore the latter part of the night, specially the middle of the latter half of the night is the opportune moment for acceptance of prayer—34:570. There is a moment in the night in which the prayer of a devotee is accepted—34:563. Night prayer expiates and prevents sins—34:566. The honourable of the Muslims are the learned in the Quran and those that pray at night—34:521w.

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527. **Ayesha** reported that when the Messenger of Allah read two rak'ats of Fajr prayer, he used to talk with me if I were awake; and if not, he used to go to bed.[1870] —*Muslim.*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم اِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ فَاِنْ كُنْتُ مُسْتَيْقِظَةً حَدَّثَنِي وَ اِلَّا اضْطَجَعَ * (مُسْلِم)

528. **Same** reported that when the Prophet prayed two rak'ats of Fajr, he used to lie down upon his right side. —*Agreed.*

عَنْهَا قَالَتْ كَانَ النَّبِيُّ صلعم اِذَا صَلَّى رَكْعَتَيِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْاَيْمَنِ * (مُتَّفَقٌ عَلَيْهِ)

529. **Ayesha** reported that the Prophet used to pray eleven rak'ats from the time he finished his I'sha prayer up to Fajr, greeting at every two rak'ats and praying Witr with one (rak'at)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم يُصَلِّي فِيمَا بَيْنَ اَنْ يَفْرُغَ مِنْ صَلٰوةِ الْعِشَاءِ اِلَى الْفَجْرِ اِحْدٰى عَشْرَةَ رَكْعَةً

1870. This tradition indicates that there should be some sort of distinction between obligatory and sunnat prayers—either by talking, or by lying upon a side or by reading the Quran.

making prostration in that, so long as one of you reads fifty verses before he raises up his head. When the Muazzen remained silent at the Fajr prayer and the dawn appeared for him, he used to stand up and pray two light rak'ats and then go to lie down upon his right side, till the Muazzen used to come to him for Aqamat, and then he used to come out.[1871]

—*Agreed.*

يسلم من كل ركعتين ويوتر بواحدة فيسجد السجدة من ذلك قدر ما يقرأ احدكم خمسين آية قبل ان يرفع رأسه فاذا سكت المؤذن من صلوة الفجر وتبين له الفجر قام فركع ركعتين خفيفتين ثم اضطجع على شقه الايمن حتى يأتيه المؤذن للاقامة فيخرج * (متفق عليه)

530. **Same** reported that the Prophet used to pray thirteen rak'ats at night, out of which there were Witr and two rak'ats of Fajr. —*Muslim.*

عنها قالت كان النبي صلعم يصلي من الليل ثلث عشرة ركعة منها الوتر وركعتا الفجر * (مسلم)

531. **Masruq** reported: I asked A'yesha about the prayer of the Apostle of Allah at night. She said: Seven, nine, or eleven rak'ats excepting the two rak'ats of Fajr. —*Bukhari.*

عن مسروق قال سألت عائشة عن صلوة رسول الله صلعم بالليل فقالت سبع وتسع و احدى عشرة ركعة سوى ركعتي الفجر * (البخاري)

532. **A'yesha** reported that when the Prophet stood to pray at night, he used to open his prayer with two light rak'ats.[1872] —*Muslim.*

عن عائشة قالت كان النبي صلعم اذا قام من الليل ليصلي افتتح صلاته بركعتين خفيفتين * (مسلم)

533. **Abu Hurairah** reported that the Messenger of Allah said: When one of you gets up at night, let him open the prayer

عن ابي هريرة قال قال رسول الله صلعم اذا قام احدكم من الليل فليفتتح

1871. Imam Shafeyi holds that the witr prayer is one rak'at in the least. The two other Imams follow this opinion in modified form except Abu Hanifa.

1872. These two rak'ats are said to have been meant for ablution. It is Mustahab.

with two light rak'ats. —*Muslim.*

534. **Ibn Abbas** reported: I passed one night near my maternal aunt Maimunah[1873] while the Prophet was near her. The Apostle of Allah talked with his wife for one hour and then fell asleep. When one-third of the latter portion of the night or a portion therefrom passed away, he sat down and looked towards heaven and said: Verily in the creation of heavens and earth, and the changing of night and day, there are surely signs for those who possess understanding—till he finished the chapter. Then he went to the water skin, opened its mouth and then poured water in a pot. After that, he made ablution well between two ablutions without making excess. He stood and then prayed. Then I got up and made ablution and stood on his left side. He caught my ears and led me to his right side. Then he completed thirteen rak'ats of his prayer and after that fell asleep. Then he slept till he snored; and whenever he slept, he snored. Bilal called him to prayer and then he prayed without making ablution. And there was (the following) in his invocation: O Allah! give light to my heart, and light to my sight, and light to my ears, and light to my right,

الصلوة بركعتين خفيفتين * (مسلم)

عن ابن عباس قال بت عند خالتي
ميمونة ليلة و النبي صلعم عندها فتحدث
رسول الله صلعم مع اهله ساعة ثم رقد فلما
كان ثلث الليل الاخر او بعضه قعد فنظر
الى السماء فقرا ان في خلق السموات
والارض واختلاف الليل والنهار لايت لاولي
الالباب حتى ختم السورة ثم قام الى
القربة فاطلق شناقها ثم صب في الجفنة
ثم توضا وضوء حسنا بين الوضوئين لم يكثر
وقد ابلغ فقام فصلي فقمت وتوضات فقمت عن
يساره فاخذ باذني فادارني عن يمينه
فتتامت صلاته ثلث عشرة ركعة ثم
اضطجع فنام حتى نفخ و كان اذا نام نفخ
فاذنه بلال بالصلوة فصلى و لم يتوضاء
وكان في دعائه اللهم اجعل في قلبي نورا
و في بصري نورا و في سمعي نورا و عن يميني

and light to my left, and light above me, and light below me, and light to my front and light to my back, and make light for me. And some has added : And light to my tongue. And he recited : to my bones, my flesh, my blood, my hairs, and to my person. 1874 *Agreed upon it, In a narration reported by both* : Give light to my soul, and magnify light for me.

نورا و عن يساري نورا و فوقي نورا و تحتي نورا و امامي نورا و خلفي نورا و اجعل لي نورا و زاد بعضهم و في لساني نورا و ذكر و عصبي و لحمي و دمي وشعري و بشري متفق عليه و في رواية لهما واجعل في نفسي نورا و اعظم لي نورا *

535. **Same** reported that he fell asleep near the Apostle of Allah. He awoke, cleansed the teeth and made ablution, while he was saying: Verily in the creation of heavens and earth —till he finished the chapter. Afterwards he stood and prayed two rak'ats wherein he prolonged standing, bowing and prostration. Then he went away and slept till he snored. After that, he did it thrice for six rak'ats, every time using tooth-stick, making ablution, and reading these verses. Then he prayed Witr with three (rak'ats).

—*Muslim*

عنه انه رقد عند رسول الله صلعم فاستيقظ و تسوك و توضاء و هو يقول ان في خلق السموات و الارض حتى ختم السورة ثم قام فصلى ركعتين اطال فيهما القيام والركوع و السجود ثم انصرف فنام حتى نفخ ثم فعل ذلك ثلث مرات ست ركعات كل ذلك يستاك و يتوضاء و يقراء هؤلاء الايت ثم اوتر بثلاث *

(مسلم)

536. **Zaid-b-Khalid al-Johani** reported that he said : I must

عن زيد بن خالد ن الجهني انه قال

1874. It thus indicates that to talk after I'sha prayer is not Makruh (abominable). Any religious talk by the way of sermon or teaching is allowed. With regard to the number of night prayers, this hadis differs from that of Ayesha. The Prophet's prayer was different at different times. This supplication as in this tradition should be recited after Tahajjud. Imam Sheik Shihabuddin Suhrawardy greatly recommanded this invocation.

be examining to night the prayer of the Apostle of Allah. He prayed two short rak'ats and then he prayed two long, long, long rak'ats. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed two rak'ats, and they were shorter than the two before them. Next he prayed Witr. And that was thirteen rak'ats. [1875]

—*Muslim.*

لَأَرْمُقَنَّ صَلٰوةَ رَسُولِ اللّٰهِ صلعم اللَّيْلَةَ فَصَلّٰى رَكْعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ صَلّٰى رَكْعَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ طَوِيلَتَيْنِ ثُمَّ صَلّٰى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلّٰى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلّٰى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ صَلّٰى رَكْعَتَيْنِ وَهُمَا دُونَ اللَّتَيْنِ قَبْلَهُمَا ثُمَّ أَوْتَرَ فَذٰلِكَ ثَلٰثَ عَشْرَةَ رَكْعَةً * (مُسْلِمٌ)

537. **A'yeshah** reported that when the Apostle of Allah was old and he was heavy, most of his prayers were said in sitting posture. [1876] —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ لَمَّا بَدُنَ رَسُولُ اللّٰهِ صلعم وَثَقُلَ كَانَ أَكْثَرُ صَلَاتِهِ جَالِسًا * (مُتَّفَقٌ عَلَيْهِ)

538. **Abdullah-b-Mas'ud** reported: Verily I knew the forms which the Prophet used to observe. He mentioned twenty chapters from the beginning of 'Mufassal' in agreement with the collection of Ibn Mas'ud—two chapters in one rak'at, of which the last was "Ham, Meem, the Cloud" and "Of what they ask." [1877]

Agreed.

عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ قَالَ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ صلعم يَقْرِنُ بَيْنَهُنَّ فَذَكَرَ عِشْرِينَ سُورَةً مِنْ أَوَّلِ الْمُفَصَّلِ عَلٰى تَأْلِيفِ ابْنِ مَسْعُودٍ سُورَتَيْنِ فِي رَكْعَةٍ آخِرُهُنَّ حٰمٓ الدُّخَانِ وَعَمَّ يَتَسَاءَلُونَ * (مُتَّفَقٌ عَلَيْهِ)

1875. In Sahih Muslim, this has been repeated four times, but in the books—Al Humaidi, Muatta of Malek and sunan of Abu Daud', this occurs only once.

1876. This refers to optional prayers.

1877. Mufassal are the last short chapters of the Quran. The chapters referred to here are 44 and 78. Here there is reference that Ibn Mas'ud collected the Quran in book from.

539. **Huzaifah** reported that he saw the Prophet praying at night. He was praying thrice 'O Allah! Lord of power, prowess, glory and greatness!' Afterwards he opened with '*Alhamdo*' and read 'The Cow,' and then he bowed down and his bowing was as long as his standing. He was saying in his bowing: Glory to my Lord, the Great. Then he raised up his head from the bowing, and his standing was as long as his bowing. He was saying: Praise be to my Lord! Next he prostrated, and his prostration was as long as his standing, and he was saying in his prostration: Glory to my Lord, the Highest! Next he raised up his head from prostration, and he was seated between the two prostrations as long as his prostration, and he was saying: O Lord! pardon me! O Lord! pardon me. Then he prayed four rak'ats, wherein he read 'The Cow', 'The Family of Imran,' 'The Women" and 'The Food' (or 'the Cattle' as Shu'bah doubted). —*Abu Daud.*

عن حذيفة انه رأى النبي صلعم
يصلي من الليل فكان يقول الله
اكبر ثلثا ذو الملكوت و الجبروت
و الكبرياء و العظمة ثم استفتح فقرأ
البقرة ثم ركع فكان ركوعه نحوا من
قيامه فكان يقول في ركوعه سبحان ربي
العظيم ثم رفع راسه من الركوع فكان
قيامه نحوا من ركوعه يقول لربي الحمد
ثم سجد فكان سجوده نحوا من قيامه
فكان يقول في سجوده سبحان ربي الاعلى
ثم رفع راسه من السجود و كان يقعد
فيما بين السجدتين نحوا من سجوده
و كان يقول رب اغفرلي رب اغفرلي
فصلى اربع ركعات قرأ فيهن البقرة
و آل عمران و النساء و المائدة
او الانعام شك شعبة * (ابوداود)

540. **Abullah-b-Amr-b-al A's** reported that the Messenger of Allah said: Whoso stands up (in prayer) with ten verses is not recorded as one of the heedless ones, and whoso stands

عن عبد الله بن عمرو بن العاص
قال قال رسول الله صلعم من قام بعشر
آيات لم يكتب من الغافلين و من

1878. The Prophet lived the middle course in evertyhing according to the instruction of the Quran.

with one hundred verses, is recorded as one of those who are obedient; and whoso stands with one thousand verses, is recorded as one of those who are well-pleased (with Him). —*Abu Daud.*

قام بمائة اية كتب من القانتين و من قام بالف اية كتب من المقنطرين * (ابو داود)

541. **Abu Hurairah** reported that the Quran-reading of the Prophet at night was raised by degrees and lowered by degrees. —*Abu Daud.*

عن ابي هريرة قال كانت قراءة النبي صلعم بالليل يرفع طورا و يخفض طورا * (ابو داود)

542. **Ibn Abbas** reported that the Quran-reading of the Prophet was of such measure as it would make one hear who was in a compartment while he was in the house. —*Abu Daud.*

عن ابن عباس قال كانت قراءة النبي صلعم على قدر ما يسمعه من في الحجرة و هو في البيت * (ابو داود)

543. **Abu Qatadah** reported that the Messenger of Allah came out one night when lo! he was by Abu Bakr who was praying and reading with his low voice. He passed by Omar, while he was praying with his voice raised high. When they both came together to the Prophet, he said: O Abu Bakr! I passed by you while you were praying, making your voice very low. He said: I made One hear with whom I whispered, O Ms. of Allah. He said to Omar: I passed by you while you were praying with your voice highly raised up. He said: O Ms. of Allah! I was making sleepers awake and driving out the devil. Then the Prophet said: 'O Abu Bakr! raise up your voice a

عن ابي قتادة قال ان رسول الله صلعم خرج ليلة فاذا هو بابي بكر يصلي و يخفض من صوته و مر بعمر و هو يصلي رافعا صوته فلما اجتمعا عند النبي صلعم قال ابابكر مررت بك و انت تصلي تخفض صوتك قال قد اسمعت من ناجيت يا رسول الله و قال لعمر مررت بك و انت تصلي رافعا صوتك فقال يا رسول الله اوقظ الوسنان و اطرد الشيطان فقال النبي صلعم يا ابابكر ارفع من صوتك شيئا

little', and he said to Omar 'Lower your voice a little'.

—*Abu Daud, Tirmizi.*

وقال لعمر اخفض من صوتك شيئا *

(ابوداود و الترمذي)

544. **Abu Zarr** reported that the Messenger of Allah stood (in prayer) till he reached the dawn with one verse, and the verse is 'If thou shouldst punish them, then surely they are Thy (mere) servants; and if Thou shouldst forgive them, then surely Thou art the Almighty, the Wise.' [1879]

—*Nisai, Ibn Majah.*

عن ابي ذر قال قام رسول الله صلعم حتى اصبح باية والاية ان تعذبهم فانهم عبادك وان تغفر لهم فانك انت العزيز الحكيم (النسائي و ابن ماجة)

545. **Abu Hurairah** reported that the Messenger of Allah said: When one of you prays two rak'ats of Fajr, let him lie down upon his right side.

—*Tirmizi, Abu Daud.*

عن ابي هريرة قال قال رسول الله صلعم اذا صلى احدكم ركعتي الفجر فليضطجع على يمينه *

(الترمذي و ابوداود)

546. **Masruq** reported: I asked Ayesha: which (state of) action was the most pleasing to the Messenger of Allah? She said: Continuity. I asked: At what time did the Prophet use to get up at night? She replied: He used to get up when he heard the crowing of the cock.

—*Agreed.*

عن مسروق قال سالت عائشة اي العمل كان احب الى رسول الله صلعم قالت الدائم قلت فاي حين كان يقوم من الليل قالت كان يقوم اذا سمع الصارخ * (متفق عليه)

547. **Anas** reported: We wished not to see the Prophet praying at night but we saw him praying; and we wished not to see him asleep but we saw him (asleep). [1880] —*Nisai.*

عن انس قال ما كنا نشاء ان نرى رسول الله صلعم في الليل مصليا الا رايناه ولا نشاء ان نراه نائما الا رايناه * (النسائي)

1879. The Holy Prophet repeatedly read this verse—5 : 18Q in Tahajjud prayer, This is the form of pleading with which Jesus Christ would intercede for his followers who held the doctrine of Trinity.

1880. In other words, the Holy Prophet did not sleep the whole night, nor did

548. **Humaid-b-Abdur Rahman -b-Auf** reported that a man from the companions of the Prophet said: I said while I was in a journey with the Apostle of Allah: By Allah, I must watch the Messenger of Allah over his prayer till I see his action. When he prayed the I'sha prayer (and that is Atamah), he slept for a portion of the night and then awoke and looked towards the horizon and: O our Lord! Thou hast not created this in vain—till he reached up to—verily Thou dost not break promise.' Afterwards the Prophet inclined to his bed, took tooth brush therefrom, then poured water to a pot from a jar near him, made ablution and then stood and prayed till I said: He has prayed as long as he slept. Then he went to bed till I said: He has slept as long as he prayed. Then he got up from sleep and did just as he had done before and prayed like what he had prayed. Thus the Apostle of Allah acted thrice before the early dawn.

—*Nisai.*

عن حميد بن عبد الرحمن ابن عوف قال ان رجلا من اصحاب النبي صلعم قال قلت وانا في سفر مع رسول الله صلعم والله لارقبن رسول الله صلعم للصلوة حتى ارى فعله فلما صلى صلوة العشاء وهي العتمة اضطجع هويا من الليل ثم استيقظ فنظر في الافق فقال ربنا ما خلقت هذا باطلا حتى بلغ الى انك لا تخلف الميعاد ثم اهوى رسول الله صلعم الى فراشه فاستل منه سواكا ثم افرغ في قدح من اداوة عنده ماء فاستن ثم قام فصلى حتى قلت قد صلى قدر ما نام ثم اضطجع حتى قلت قد نام قدر ما صلى ثم استيقظ ففعل كما فعل اول مرة وقال مثل ما قال ففعل رسول الله صلعم ثلث مرات قبل الفجر *

(النسائي)

549. **Ya'la-b-Mumallak** reported that he asked Omme-Salamah, wife of the Prophet, about the Quran-reading of the

عن يعلى ابن مملك انه سأل ام سلمة زوج النبي صلعم عن قراءة النبي

he pray the whole night. He slept at intervals and prayed at intervals till the rising of the sun. Thus his whole life was a dedication to the Almighty.

Prophet and his prayer. She said : He used to pray, and then sleep as long as he prayed ; he used to pray as long as he slept as long as he prayed till dawn. Afterwards she described his Quran-reading when lo ! she was describing the reading which was distinct word by word.

—*Abu Daud, Tirmizi, Nisai.*

صلعم و صلوته فقالت و ما لكم و صلوته كان يصلي ثم ينام قدر ما صلى ثم يصلي قدر ما نام ثم ينام قدر ما صلى حتى يصبح ثم نعتت قراءته فاذا هي تنعت قراءة مفسرة حرفا حرفا *

(ابوداود و الترمذي و النسائي)

SECTION 32

1881. Recitations in night prayer

550. **Ibn Abbas** reported that when the Prophet stood at night for *Tahajjud* prayer, he used to say : O Allah ! Thine is all praise ; Thou art the supporter of heavens and earth and what is therein, and Thine is all praise ; Thou art the light of heavens and earth and what is therein, and Thine is all praise ; Thou art the King of heavens and earth and what is therein, and Thine is all praise. Thou art the Truth and Thy promise is a truth, and meeting with Thee is a truth, and Thy word is a truth, and Paradise is a truth, and the fire is a truth, and the prophets are true, and Muhammad is a truth, and the Hour is a truth. O Allah ! to Thee I have submitted, and in Thee I have put faith, and on Thee I have relied, and to Thee I have turned,

عن ابن عباس قال كان النبي صلعم اذا قام من الليل يتهجد قال اللهم لك الحمد انت قيم السموات و الارض و من فيهن و لك الحمد انت نور السموات و الارض و من فيهن و لك الحمد انت ملك السموات و الارض و من فيهن و لك الحمد انت الحق و وعدك الحق و لقاؤك حق و قولك حق و الجنة حق و النار حق و النبيون حق و محمد حق و الساعة حق اللهم لك اسلمت و بك امنت و عليك توكلت

and with Thy help I have fought, and to Thee I have turned for justice. So pardon me for what I sent before and what I shall send latter; and for what I have kept secret, and for what I have disclosed, and what Thou knowest best than myself. Thou art the First, and Thou art the Last. There is none to be served but Thee, and there is no deity besides Thee. —*Agreed.*

551. **A'yesha** reported that when the Prophet stood at night, he opened his prayer and said: O Allah! Lord of Gabriel, and Michael and Israfeil! Creator of heavens and earth! Knower of the unseen and the seen! Thou dost judge among Thy servants in what they differ. Guide me in what they differ from truth with Thy permission; verily Thou guidest whom Thou likest to the straight path. —*Muslim.*

552. **Obadah-b-Swa'met** reported that the Messenger of Allah said: Whoso gets up from sleep at night and says 'There is no god but Allah; He is One; there is no partner for Him; for Him is the kingdom, and for Him is all praise, and He is Powerful over all things, and glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is the greatest, and there is no power and no strength except through Allah' and next says: 'O Lord! forgive me (or

وَ اِلَيْكَ اَنَبْتُ وَ بِكَ خَاصَمْتُ وَ اِلَيْكَ
حَاكَمْتُ فَاغْفِرْلِي مَا قَدَّمْتُ وَ مَا اَخَّرْتُ
وَ مَا اَسْرَرْتُ وَ مَا اَعْلَنْتُ وَ مَا اَنْتَ اَعْلَمُ
بِهِ مِنِّي اَنْتَ الْمُقَدِّمُ وَ اَنْتَ الْمُؤَخِّرُ
لَا اِلٰهَ اِلَّا اَنْتَ وَلَا اِلٰهَ غَيْرُكَ (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صلعم اِذَا
قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلٰوتَهُ فَقَالَ اللّٰهُمَّ
رَبَّ جِبْرَئِيلَ وَ مِيكَائِيلَ وَ اِسْرَافِيلَ فَاطِرَ
السَّمٰوٰتِ وَ الْاَرْضِ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ
اَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ اِهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ
بِاِذْنِكَ اِنَّكَ تَهْدِي مَنْ تَشَاءُ اِلٰى
صِرَاطٍ مُسْتَقِيمٍ * (مُسْلِمٌ)

عَنْ عُبَادَةَ ابْنِ الصَّامِتِ قَالَ قَالَ رَسُولُ
اللهِ صلعم مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ
لَا اِلٰهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَ لَهُ الْحَمْدُ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ وَ
وَ سُبْحَانَ اللهِ وَ الْحَمْدُ لِلّٰهِ وَلَا اِلٰهَ اِلَّا اللهُ
وَ اللهُ اَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللهِ ثُمَّ

he said—he will be responded to). If he makes ablution and prays, his prayer will be accepted. —*Bukhari.*

قَالَ رَبِّ اغْفِرْلِي اَوْ قَالَ ثُمَّ دَعَا اسْتُجِيبَ لَهُ فَاِنْ تَوَضَّاءَ وَ صَلَّى قُبِلَتْ صَلٰوتُهُ * (اَلْبُخَارِيُّ)

553. **A'yesha** reported that when the Messenger of Allah got up from sleep, he said: There is no god but Thou. Glory be to Thee! O Allah! and with Thy praise! I seek pardon of Thee for my sins, and I ask Thee of Thy mercy. O Allah! increase my knowledge, and misguide not my heart after Thou hast shown me path, and bestow on me mercy from Thee. Verily Thou art the great Bestower. —*Abu Daud.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللّٰهِ صلعم اِذَا اسْتَيْقَظَ مِنَ اللَّيْلِ قَالَ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ اَللّٰهُمَّ وَ بِحَمْدِكَ اَسْتَغْفِرُكَ لِذَنْبِي وَ اَسْئَلُكَ رَحْمَتَكَ اَللّٰهُمَّ زِدْنِي عِلْمًا وَلَا تُزِغْ قَلْبِي بَعْدَ اِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ * (اَبُو دَاوُدَ)

554. **Mu'az-b-Jabal** reported that the Apostle of Allah said: There is no Muslim who goes to bed with the remembrance of Allah in pure state and then gets up at night and begs Allah of good except that Allah gives it to him. —*Ahmad, Abu Daud.*

عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَا مِنْ مُسْلِمٍ يَبِيتُ عَلَى ذِكْرٍ طَاهِرًا فَيَتَعَارُّ مِنَ اللَّيْلِ فَيَسْئَلُ اللّٰهَ خَيْرًا اِلَّا اَعْطَاهُ اللّٰهُ اِيَّاهُ * (اَحْمَدُ وَ اَبُو دَاوُدَ)

555. **Shariq al Haozani** reported: I went to A'yesha and asked her: With what thing did the Prophet open (his prayer) when he got up from sleep at night? She said: You have asked me a thing which none before you had asked me. When he got up at night, he used to read *Takbir* ten times, *Tahmid* ten times and *Sobhan-Allah wa-Behamdihi* ten times, (and he said—"Glory to the Purest King" ten times), *Istigfar* ten times,

عَنْ شَرِيقٍ الْهَوْزَنِيِّ قَالَ دَخَلْتُ عَلَى عَائِشَةَ فَسَاَلْتُهَا بِمَ كَانَ رَسُولُ اللّٰهِ صلعم يَفْتَتِحُ اِذَا هَبَّ مِنَ اللَّيْلِ فَقَالَتْ سَاَلْتَنِي عَنْ شَيْءٍ مَا سَاَلَنِي عَنْهُ اَحَدٌ قَبْلَكَ كَانَ اِذَا هَبَّ مِنَ اللَّيْلِ كَبَّرَ عَشْرًا وَ حَمِدَ اللّٰهَ عَشْرًا وَقَالَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

and *Tahlil* ten times. Afterwards he used to say: O Allah! I seek refuge to Thee from the turmoils of the world, and the turmoils of the Resurrection Day. After that, he used to open the prayer. —*Abu Daud.*

عشرا و قال سبحان الملك القدوس عشرا و استغفر عشرا و هلل عشرا ثم قال اللهم اني اعوذ بك من ضيق الدنيا و ضيق يوم القيمة عشرا ثم يفتتح الصلوة (ابوداود)

556. **Abu Sayeed** reported that when the Messenger of Allah got up at night, he used to recite Takbir and then say: Glory be to Thee! O Allah! and with Thy praise; and Thy name is Blessed, and Thy fortune is High, and there is no deity but Thou. Then he said: Allah is Greatest of the great; then he said: I seek refuge to Allah, the Hearing, the Knowing, from the accursed devil from his evil suggestion, and his breath and his impurities. —*Tirmizi, Abu Daud, Nisai.*

عن ابي سعيد قال كان رسول الله صلعم اذا قام من الليل كبر ثم يقول سبحانك اللهم و بحمدك و تبارك اسمك و تعالى جدك و لا اله غيرك ثم يقول الله اكبر كبيرا ثم يقول اعوذ بالله السميع العليم من الشيطن الرجيم من همزه و نفخه و نفثه * (الترمذي و ابوداود و النسائي)

557. **Rabia-b-Ka'ab al Aslami** reported: I was passing the night near the compartment of the Prophet, and I was hearing him say for long when he got up from sleep at night, 'Glory be to the Lord of the worlds', and then say for long 'Glory be to Allah and with His praise'. —*Nisai, Tirmizi* (*Approved, Correct*)

عن ربيعة بن كعب الاسلمي قال كنت ابيت عند حجرة النبي صلعم فكنت اسمعه اذا قام من الليل يقول سبحان رب العلمين الهوي ثم يقول سبحان الله و بحمده الهوي * النسائي و الترمذي (حسن صحيح)

SECTION 33

1882. Excellence of Night prayer

[See note 1879]

558. **Abu Hurairah** reported that the Messenger of Allah said:

عن ابي هريرة قال قال رسول الله

صلعم يعقد الشيطان على قافية رأس
احدكم اذا هو نام ثلث عقد يضرب
على كل عقدة عليك ليل طويل فارقد
فان استيقظ فذكر الله انحلت عقدة فان
توضأ انحلت عقدة فان صلى انحلت
عقدة فاصبح نشيطا طيب النفس والا
اصبح خبيث النفس كسلان *

(متفق عليه)

The devil binds three knots upon the scalp of the head of someone of you when he is asleep by striking on every knot (saying): There is long night for you, so sleep. If he gets up from sleep and then remembers Allah, one knot is loosened; and if he makes ablution, one knot is loosened; and if he prays, one knot is loosened. Then he rises up at dawn happy, self-contented; and if not, he rises at dawn discontended, idle. —*Agreed.*

عن المغيرة قال قام النبي حتى
تورمت قدماه فقيل له لم تصنع هذا
وقد غفر لك ما تقدم من ذنبك وما
تأخر قال افلا اكون عبدا شكورا *

(متفق عليه)

559. **Mugirah** reported that the Prophet kept standing (in prayer so long that his feet got swollen. It was questioned to him: Why do you do this, while you have been forgiven of your sins what you have sent in advance and what will come latter. He said: Should I not be a grateful servant? —*Agreed.*

عن ابن مسعود قال ذكر عند النبي
رجل فقيل له ما زال نائما حتى اصبح
ما قام الى الصلوة قال رجل بال الشيطان
في اذنه او قال في اذنيه *

(متفق عليه)

560. **Ibn Mas'ud** reported that there was mention of a man before the Prophet. It was said of him that he continued to sleep till morning and did not stand up for prayer. A man said: The devil has passed urine in his ear (or he said—in his ears) —*Agreed.*

عن ام سلمة قالت استيقظ رسول الله
صلعم ليلة فزعا يقول سبحان الله ماذا
انزل الليلة من الخزائن وماذا انزل

561. **Omme-Salamah** reported that the Messenger of Allah got up frightened one night from sleep saying: Glory be to Allah! What has come down of treasures to night! And what has

come down of the turmoils! Who will awaken the inmates of the rooms (that is his wives), so that they may pray. How many a one having dress in the world will be naked in the next world! [1883] —*Bukhari.*

مِنَ الفِتَنِ مَن يُوقِظُ صَوَاحِبَ الحُجُرَاتِ
يُرِيدُ أَزْوَاجَهُ لِكَيْ يُصَلِّينَ وَرُبَّ كَاسِيَةٍ
فِي الدُّنْيَا عَارِيَةٍ فِي الآخِرَةِ - (البخاري)

562. **Abu Hurairah** reported that the Messenger of Allah said: Our Lord, the Blessed and High, comes down to us every night [1884] to the nearest heaven at the time when one-third of the latter portion of the night remains, and says: Whoso calls Me, I shall respond to him; Whoso begs of Me, I shall give him; whoso seeks pardon of Me, I shall forgive him. *Agreed upon it. And in a narration of Muslim,* he said: Then He spreads His Hand saying till there appears the dawn: Who is to give loan to One who is neither needy, nor an oppressor.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ
صلعم يَنْزِلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ
إِلَى السَّمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ
اللَّيْلِ الآخِرُ وَيَقُولُ مَنْ يَدْعُونِي فَأَسْتَجِيبَ
لَهُ مَنْ يَسْأَلُنِي فَأُعْطِيَهُ مَنْ يَسْتَغْفِرُنِي
فَأَغْفِرَ لَهُ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ
قَالَ ثُمَّ يَبْسُطُ يَدَيْهِ يَقُولُ مَنْ يُقْرِضُ غَيْرَ
عَدُومٍ وَلَا ظَلُومٍ حَتَّى يَنْفَجِرَ الفَجْرُ *

563. **Ja'ber** reported: I heard the Prophet say: Verily there is an hour at night which no resigning man begging therein of Allah about the good of the affairs of world and the hereafter finds, except that He gives it to him; and that is in every night. —*Muslim.*

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صلعم
يَقُولُ إِنَّ فِي اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ
مُسْلِمٌ يَسْأَلُ اللهَ فِيهَا خَيْرًا فِي أَمْرِ الدُّنْيَا
وَالآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذَلِكَ كُلَّ
لَيْلَةٍ * (مسلم)

1883. This refers to those women who put on clothes and dresses of varied hues and kinds. They will find no reward in the next world.

1884. Ibn Hajr, I'mam Malek and others interpret it by saying that Allah's mercy come down at praticular times at night. As Allah is everywhere present, his

564. **Abdullah-b-Amr** reported that the Messenger of Allah said: The most pleasing of prayers to Allah was the prayer of David, and the most pleasing of fasting to Allah was the fasting of David. He used to sleep for half the night, and stand up (in prayer) for one-third of it, and then sleep one-sixth of it; and fast for one day and break (it) for another day. —*Agreed.*

عن عبد الله بن عمرو قال قال رسول الله صلعم احب الصلوة الى الله صلوة داود و احب الصيام الى الله صيام داود كان ينام نصف الليل و يقوم ثلثه و ينام سدسه و يصوم يوما و يفطر يوما * (متفق عليه)

565. **Ayesha** reported that the he (she meant the Messenger of Allah) used to sleep in the first part of the night and remain awake in its latter part. After that, if he felt any need to go the his wife, he used to finish his need and then sleep. If he was in impure state at the time of the first call, he used to jump up and pour water hastily on him. And when he was not impure, he make ablution for prayer and prayed two rak'ats. —*Agreed.*

عن عائشة قالت كان تعني رسول الله صلعم ينام اول الليل و يحيي اخره ثم ان كانت له حاجة الى اهله قضى حاجته ثم ينام و ان كان عند النداء الاول جنبا وثب فافاض عليه الماء و ان لم يكن جنبا توضاء للصلوة ثم صلى ركعتين * (متفق عليه)

566. **Abu Omamah** reported that the Messenger of Allah said: You should take to standing at night (for prayer), because it was the practice of the pious before you, and it is the means of nearness for you to your Lord and the means of expiation for sins, and

عن ابي امامة قال قال رسول الله صلعم عليكم بقيام الليل فانه داب الصالحين قبلكم وهو قربة لكم الى

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coming down is only metaphorical. It gives a clear idea to the readers about the importance of the time for divine service.

a preventive measure for sin. —*Tirmizi.*

ربكم و مكفرة للسيات و منهاة عن الاثم - (الترمذي)

567. **Abu Sayeed and Abu Hurairah** reported that the Messenger of Allah said: When a man awakens his wife at night and both pray or he prays two rak'ats in conregation, they are enrolled among those who remember (Allah) from the males and those who remember (Allah) from the females. —*Abu Daud, Ibn Majah.*

عن ابي سعيد و ابي هريرة قالا قال رسول الله صلعم اذا ايقظ الرجل اهله من الليل فصليا او صلى ركعتين جميعا كتب في الذاكرين و الذاكرات - (ابوداود و ابن ماجة)

568. **Amr-b-Abasah** reported that the Apostle of Allah said: The Lord comes nearest to a servant at the middle of the latter half of the night.[1885] If you are able to become one of those who remember Allah at that hour, be so. —*Tirmizi* (*Correct, Rare*).

عن عمرو بن عبسة قال قال رسول الله صلعم اقرب ما يكون الرب من العبد في جوف الليل الاخر فان استطعت ان تكون ممن يذكر الله في تلك الساعة فكن - الترمذي (حسن صحيح غريب)

569. **Abu Hurairah** reported that the Messenger of Allah said: May Allah show mercy on a person who gets up at night and then prays and awakens his wife who also prays. If she declines, he throws water upon her face. May Allah show mercy on a woman who gets up at night and then prays, and awaken her husband who also prays. If he declines, she throws water upon his face. —*Abu Daud, Nisai.*

عن ابي هريرة قال قال رسول الله صلعم رحم الله رجلا قام من الليل فصلى و ايقظ امرأته فصلت فان ابت نضح في وجهها الماء رحم الله امرأة قامت من الليل فصلت و ايقظت زوجها فصلى فان ابى نضحت في وجهه الماء - (ابوداود و النسائي)

570. **Abu Omamah** reported that it was questioned: O

عن ابي امامة قال قيل يا رسول

1885. This explains that invocations are easily acceptable at that particular time of night.

Apostle of Allah! which invocation is the most acceptable? He said: That in the middle of the latter night and after the obligatory prayers. —*Tirmizi.*

571. **Abdullah-b-Amr-b-al A's** reported: The Messenger of Allah said to me: O Abdullah! don't be like so and so. He used to stand up (in prayer) at night and then gave up standing at night. [1886]

—*Agreed.*

517w. **Abu Sayeed al Khodri** reported that the Messenger of Allah said: There are three with whom Allah [1887] is pleased: A man when he stands up (to pray) at night, and a people when they stand in rows in prayer, and a people when they stand in rank in a battle with the enemies.

—*Sharhi Sunnat.*

518w. **Osman-b-Abil-A's** reported: I heard the Messenger of Allah say that David (peace be on him) had an hour at night wherein he aroused his family from sleep saying: O family of David! stand up and pray, because this is an hour in which the Glorious and Almighty Allah responds to supplication except that of a

الله اي الدعاء اسمع قال جوف الليل الاخر و دبر الصلوات المكتوبات - (الترمذي)

عن عبد الله بن عمرو بن العاص قال قال لي رسول الله صلعم يا عبد الله لا تكن مثل فلان كان يقوم من الليل فترك قيام الليل - (متفق عليه)

عن ابي سعيد ن الخدري قال قال رسول الله صلعم ثلثة يضحك الله اليهم الرجل اذا قام بالليل يصلي و القوم اذا صفوا في الصلوة و القوم اذا صفوا في قتال العدو - (شرح السنة)

عن عثمان بن ابي العاص قال سمعت رسول الله صلعم يقول كان لداود عليه السلام من الليل ساعة يوقظ فيها اهله يقول يا ال داود قوموا فصلوا فان هذه ساعة يستجيب الله عز و جل فيها الدعاء

1886. This gives an indication that Abdullah was in a declining state in the region of spirituality. The real progress is on onward march by gradual degrees.

1887. 'Allah laughs' means 'Allah is pleased with.'

sorcerer or a tax-collector (illegally) —*Ahmad.*

الا ساحرا او عشارا - (احمد)

519w. **Abu Hurairah** reported: I heard the Apostle of Allah say: The best prayer after the obligatory prayers is a prayer at dead night. —*Ahmad.*

عن ابي هريرة قال سمعت رسول الله صلعم يقول افضل الصلوة بعد المفروضة صلوة في جوف الليل * (احمد)

520w. **Same** reported that a man came to the Prophet and said: Verily so and so prays at night. When it is dawn, he steals. He said: What you say will soon prevent it. —*Ahmad, Baihaqi.*

عنه قال جاء رجل الى النبي صلعم فقال ان فلانا يصلي بالليل فاذا اصبح سرق فقال انه سينهاه ما تقول * (احمد و البيهقي)

521w. **Ibn Abbas** reported that the Apostle of Allah said: The most honourable of my followers are those who carry the Quran, and the inmates of night.[1888] —*Baihaqi.*

عن ابن عباس قال قال رسول الله صلعم اشراف امتي حملة القران و اصحاب الليل - (البيهقي)

522w. **Ibn Omar** reported that his father Omar-b-al Khattab used to pray at night as long as pleased, till when there came the latter part of the night, he roused his family from sleep for prayer by calling out to them 'Prayer'. After that, he used to read this verse: Enjoin your family for prayer, and be steadfast to it. We do not ask provision from you, We shall give you provision and the result is for the pious. —*Malek.*

عن ابن عمر ان اباه عمر ابن الخطاب كان يصلي من الليل ما شاء الله حتى اذا كان من اخر الليل ايقظ اهله للصلوة يقول لهم الصلوة ثم يتلوا هذه الاية و أمر اهلك بالصلوة واصطبر عليها لا نسألك رزقا نحن نرزقك و العاقبة للتقوى - (مالك)

1888. Those who read the Quran, commit it to memory and act up to it are the bearers of the Holy Quran. The inmates of night are those who remain awake at night, pray and read the Quran.

SECTION 34

1889. Middle course in Prayer

The best of affairs, whether worldly or religious, is the most continuing one though it be little—4:142, and the best of affairs is the mean between the two extremes—4:142w. In praying at night, all should remember that it is entirely optional. In observing it, no obligatoty duties shall be sacrified. Health should not be neglected entirely for worship at night because there is a duty also on body—4:146. The Prophet said: When one of you inclines to sleep while he prays, let him lie down till sleep goes away from him—4:143. Let one of you pray cheerfully —4:141. See the traditions of section 10 and note 352 for details.

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572. **Omar** reported that the Apostle of Allah said: Whoso sleeps from his habits (of glorification) or anything therefrom and reads it between Fajr prayer and Zuhr prayer, there is written for him as if he read it at night. —*Muslim.*

عن عمر قال قال رسول الله صلعم من نام عن حزبه او عن شيء منه فقرأه فيما بين صلوة الفجر و صلوة الظهر كتب له كأنما قرأه من الليل - (مسلم)

573. **Imran-b-Hussain** reported that he asked the Apostle of Allah about the prayer of a man in sitting posture. He said: If he prays standing, it is better; and whoso prays sitting, there is reward for him equal to half of the reward of a man praying in standing; and whoso prays lying, there is the reward for him equivalent to half of the reward of a man praying sitting. —*Bukhari.*

عنه انه سأل النبي صلعم عن صلوة الرجل قاعدا قال ان صلى قائما فهو افضل ومن صلى قاعدا فله نصف اجر القائم ومن صلى نائما فله نصف اجر القاعد - (البخاري)

574. **Abdullah-b-Amr** reported: I was informed that the

عن عبد الله بن عمرو قال حدثت

Apostle of Allah said: Prayer of a man in sitting is half of prayer. He said: Then I came to him and found him praying in sitting. Then I placed my hand upon his head and said: What is the matter with you, O Abdullah-b-Amr? I replied: I have been informed, O Ms. of Allah, that verily you said that the prayer of a man in sitting is half of prayer, and you are saying prayer in sitting. He said: Yes, but I am not like any one of you. —*Muslim.*

أن رسول الله صلعم قال صلوة الرجل قاعدا نصف الصلوة قال فاتيته فوجدته يصلي جالسا فوضعت يدي على رأسه فقال ما لك يا عبد الله بن عمرو قلت حدثت يا رسول الله انك قلت صلوة الرجل قاعدا على نصف الصلوة وأنت تصلي قاعدا قال أجل ولكني لست كأحد منكم - (مسلم)

575. **Sa'lem-b-Abil Ja'ad** reported that a man from Khuja'a said: Woe to me! I have prayed and then taken rest. They found, as it were, defect over it regarding that. He said: I heard the Messenger of Allah say: O Bilal, keep up prayer and give us consolotion therewith. —*Abu Daud.*

عن سالم بن أبي الجعد قال قال رجل من خزاعة ليتني صليت فاسترحت فكأنهم عابوا ذلك عليه فقال سمعت رسول الله صلعم يقول أقم الصلوة يا بلال أرحنا بها * (أبو داود)

523w. **Abu Omamah** reported: I heard the Apostle of Allah say: Whoso takes shelter to his bed after being purified and remembers Allah till sleep overtakes him, does not spend an hour at night begging Allah of the good of this world therein and the hereafter except that He gives it to him.[1890] —*Nawbi.*

عن أبي أمامة قال سمعت النبي صلعم يقول من أوى إلى فراشه طاهرا وذكر الله حتى يدركه النعاس لم يتقلب ساعة من الليل يسأل الله فيها خيرا من خير الدنيا والآخرة إلا أعطاه إياه * (النووي)

524w. **Abdullah-b-Mas'ud** reported that the Messenger of Allah said: Our Lord became pleased with two men: A man

عن عبد الله بن مسعود قال قال رسول الله صلعم عجب ربنا من رجلين

1890. Nawbi narrated this hadis in his book "Azkar" with the narration of Ibn Sunni.

who lifts up his soft bed and quilt from between his beloved and his household for his prayer; then Allah says to his angels: Look to My servant who has lifted up his bed and his soft bed from between his beloved and his household for his prayer out of desire of what is near Me and out of fear of what is near Me; and a man who fights in the way of Allah and is defeated with his followers and knows what is against him out of defeat and what is for him in retracing and then returns till his blood is shed; then Allah says to his angels: Look to My servant. He has returned out of desire of what is near Me and being his fearful of what is near Me, till blood was shed. —*Sharhi Sunnat.*

رَجُلاً ثَارَ عَنْ وِطَائِهِ وَلِحَافِهِ مِنْ بَيْنِ
حِبِّهِ وَأَهْلِهِ إِلَى صَلٰوتِهِ فَيَقُولُ اللّٰهُ لِمَلَائِكَتِهِ
اُنْظُرُوا إِلَى عَبْدِي ثَارَ عَنْ فِرَاشِهِ وَوِطَائِهِ
مِنْ بَيْنِ حِبِّهِ وَأَهْلِهِ إِلَى صَلٰوتِهِ رَغْبَةً
فِيمَا عِنْدِي وَشَفَقًا مِمَّا عِنْدِي وَرَجُلٍ
غَزَا فِي سَبِيلِ اللّٰهِ فَانْهَزَمَ مَعَ أَصْحَابِهِ
فَعَلِمَ مَا عَلَيْهِ فِي الْاِنْهِزَامِ وَمَا لَهُ فِي
الرُّجُوعِ فَرَجَعَ حَتَّى هُرِيقَ دَمُهُ فَيَقُولُ اللّٰهُ
لِمَلَائِكَتِهِ اُنْظُرُوا إِلَى عَبْدِي رَجَعَ رَغْبَةً
فِيمَا عِنْدِي وَشَفَقًا مِمَّا عِنْدِي حَتَّى هُرِيقَ
دَمُهُ * (شرح السنّة)

SECTION 35

1891. Witr Prayer

Witr prayer is practically a night prayer. The Holy Prophet used to observe it along with Tahajjud prayers and hence it is found mixed with them. Sometimes he prayed it at the end of I'sha prayer. Later on, the practice came into vouge to say it at the end of I'sha prayer, because it may not be said by the majority of the people at the latter part of the night. Imam Abu Hanifa held the view that it is Wajeb prayer while the three other Imams held it to be sunnat. Regarding the number of rak'ats, there is also difference of opinion. According to Imam Abu Hanifa, it is observed in three rak'ats which is now the general observance, while according to the other three Imams it is only one rak'at.

576. **Ibn Omar** reported that the Messenger of Allah said: Prayer at night is by two rak'ats each. When one of you fears the dawn, pray one rak'at, praying Witr of what he has prayed.[1892] —*Agreed.*

عن ابن عمر قال قال رسول الله صلعم صلوة الليل مثنى مثنى فاذا خشي احدكم الصبح صلى ركعة واحدة توتر له ما قد صلى * (متفق عليه)

577. **Same** reported that the Messenger of Allah said: Witr is one rak'at at the latter part of the night. —*Muslim.*

عنه قال قال رسول الله صلعم الوتر ركعة من اخر الليل * (مسلم)

578. **Ayesha** reported that the Apostle of Allah used to pray 13 rak'ats at night, of which he prayed Witr of 5 rak'ats without sitting in any rak'at except in the last of them.[1893] —*Agreed.*

عن عائشة قالت كان رسول الله يصلي من الليل ثلث عشرة ركعة يوتر من ذلك بخمس لا يجلس في شيء الا في اخرها * (متفق عليه)

579. **Sa'ad-b-Hisham** reported: I went to Ayesha and asked: O mother of the Faithful, inform me about the morals of the Apostle of Allah. She asked: Do you not read Quran? 'Yes' replied I. She said: Verily the morals of the Prophet are the Quran.[1894] I asked: O mother of the Faithful! inform me about Witr prayer of the Prophet. She said: We used to prepare his tooth stick and his ablution, and Allah would arouse him as He pleased to rouse him at night. Then he

عن سعد بن هشام قال انطلقت الى عائشة فقلت يا ام المؤمنين انبئيني عن خلق رسول الله صلعم قالت الست تقرأ القران قلت بلى قالت فان خلق نبي الله صلعم كان القران قلت يا ام المؤمنين انبئيني عن وتر رسول الله صلعم فقالت كنا نعد له سواكه وطهوره فيبعثه الله ما شاء ان يبعثه من الليل

1892. Imams Shafeyi, Abu Yusuf and Muhammad hold that night prayer is to be said by two rak'ats and not by four.

1893. The jurists are unanimous in holding that five rak'ats at a time may be prayed lawfully. Imam Abu Hanifa extends it to 8 rak'ats without Makruh, and beyond that with Makruh.

1894. This undoubtedly bespeaks of the Holy Quran as the best illustration of the Prophet's life. Whatever he preached, he did; and whatever he did, he preached. Therefore the Quran is the monument of commemorating the morals of the Prophet.

used to use tooth stick, make ablution and pray nine rak'ats without sitting therein, (except at the eighth rak'at), remember Allah, praise Him, call Him and then get up without greeting. Then he used to read the ninth rak'at, and after that sit, remember Allah, praise Him, call Him and then make *Taslim* to our hearing. Then he used to pray two rak'ats after he greeted in sitting. These are eleven rak'ats, O darling. When the Prophet grew in years and became fleshy, he prayed Witr with seven, and he did in the two rak'ats like his action in the first, and these are nine, O darling. When the Prophet prayed a prayer, he desired to continue it, and when slumber or pain prevailed over him for (long) standing at night, he prayed 12 rak'ats at day time; and I know not whether the Prophet read the whole Quran in a night, or prayed the whole night up to the dawn, or fasted a whole month besides the Ramadhan. 1895

—*Muslim.*

فيتسوك ويتوضأ ويصلي تسع ركعات لا يجلس فيها الا في الثامنة ويذكر الله ويحمده ويدعوه ثم ينهض ولا يسلم فيصلي التاسعة ثم يقعد فيذكر الله ويحمده ويدعوه ثم يسلم تسليما يسمعنا ثم يصلي ركعتين بعد ما يسلم وهو قاعد فتلك احدى عشرة ركعة يا بني فلما اسن صلعم واخذ اللحم اوتر بسبع وصنع في الركعتين مثل صنيعه في الاولى فتلك تسع يا بني وكان نبي الله صلعم اذا صلى صلوة احب ان يداوم عليها وكان اذا غلبه نوم او وجع عن قيام الليل صلى من النهار ثنتي عشرة ركعة ولا اعلم نبي الله صلعم قرأ القرآن كله في ليلة ولا صلى ليلة الى الصبح ولا صام شهرا كاملا غير رمضان * (مسلم)

580. **Ibn Omar** reported that the Apostle of Allah said: Make Witr the last of your prayer at night. —*Muslim.*

عن ابن عمر عن النبي صلعم قال اجعلوا اخر صلوتكم بالليل وترا - (مسلم)

581. **Same** reported from the Prophet who said: Hasten the dawn by Witr. —*Muslim,*

عنه عن النبي صلعم قال بادروا الصبح بالوتر * (مسلم)

1895. This hadis indicates that there is no 'Sunnat' prayer after Witr, but many traditions contradict this. Imam Malek says that this hadis is not genuine.

582. **Ja'ber** reported that the Apostle of Allah said: Whoso fears that he is unable to stand up (in prayer) at the latter part of the night, let him pray Witr at the first part of it; and whoso has desire to stand up at the latter part of it, let him pray Witr at the end of the night, because prayer at the end of the night is witnessed and that is better. —*Muslim.*

عن جابر قال قال رسول الله صلعم من خاف ان لا يقوم من اخر الليل فليوتر اوله ومن طمع ان يقوم اخره فليوتر اخر الليل فان صلوة اخر الليل مشهودة وذلك افضل * (مسلم)

583. **A'yesha** reported that in every night the Holy Prophet used to pray Witr at the first portion of the night, or its middle or its last, and he extended his Witr up to pre-dawn tiffin. —*Agreed.*

عن عائشة قالت من كل الليل اوتر رسول الله صلعم من اول الليل واوسطه واخره وانتهى وتره الى السحر * (متفق عليه)

584. **Abu Hurairah** reported: My friend gave me three instructions: Fasting for three days in each month, praying two rak'ats of Zuha 1896 and praying Witr before I sleep. —*Ageerd.*

عن ابي هريرة قال اوصاني خليلي بثلث صيام ثلثة ايام من كل شهر وركعتي الضحى وان اوتر قبل ان انام - (متفق عليه)

585. **Gudaif-b-al Hares** reported: I said to A'yesha: Inform me whether you have seen the Apostle of Allah taking bath from impure state at the first of the night or at its last? She said: Sometimes he took bath at the first part of the night

عن غضيف بن الحارث قال قلت لعائشة ارأيت رسول الله صلعم كان يغتسل من الجنابة في اول الليل ام في اخره قال ربما اغتسل في اول الليل

1896. Zuha is a prayer of two rak'ats said when the sun is high in the eastern horizon. It is also called ISHRAQ prayer by which name it is commonly knowh in this part of the country. These two rak'ats are the lowest number of Zuha, and 6 rak'ats are the highest. Abu Hurairah was engaged in preserving traditions. Therefore he was advised to read Witr at the early part of the night, as he could not get up early owing to over-engagement at night. This indicates that occupation in religious learning is better than optional prayers.

and sometime at its last. I said : Allah is greatest ; all praise is for Allah who has granted ease in affairs. I asked whether he used to read Witr at the first part of the night or at its last. She said : Often he read Witr at the first part of the night and often at its last. I said : Allah is Greatest. All praise is for Allah who granted ease in affairs. I asked : Whether he used to be loud in Quran-reading or low She said : Sometimes he was loud and and sometimes low. I said : Allah is Greatest, all praise is for Allah who granted ease in affairs. [1797]

—*Abu Daud, Ibn Majah.*

وربما اغتسل في اخره قلت الله اكبر الحمد لله الذي جعل في الامر سعة قلت كان يوتر اول الليل ام في اخره قالت ربما اوتر في اول الليل وربما اوتر في اخره قلت الله اكبر الحمد لله الذي جعل في الامر سعة قلت كان يجهر بالقراءة ام يخفت قالت ربما جهر وربما خفت قلت الله اكبر الحمد لله الذي جعل في الامر سعة *

(ابوداود و ابن ماجة)

586. **Abdullah-b-Ali Qais** reported : I asked A'yesha : With how many (rak'ats) did the Prophet pray Witr ? She said ; He used to pray Witr with four and three, six and three, eight and three, ten and three, and he used not to say Witr with less than seven, nor with more than thirteen. [1898] —*Abu Daud.*

عن عبد الله بن ابي قيس قال سالت عائشة بكم كان رسول الله صلعم يوتر قالت كان يوتر باربع وثلث وست وثلث وثمان وثلث وعشر وثلث ولم يكن يوتر بانقص من سبع ولا باكثر من ثلث عشرة * (ابوداود)

587. **Abu Ayyub** reported that the Apostle of Allah said : Witr is incumbent upon every Muslim. [1899] Whoso likes to pray Witr with five, let him pray ; and whoso likes to pray Witr

عن ابي ايوب قال قال رسول الله صلعم الوتر حق على كل مسلم فمن احب ان يوتر بخمس فليفعل ومن

1897. Ibn Majah narrated the last portion of this hadis.

1898. Three rak'ats belong to Witr prayer and the other numbers of rak'ats are for Tahajjud or pre-dawn prayer at night.

1999. Imam Abu Hanifah explains the word 'Haqqun' as binding (wajeb), while Imam

with three, let him pray; and whoso likes to pray Witr with one, let him pray.

—*Abu Daud, Nisai, Ibn Majah.*

احب ان يوتر بثلاث فليفعل ومن احب ان يوتر بواحدة فليفعل *

(ابوداود والنسائي وابن ماجة)

588. **Ali** reported that the Apostle of Allah said: Verily Allah is Witr (odd); He likes Witr. So pray the Witr prayer, O people of the Quran.

—*Tirmizi, Abu Daud, Nisai.*

عن علي قال قال رسول الله صلعم ان الله وتر يحب الوتر فاوتروا يا اهل القران - (الترمذي وابوداود والنسائي)

589. **Kharezah-b Huzaifah** reported: The Apostle of Allah came out to us and said: Verily Allah helped you with a prayer which is better for you than the red camels, (that is) Witr. Allah has ordained it for you between what is between the I'sha and the rising of dawn.

—*Tirmizi, Abu Daud.*

عن خارجة بن حذافة قال خرج علينا رسول الله صلعم وقال ان الله امدكم بصلوة هي خير لكم من حمر النعم الوتر جعله الله لكم فيما بين صلوة العشاء الى ان يطلع الفجر *

(الترمذي وابوداود)

590. **Zaid-b Aslam** reported that the Apostle of Allah said: Whoso sleeps from his Witr, let him pray when it is dawn. 1900

—*Tirmizi (Defective).*

عن زيد بن اسلم قال قال رسول الله صلعم من نام عن وتره فليصل اذا اصبح * الترمذي (مرسلا)

591. **Abdul Aziz-b-Juraih** reported: I asked A'yesha with what thing did the Prophet use to pray Witr? She said: He used to read in the first (rak at) with—'Glorify the name of your Lord, the Highest' and in the second with 'Say, O you

عن عبد العزيز بن جريج قال سالنا عائشة باي شيء كان يوتر رسول الله صلعم قالت كان يقرأ في الاولى بسبح اسم ربك الاعلى وفي الثانية بقل يا ايها

Shafeyi explains it as 'ordained' or sunnat. Sufyan Saori has preferred five rak'ats for the Witr prayer.

unbelievers' and in the third with 'Say, He is Allah the One,' and the two refuging chapters.[1901] —*Tirmizi, Abu Daud, Nisai, Ahmad.*

الكفرون وفي الثالثة بقل هو الله احد والمعوذتين * (الترمذي وابوداود والنسائي واحمد)

592. **Hasan-b-Ali** reported: The Apostle of Allah taught me some words which I should utter in Witr prayer: O Allah! guide me among those whom Thou hast guided aright, and pardon me among those whom Thou hast pardoned, and befriend me among those whom Thou hast befriended, and give blessing to me in what Thou hast bestowed, and protect me from the evils which Thou hast created; verily Thou judgest, and none can judge against Thee; surely he whom Thou befriendeth is not disgraced. Blesed art Thou and Exalted, O our Lord[1902] —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عن الحسن بن علي قال علمني رسول الله صلعم كلمات اقولهن في قنوت الوتر اللهم اهدني فيمن هديت وعافني فيمن عافيت وتولني فيمن توليت وبارك لي فيما اعطيت وقني شر ما قضيت فانك تقضي ولا يقضى عليك انه لا يذل من واليت تباركت ربنا وتعاليت - (الترمذي وابوداود والنسائي وابن ماجة)

593. **Obay-b-Ka'ab** reported that when the Apostle of Allah returned greeting in Witr, he used to say: Glory be to the Holy King. —*Abu Daud, Nisai.*

عن ابي بن كعب قال كان رسول الله صلعم اذا سلم في الوتر قال سبحان الملك القدوس - (ابوداود والنسائي)

1900 In this case, Witr may be prayed after Fajr prayer.

1901. Nisai narrated from Abdur Rahman and Ahmad from Obay-b-Ka'ab. Darimi also narrated it from Ibn Abbas.

1902. There are three differences for recitation of this supplication. Firstly—whether it should be read in the first rak'at of Witr prayer or at its end. Seccondly—whether it should be read throughout the year or at the latter part of the fasting month; thirdly—whether it is exclusively for Witr prayer or for other prayers as well. With regard to the first question, Imam Shafeyi says that it should be read at the end

594. Ali reported that the Prophet used to say at the last of his Witr: O Allah! verily I seek refuge to Thy pleasure from Thy anger, and to Thy pardon from Thy punishment, and I seek refuge to Thee from Thee; I count not praise on Thee; Thou art as Thou hast described Thyself. 1903 *Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عن علي قال ان النبي صلعم كان يقول في آخر وتره اللهم اني اعوذ برضاك من سخطك وبمعافاتك من عقوبتك واعوذ بك منك لا احصي ثناء عليك انت كما اثنيت على نفسك - (ابوداود والترمذي والنسائي وابن ماجة)

595. Ibn Abbas reported that he was asked: Have you got (anything) of Muwayiah, the Commander of the Faithful? 1904 He did not pray Witr but with one (rak'at). He said: It is meet that he should be a theologian. *In a narration: Ibn Abi Mulaikah said that Muwaiyah had used to pray* Witr with one rak'at after Isha prayer, and there was a freed slave of Ibn Abbas near him. He came to Ibn Abbas and informed him. He said: Leave him, because he has enjoyed the company of the Apostle of Allah. —*Bukhari.*

عن ابن عباس قيل له هل لك في امير المؤمنين معاوية ما اوتر الا بواحدة قال اصاب انه فقيه وفي رواية قال ابن ابي مليكة اوتر معاوية بعد العشاء بركعة وعنده مولى لابن عباس فاتى ابن عباس فاخبره فقال دعه فانه قد صحب النبي صلعم - (البخاري)

596. Boraidah reported: I heard the Apostle of Allah say: Witr is a truth. Whoso does not pray Witr is not of us. Witr is a truth. Whoso does not say Witr is not of us. Witr is a

عن بريدة قال سمعت رسول الله صلعم يقول الوتر حق فمن لم يوتر فليس منا الوتر حق فمن لم يوتر فليس منا

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of Witr, while Imam Abu Hanifa holds its recitation in the first rak'at. For the other points, see note 1907.

1903 Nisai says that the Prophet read it aloud three times. Nisai narrated: When he greeted, he used to say thrice—Glory be to the Holy King-raising his voice low at the third time.

1904 There is no fixed supplication for Witr prayer; The Prophet used to take

truth. Whoso does not pray Witr is not of us. —*Abu Daud.*

الوتر حق فمن لم يوتر فليس منا ـ

(ابوداود)

597. **Abu Sayeed** reported that the Apostle of Allah said : Whoso sleeps at the time of Witr or forgets it, let him pray when he remembers and when he wakes up from sleep. —*Tirmizi.* —*Abu Daud, Ibn Majah.*

عن ابي سعيد قال قال رسول الله صلعم من نام عن الوتر او نسيه فليصل اذا ذكر و اذا استيقظ ـ

(الترمذي و ابوداود وابن ماجة)

597a. **Ali** reported that the Apostle of Allah used to pray Witr with three (rak'ats), reading therein nine chapters from Mufassal, reading three chapters in each rak'at, the last of them being 'Say, He is Allah, the One.' —*Tirmizi, Abu Daud, Ibn Majah, Nisai.*

عن علي قال كان رسول الله صلعم يوتر بثلث يقرأ فيهن بتسع سور من المفصل يقرأ في كل ركعة بثلث سور اخرهن قل هو الله احد * (الترمذي)

598. **A'yesha** reported that the Apostle of Allah was praying in sitting and he was reading while he was sitting. When there remained from his reading the porportionate time of what would be taken for (reading) thirty or forty verses, he stood and read while he was standing. Then he bent low and next he prostrated. Afterwards he did like that in the second rak'at. —*Muslim.*

عن عائشة ان رسول الله صلعم كان يصلي جالسا فيقرأ وهو جالس فاذا بقي من قراءته قدر ما يكون ثلثين او اربعين اية قام و قرأ وهو قائم ثم ركع ثم سجد ثم يفعل في الركعة الثانية مثل ذلك *

(مسلم)

599. **Omme-Salamah** reported that the Prophet used to read after Witr two rak'ats. [1905] —*Tirmizi, Ibn Majah.*

عن ام سلمة ان النبي صلعم كان يصلي بعد الوتر ركعتين *

(الترمذي وابن ماجة)

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recourse to various supplications were as proper under each circumstance. This distiectly shows that rituals are secondary, while spirit in prayer is primary. Companions agreed with the formula as recorded in the tradition of Hasan (34 : 592), but other formulas may lawfully be recited. Those who do not remember any of these formulas should read 'O our Lord ! give us good in this world and good in the hereafter, and protect us from the fire.'

1905. This means : What do you say or what is your opinion about the allegation that Muwayiah is reading Witr prayer by one rak'at ?

600. **Ayesha** reported that the Prophet used to pray Witr with one (rak'at) and then bow two bowings, reading the Quran therein while he was sitting. When he intended to bow low, he stood and bowed. —*Ibn Majah.*

عن عائشة قالت كان رسول الله صلعم يوتر بواحدة ثم يركع ركعتين يقرأ فيهما وهو جالس فاذا اراد ان يركع قام فركع - (ابن ماجة)

601. **Saoban** reported from the Prophet who said: Verily this keeping awake at night is difficult and troublesome. So when one of you prays Witr, let him pray two rak'ats if he stands at night; and if not, they are for him.[1906] —*Tirmizi, Darimi.*

عن ثوبان عن النبي صلعم قال ان هذا السهر جهد و ثقل فاذا اوتر احدكم فليركع ركعتين فان قام من الليل و الا كانتا له * (الترمذي و الدارمي)

525w. **Malek** reported that it had reached him that a man had asked Ibn Omar about Witr whether it is binding. Abdullah said: Verily the Apostle of Allah prayed Witr, and the Muslims prayed Witr. Then the man began to doubt about it and Abdullah was saying: The Messenger of Allah prayed Witr and the Muslims prayed Witr. —*Muatta.*

عن مالك بلغه ان رجلا سأل ابن عمر عن الوتر واجب هو فقال عبد الله قد اوتر رسول الله و اوتر المسلمون فجعل الرجل يردد عليه و عبد الله يقول اوتر رسول الله صلعم و اوتر المسلمون - (الموطأ)

526w. **Nafe'** reported: I was with Ibn Omar at Mecca, while the heaven was beset with cloud. He feared the dawn, and prayed Witr of one (rak'at). Then it disappeared. He saw that there was (still) night over it. Then he made odd by one and prayed two rak'ats by two rak'ats. When he feared

عن نافع قال كنت مع ابن عمر بمكة و السماء مغيمة فخشي الصبح فاوتر بواحدة ثم انكشف فرأى ان عليه ليلا فشفع بواحدة ثم صلى ركعتين ركعتين فلما

1906. If one can pray Tahajjud prayer, that is good for him. If he can not pray, Witr prayer will partly compensate for it.

the dawn, he prayed Witr with one (rak'at). —*Malek.*

خَشِيَ الصُّبْحَ اَوْتَرَ وَاحِدَةً - (مَالِكٌ)

527w. **Abu Omamah** reported that the Prophet used to pray them after Witr while he was sitting, reading therein "When there will be shaking," and "Say O you infidels!" —*Ahmad.*

عَنْ اَبِي اُمَامَةَ اَنَّ النَّبِيَّ صلعم كَانَ يُصَلِّيهِمَا بَعْدَ الْوِتْرِ وَهُوَ جَالِسٌ يَقْرَأُ فِيهِمَا اِذَا زُلْزِلَتْ وَ قُلْ يَا اَيُّهَا الْكَافِرُونَ - (اَحْمَدُ)

SECTION 36

1907. Qunut

Qunut means obedience to God. Technically it means an invocation of humility. It is offered at the time of a great disaster in order to avert it. It is specially used in Witr prayer in the third rak'at. The form of supplication has been noted down in 34:592 according to Imam Safeyi. According to Imam Abu Hanifah, the following is the invocation of Qunut and is now followed by the Muslims in general:—

اَللّٰهُمَّ اِنَّا نَسْتَعِينُكَ وَ نَسْتَغْفِرُكَ وَ نُؤْمِنُ بِكَ وَ نَتَوَكَّلُ عَلَيْكَ وَ نُثْنِي عَلَيْكَ الْخَيْرَ وَ نَشْكُرُكَ وَلَا نَكْفُرُكَ وَ نَخْلَعُ وَ نَتْرُكُ مَنْ يَفْجُرُكَ اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَ لَكَ نُصَلِّي وَ نَسْجُدُ وَ اِلَيْكَ نَسْعٰى وَ نَحْفِدُ وَ نَرْجُوا رَحْمَتَكَ وَ نَخْشٰى عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِ مُلْحِقٌ *

"O Allah! we beseech Thee for help, and we seek Thy forgiveness, and we put faith in Thee, and we resign to Thee, and we extol Thee for good, and we are grateful to Thee and we are not ungrateful to Thee, and we forsake and leave him who disobeys Thee. O Allah! Thee do we worship, and for Thee do we pray and prostrate, and to Thee do we betake ourselves, and we are quick and hope Thy mercy, and we fear Thy chastisement. Verily Thy chastisement will overtake the unbelievers." The Holy Prophet prayed with Qunut for punishment

of some particular persons or tribes who butchered and tortured the innocent Muslims as in case of the murder of 70 Muslim missionaries by a tribe. On this occasion, he was prohibited by God to invoke curse upon anybody by the verse: You have got no right in this affair. After that, the Prophet had recourse to the above-mentioned invocations in Witr.

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602. **Abu Hurairah** reported that when the Apostle of Allah wished to supplicate against anybody, or to supplicate for anybody, he used to read the Qunut after bowing; and sometimes he used to say when he uttered 'Allah hears one who praises Him: O our Lord! Thine is the praise, O Allah! save Walid-b-Walid, and Salamah-b-Hashem and Ayyash-b-Abi Rabiyah. O Allah! bind Thy loin (to fight) against the Modars and make it full of droughts like the drought of Joseph', calling out loudly with that.[1908] And he used to say in some of his prayers: 'O Allah! curse so and so of the tribes of the Arabs'—till Allah revealed: You have got no right in the affair—the verse. —*Agreed.*

عن ابي هريرة ان رسول الله صلعم كان اذا اراد ان يدعو على احد او يدعو لاحد قنت بعد الركوع فربما قال اذا قال الله سمع الله لمن حمده ربنا لك الحمد اللهم انج الوليد بن الوليد وسلمة بن هشام وعياش بن ابي ربيعة اللهم اشدد وطاتك على مضر واجعلها سنين كسني يوسف يجهر بذلك وكان يقول في بعض صلوته اللهم العن فلانا وفلانا لاحياء من العرب حتى انزل الله ليس لك من الامر شيء الاية * (متفق عليه)

1908. Walid-b-Walid was brother of Khalid-b-Walid. At the time of the battle of Badr, he was taken as a captive by the Prophet and was let off on a ransom of 4000 dirhams. Afterwards he accepted Islam. Salamah-b-Hisham was brother of Abu Jahl. He was one of the early converts and was therefore subject to severe persecutions. He was imprisoned at Mecca and tortured to abjure the new faith. He somehow escaped and fled to the Prophet. Ayash-b-Abi Rabiah was also brother of Abu Jahl, and was one of the early converts. Being persecuted, he migrated to Abyssinia. Afterwards he returned to Medina. Abu Jahl by a false trick took him to Mecca and imprisoned him. He also escaped and fled to Medina.

603. **A'sem al Ahwal** reported: I asked Anas-b-Ma'lek about Qunut in prayer, whether it is before the bowing or after it. He said: Before the bowing. Verily the Prophet read Qunut after bowing for one month. He sent a people known as the Quran-readers of seventy men. Then they were attacked. The Apostle of Allah then read Qunut for a month after the bowing, praying against them.[1909] —*Agreed*

عن عاصم الاحول قال سالت انس بن مالك عن القنوت في الصلوة كان قبل الركوع او بعده قال قبله انما قنت رسول الله صلعم بعد الركوع شهرا انه كان بعث اناسا يقال لهم القراء سبعون رجلا فاصيبوا فقنت رسول الله صلعم بعد الركوع شهرا يدعوا عليهم - (متفق عليه)

604. **Ibn Abbas** reported that the Apostle of Allah read Qunut for one month in succession in the Zuhr, Asr, Magrib, I'sha and Fajr prayers. When he said, "Allah hears one who praises Him" in the last rak'at, he supplicated against the tribes of Banu Solaim, Re'el, Zakwan, and Osayyah; and those who were behind him were saying Ameen. —*Abu Daud.*

عن ابن عباس قال قنت رسول الله صلعم شهرا متتابعا في الظهر و العصر و المغرب و العشاء و الصلوة الصبح اذا قال سمع الله لمن حمده من الركعة الاخرة يدعوا على احياء من بني سليم على رعل و ذكوان و عصية و يؤمن من خلفه * (ابوداود)

605. **Anas** reported that the Prophet read Qunut for a month and then gave it up. —*Abu Daud, Nisai.*

عن انس ان النبي صلعم قنت شهرا ثم تركه * (ابوداود و النسائي)

606. **Abu Ma'lek al-Ash'jayi** reported: I asked my father:

عن ابي مالك الاشجعي قال

1909. At the time of the curse on the tribes of Modar, the Prophet was prohibited from doing so by Allah as he came as "a blessing for the whole of mankind." Imam Abu Hanifa holds according to this tradition that Qunut after the bending has been abrogated. These seventy persons were inmates of Suffah lodged in a corner of the mosque for exclusive devotion to Allah. Their whole-time business was divine service, learning of the Quran and tenets of Islam. The Prophet sent 70 persons who committed the Quran to memory towards Najd to preach Islam. When they reached Bire-Ma'unah, a place between Mecca and Asfan, A'mr-b-Tofail, Re-el and Zakwan killed them. Only Ka'ab-b-Zaid al Ansari escaped from being killed. This skirmish took place in 4 A. H.

O my father, verily you prayed behind the Messenger of Allah, Abu Bakr, Omar, Osman, and Ali at Kufa at present for nearly five years. Did they invoke Qunut? He replied: O my darling! it is an innovation.[1910]

—*Tirmizi, Nisai, Ibn Majah.*

قلت لأبي يا أبت إنك قد صليت خلف رسول الله صلعم وأبي بكر وعمر وعثمان وعلي ههنا بالكوفة نحوا من خمس سنين أكانوا يقنتون قال أي بني محدث *

(الترمذي والنسائي وابن ماجة)

607. **Hasan** reported that Omar-b-al Khattab collected the people over Obay-b-Ka'ab, and he was praying for them twenty nights without reading Qunut with them except in the last half. When there came the last ten (days), he used to remain behind and prayed in his house. So they were saying: Obay has fled.

—*Abu Daud.*

عن الحسن أن عمر بن الخطاب جمع الناس على أبي بن كعب فكان يصلي لهم عشرين ليلة ولا يقنت بهم إلا في النصف الباقي فإذا كانت العشر الأواخر يتخلف فصلى في بيته فكانوا يقولون أبق أبي * (أبوداود)

608. **Anas-b-Ma'lek** was asked about Qunut. He said: The Apostle of Allah read Qunut after bowing, and in a narration, before bowing and after it.

—*Ibn Majah.*

عن الحسن وسئل أنس بن مالك عن القنوت فقال قنت رسول الله صلعم بعد الركوع وفي رواية قبل الركوع وبعده * (ابن ماجة)

SECTION 37

1911. Tarawih prayer

This prayer is called Tarawih meaning the act of taking rest. It seems that because the worshippers take a little rest after every four rak'ats, it is called Tarawih usually said in the month of fasting. The number of rak'ats at first was eleven and it was increased to twenty with an addition of three rak'ats

1910. In other words, the Prophet did not read the Qunut except of course for one month as mentioned above.

of Witr prayer. The Holy Prophet fixed no time at night wherein it can be said, but it must be after I'sha and before Fajr prayers. The Prophet himself generally prayed it at the latter portion of the night after taking rest in the early part, and sometimes when one-third of the night passed away. At the time of the Holy Prophet and of Abu Bakr and of Omar, Tarawih prayer was said separately in respective houses. Then it was Omar who introduced the system of congregation in Tarawih and added it after the I'sha prayer—34:615. The Holy Prophet said this prayer in congregation only thrice or four times in his life. He recommanded that such prayers should be said at home. After the completion of every 4 rak'ats, the following invocation is now read by the Muslims :—

سبحان ذى الملك والملكوت سبحان ذى العزة و العظمة و الهيبة و القدرة
و الكبرياء و الجبروت - سبحان الملك الحي الذي لاينام ولا يموت ابدا ابدا -
سبوح قدوس ربنا و رب الملائكة و الروح *

"Glory be to One having kingdom and power. Glory be to One possessing honour, greatness, power, might and prowess. Glory be to the living King who neither sleepeth, nor dieth for ever and forever; and He is Glorious, Holy, our Lord, and the Lord of angels and Spirit.

After that the following Monazat is recited :—

اللهم انا نسئلك الجنة و نعوذ بك من النار يا خالق الجنة و النار برحمتك
يا عزيز يا غفار يا كريم يا ستار يا رحيم يا جبار يا خالق يا بار اللهم اجرنا من النار
يا مجير يا مجير يا مجير برحمتك يا ارحم الراحمين *

"O God ! we seek to Thee of Paradise, and we seek refuge to Thee from the Fire, O Creator of Paradise and Hell, through Thy grace, O Almighty, O Great Forgiver, O Generous One, O Great Coverer (of sins), O Merciful, O Powerful, O Creator, O Pious One, O God, protect us from the fire, O Protector, O Protector, O Protector, through Thy grace, O Merciful of the merciful."

Night of the Middle Sha'ban. This is generally known as *Shabe-Barat* (Blessed Night). This takes place on the 15th night of the lunar month Sha'ban. Though there is little mention of this night in the holy traditions, still undue importance has been attached to this night. It is said that this importance was first given in the year 448 at Jerusalem when it was celebrated with pomp and grandeur (Mazhari Hoq, P 435, 1st. Vol.). Traditions 655 to 657 refer to the merits of this night. The pious Muslims should not attach undue importance to this night.

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609. **Zaid-b-Sa'bet** reported that the Prophet reserved a room in the mosque made of date leaves and prayed therein during some nights, till the people gathered around him. Then they missed his voice one night and thought that he slept. Some of them began to make row in order to take him out to them. He said: What I saw of your actions might continue for you [1912] till I feared lest it should be ordained for you. If there is ordinance for you for what you have stood up (in prayer), then pray, O people, within your houses; because the best prayer of a man is in his house except the prescribed prayers. [1913] —*Agreed.*

عن زيد بن ثابت ان النبي صلعم اتخذ حجرة في المسجد من حصير فصلى فيها ليالي حتى اجتمع عليه ناس ثم فقدوا صوته ليلة وظنوا انه قد نام فجعل بعضهم يتنحنح ليخرج اليهم فقال ما زال بكم الذي رأيت من صنيعكم حتى خشيت ان يكتب عليكم ولو كتب عليكم ما قمتم به فصلوا ايها الناس في بيوتكم فان افضل صلوة المرء في بيته الا الصلوة المكتوبة *

(متفق عليه)

1912. This was in case of Tarawih prayer during the month of fasting. The Prophet took a corner of the mosque as he was under I'tikaf (whole-time divine service). He went to his room after praying obligatory prayers. In the mean time, the people thought that he was asleep. He wanted to show by this that Tarawih is sunnat.

1913. This applies in case of optional and Sunnat prayers. The reason is that mind can be engaged in thoughts of divine love much more at home than in the mosque where there is assemblage of many persons. Standing would always refer to standing in prayer. In subsequent traditions, standing in this sense would occur.

610. **Abu Hurairah** reported that the Apostle of Allah was giving stimulus for standing (in prayer) at the fasting month without ordering them for that with compulsion.[1914] He was saying: Whoso stands up in the fasting month, out of faith and hopeful of reward, his sins he sent before are forgiven. The Holy Prophet died, and the injunction rested upon that, and the injunction rested upon that in the Khilafat of Abu Bakr, and half of the Khilafat of Omar was upon that.—*Muslim.*

عَنْ اَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللّٰهِ
صلعم يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ
اَنْ يَاْمُرَهُمْ فِيهِ بِعَزِيمَةٍ فَيَقُولُ مَنْ قَامَ
رَمَضَانَ اِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ
مِنْ ذَنْبِهِ فَتُوُفِّيَ رَسُولُ اللّٰهِ صلعم وَالْاَمْرُ
عَلَى ذٰلِكَ ثُمَّ كَانَ الْاَمْرُ عَلَى ذٰلِكَ فِي
خِلَافَةِ اَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ
عَلَى ذٰلِكَ * (مُسْلِم)

611. **Ja'ber** reported that the Apostle of Allah said: When some one of you performs prayer in his mosque, let him say a portion of his prayer in his house, because Allah does good to his house on account of his prayer therein. 1914 —*Muslim.*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
اِذَا قَضَى اَحَدُكُمُ الصَّلٰوةَ فِي مَسْجِدِهِ
فَلْيَجْعَلْ لِبَيْتِهِ نَصِيبًا مِنْ صَلٰوتِهِ فَاِنَّ اللّٰهَ
جَاعِلٌ فِي بَيْتِهِ مِنْ صَلٰوتِهِ خَيْرًا *
(مُسْلِم)

612. **Abu Zarr** reported: We fasted with the Apostle of Allah but he did not stand up with us for any portion of the month, till there remained only seven (days). Then he stood (in prayer) with us, till one third of the night passed away. When there was one sixth, he did not stand with us; when there was one-fifth he stood with us, till half the night passed away. I asked: O Apostle of Allah: Would that you were to pray

عَنْ اَبِي ذَرٍّ قَالَ صُمْنَا مَعَ رَسُولِ
اللّٰهِ صلعم فَلَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ
حَتّٰى بَقِيَ سَبْعٌ فَقَامَ بِنَا حَتّٰى ذَهَبَ ثُلُثُ
اللَّيْلِ فَلَمَّا كَانَتِ السَّادِسَةُ لَمْ يَقُمْ بِنَا
فَلَمَّا كَانَتِ الْخَامِسَةُ قَامَ بِنَا حَتّٰى ذَهَبَ
شَطْرُ اللَّيْلِ فَقُلْتُ يَا رَسُولَ اللّٰهِ لَوْ نَفَّلْتَنَا

1914. Here Tarawih prayer has been meant.

optional prayers with us by standing up this night! He said: When a man prays with an Imam till he departs, the standing up of one night is reckoned for him. When there was one-fourth (of the night), he did not stand up with us till one-third of the night remained. When one-third of the night came to pass, he gathered together his family members, his wives and the people. Then he stood with us. I asked: And what is Falah? He said: Pre-dawn tiffin. After that, he did not stand up with us in the remaining month. 1916 —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

قيام هذه الليلة فقال ان الرجل اذا صلى مع الامام حتى ينصرف حسب له قيام ليلة فلما كانت الرابعة لم يقم بنا حتى بقي ثلث الليل فلما كانت الثالثة جمع اهله و نساءه والناس فقام بنا حتى خشينا ان يفوتنا الفلاح قلت وما الفلاح قال السحور ثم لم يقم بنا بقية الشهر *

(ابوداود والترمذي والنسائي وابن ماجة)

613 **Ayesha** reported: I missed the Apostle of Allah one night when lo! he was at Baqiy. 1917 He said: Don't you fearth at Allah and his Prophet may harass you? I replied: O Ms. of Allah! verily I thought that you have come to some of your wives. He said: The Exalted Allah comes down at night of the middle Sha'ban to the nearest heaven and forgives more (persons) than the

عن عائشة قالت فقدت رسول الله صلعم ليلة فاذا هو بالبقيع فقال اكنت تخافين ان يحيف الله عليك و رسوله قلت يا رسول الله اني ظننت انك اتيت بعض نسائك فقال ان الله تعالى ينزل ليلة النصف من شعبان

1915. This applies to all sunnat and optional prayers except Tarawih.

1916. Tirmizi did not mention the last sentence. Ibn Majah's wording is slightly different. 'Falah' means success. It is so called because, by pre-dawn tiffin, strength is acquired for fasting which leads to success.

1917. (i) Baqiy is the famous grave-yard at Medina where all the martyrs of Islam lie buried. (ii) Razin added the following to this tradition: Out of those who are destined for the fire. Tirmizi said that he heard Bukhari say that it is a weak tradition. (iii) Razin added also to this tradition. He said that forgiveness also concerns those who have done hellish acts.

numbers of hairs of the flock of sheep of the tribe of Kalb. —*Tirmizi, Ibn Majah.*

الى السماء الدنيا فيغفر لاكثر من عدد شعر غنم كلب (الترمذي وابن ماجة)

614. **Zaid-b-Sa'bet** reported that the Apostle of Allah said: Prayer of a man in his house is better than his prayer in this mosque of mine except the obligatory prayer.[1918] —*Abu Daud, Tirmizi.*

عن زيد بن ثابت قال قال رسول صلعم صلوة المرء في بيته افضل من صلوته في مسجدي هذا الا المكتوبة * (ابوداود و الترمذي)

615 **Abdur Rahman-b-Abdul Qa'riy** reported: I came out one night with Omar-b-al Khattab to the mosque, when lo! the people were separate and quite apart from one another. One man was praying for himself, and another man was praying while a party was praying his prayer. Omar said: Verily if I could have gathered these (people) under one Quran reader, it would have been better. Then he firmly resolved and gathered them together under Obay-b-Ka'ab. He narrated: Then I came out with him another night, while the people were praying the prayer of their Quran reader. Omar said: Good is this innovation! Those who sleep away from it is better than those who stand up, wishing (to pray) at latter part of the night, and the people were standing in its first part. —*Bukhari.*

عن عبد الرحمن بن عبد القاري قال خرجت مع عمر بن الخطاب ليلة الى المسجد فاذا الناس اوزاع متفرقون يصلي الرجل لنفسه و يصلي الرجل فيصلي بصلوته الرهط فقال عمر اني لو جمعت هؤلاء على قاريء واحد لكان امثل ثم عزم فجمعهم على ابي بن كعب قال ثم خرجت معه ليلة اخرى و الناس يصلون بصلوة قارءهم قال عمر نعمت البدعة هذه و التي تنامون عنها افضل من التي تقومون يريد اخر الليل و كان الناس يقومون اوله * (البخاري)

1918. Imam Malek, Abu Yusuf and others held on the authority of this tradition that Tarawih prayer brings greater reward when said at home in single. Imams Abu Hanifa, Shafeyi and others hold that it should be said in congregation. Hazrat Omar

616. **Abu Musa al-Ash'ari** reported from the Apostle of Allah who said: Verily the Almighty Allah comes down at the night of the middle Sha'ban and then pardons all of His creations except a polytheist or one having malice.[1919]

—*Ibn Majah, Ahmad.*

عن ابي موسى الاشعري عن رسول الله صلعم قال ان الله تعالى ليطلع في ليلة النصف من شعبان فيغفر لجميع خلقه الا لمشرك او مشاحن * (ابن ماجة و احمد)

617. **Ali** reported that the Apostle of Allah said: When the night of the middle Sha'ban comes to pass, stand up its night, and fast its day; because the Almighty Allah comes down therein at the setting of the sun to the nearest heaven and says: Is there no seeker of pardon that I may pardon him? Is there no seeker of provisions that I may give him provisions? Is there no distressed man that I may relieve him? Is there not so and so? Is there not so and so?—till there comes the dawn.

—*Ibu Majah.*

عن علي قال قال رسول الله صلعم اذا كانت ليلة النصف من شعبان فقوموا ليلها و صوموا يومها فان الله تعالى ينزل فيها لغروب الشمس الى السماء الدنيا فيقول الا من مستغفر فاغفر له الا مسترزق فارزقه الا مبتلى فاعافيه الا كذا الا كذا حتى يطلع الفجر (ابن ماجة)

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used to read it in the mosque. It was Hazrt Omar who introducted congregation in Tarawih.

1919. Ahmad narrated this hadis from Abdullah-b-Amr-b-al A's. In his narration, the following exception was mentioned "One having malice and a murderer of a person." Disloyalty to God is the greatest sin, as disloyalty to a crown is the greatest crime. No amount of good to men can save a disloyal subject or a rebel. Similarly, no amount of good works can save a man if anything is set up in the worship of Allah or Allah's existence is denied. The other sins incurred for breach of duty towards His creation is not so great, but they may be pardoned after full repentance. Some of the following sins come under this catagory: Sin of murder, malice, letting loose of trousers, disobedience to parents, drinking, adultery, unjust tax collecting, oppression, sorcerey, foretelling. About there subjects, traditions will be found in this work.

1920. There are different traditions showing different rak'ats of Tarawih prayer, namely, 11, 13, 20 etc. These numbers were initiated to suit the people at the changed circumstances.

528w. **Sa'yeb-b-Yezid** reported that Omar ordered Obay-b-Ka'ab and Tamin ad-Dari to lead the people's standing (in prayer) during Ramzan with eleven rak'ats, and the Quran-reader used to read 'The Distinction' till we were about to lean against staff on account of prolonged standing. We did not depart except at the rising of dawn.[1921]

—*Malek.*

عن السائب بن يزيد قال امر عمر ابي بن كعب و تميما الداري ان يقوما للناس في رمضان باحدى عشرة ركعة و كان القاري يقرأ بالمئين حتى كنا نعتمد على العصا من طول القيام فما كنا ننصرف الا في فروع الفجر * (مالك)

529w. **A'raj** reported: We found no people who did not but curse the infidels during Ramazan. He narrated: And the Quran-reader used to read the chapter 'Cow' in eight rak'ats. When he stood therein with twelve rak'ats, the people saw that he was short.

—*Malek.*

عن الاعرج قال ما ادركنا الناس الا وهم يلعنون الكفرة في رمضان قال و كان القاري يقرأ سورة البقرة في ثماني ركعات فاذا قام بها في ثنتي عشرة ركعة رأى الناس انه قد خفف * (مالك)

530w. **Abdullah-b-Abi Bakr** reported: I heard Obay say: We used to depart from prayer at Ramadhan[1922] and hasten to feed the servants, being fearful of the missing of the pre-dawn tiffin (and in another narration: being fearful of the dawn).

—*Malek.*

عن عبد الله بن ابي بكر قال سمعت ابيا يقول كنا ننصرف في رمضان من القيام فنستعجل الخدم بالطعام مخافة فوت السحور وفي اخرى مخافة الفجر *

531w. **A'yesha** reported that the Prophet said: Do you all know what is in this night, that is the night of the middle Sha'ban?

عن عائشة ان النبي صلعم قال هل تدرين ما في هذه الليلة يعني ليلة

1921. (i) 20 rak'ats are said to have been generally accepted by the companions. (ii) To lean against staff in optional prayer is allowed when necessary.

1922. Tarawih prayer was so prolonged that it reached the time of pre-dawn tiffin.

She said: What is therein, O Apostle of Allah? He said: Therein there is written every child that will be born of the children of Adam in this year, and therein there is written every man of the children of Adam who will die in this year, and therein their actions are raised up, and therein their provisions are made to come down. She asked: O Ms. of Allah! Is there nobody who will enter Paradise except with the mercy of the Almighty Allah? He repeated thrice: There is none who will enter Paradise except with the mercy of the Almigty Allah. I asked: Nor you too, O Apostle of Allah? Then he placed his hand over his forehead and said: Nor I, except that Allah has kept me covered with His mercy. He uttered it three times. 1923 —*Baihaqi.*

النصف من شعبان قالت ما فيها يا رسول
الله فقال فيها ان يكتب كل مولود
من بني آدم في هذه السنة وفيها ان
يكتب كل هالك من بني آدم في
هذه السنة وفيها ترفع اعمالهم وفيها
تنزل ارزاقهم فقالت يا رسول الله ما
من احد يدخل الجنة الا برحمة الله
تعالى فقال ما من احد يدخل الجنة
الا برحمة الله تعالى ثلثا قلت ولا انت
يا رسول الله فوضع يده على هامته فقال
ولا انا الا ان يتغمدني الله منه برحمته
يقولها ثلث مرات * (البيهقي)

SECTION 38

1924. Fore-noon Prayer

The forenoon prayer comes between the rising of the sun up in the eastern horizon and a little before midday. It is again of two kinds one is called the prayer of Ishraq (early forenoon) and another 'Chasht' (latter forenoon). The former takes place when the sun is nearly in the mid eastern sky and the second a little before noon. The Ishraq consists of 2 to 6 rak'ats and the Chast 2 to 12 rak'ats: This prayer

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1923. These are the questions of T qdir. From this, it should not be understood that it closed the doors of actions. The Quran says: And that is Paradise which I would cause to be inherited on account of what you do.

has got a great merit though it is not Farz, wajeb or sunnat. In order to gain excellence and high divine morals, this prayer has been recommanded. Nearly all the Prophets used to observe this prayer—Adam, Noah, Abraham, Moses, Jesus and others. Great rewards for this prayer have been promised in the traditions, of which a few have been given here.

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618. **Omme-Hani** reported that the Holy Prophet enterned her house on the day of the Conquest of Mecca, took bath and prayed 8 rak'ats. I did never see a prayer shorter than this except that he completed the bending and prostration. And she said in another narration: And that was fore-noon prayer [1925] —*Agreed.*

عن ام هانيء قالت ان النبي صلعم دخل بيتها يوم فتح مكة فاغتسل وصلى ثماني ركعات فلم ار صلوة قط اخف منها غير انه يتم الركوع و السجود و قالت في رواية اخرى و ذلك ضحى - (متفق عليه)

619. **Mu'azah** reported: I asked A'yesha: How much did the Apostle of Allah pray the fore-noon prayer? She replied: Four rak'ats or more as Allah pleased. —*Muslim.*

عن معاذة قالت سالت عائشة كم كان رسول الله صلعم يصلي صلوة الضحى قالت اربع ركعات و يزيد ما شاء الله * (مسلم)

620. **Abu Zarr** reported that the Apostle of Allah said: Charity comes to pass at dawn on every bone of one of you. Every Tasbih is a charity, every Tahmid is a charity; every Tahlil is a charity, every Takbir is a charity, and enjoining good is a charity, and prohibiting evil is a charity; and there is compensation of that in two rak'ats which are said at fore-noon. [1926] —*Muslim.*

عن ابي ذر قال قال رسول الله صلعم يصبح على كل سلامى من احدكم صدقة فكل تسبيحة صدقة وكل تحميدة صدقة و كل تهليلة صدقة و كل تكبيرة صدقة و امر بالمعروف صدقة و نهي عن المنكر صدقة و يجزي من ذلك ركعتان يركعهما من الضحى * (مسلم)

1925. Omme Hani was sister of Hazrat Ali. Her real name was Fakhtah.

1926. See note 2266 for full meaning of the Arabic abbreviations.

brought back to life for me, I would not have given it up. —*Malek*.

مَا تَرَكْتُهَا * (مَالِكٌ)

SECTION 39

1931. Optional Prayers

These are Nafl prayers which the Holy Prophet said at option and occasionally; they are important than the prayers of *Sunnat Gair Muakkadah*. The more important of these prayers are the following :— (1) 2 rak'ats for sanctity of ablution after ablution is performed; (2) 2 rak'ats on entry into mosque, (3) two rak'ats for seeking good and warding off evils called *Salatul Istakharah* attended with the supplication as recorded in 34:629; (4) 2 rak'ats to ward off griefs and sorrows, (5) 2 rak'ats of prayer for fulfilment of some particular need as laid down in 34:633; (6) 2 rak'ats for rain, (7) and other prayers at the option of the worshipper. If, on the Resurrection Day, anything falls short from obligatory paryers, rewards from this optional prayers will be taken—34:635.

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628. **Abu Hurairah** reported that the Messenger of Allah said to Bilal at the time of Fajr prayer: O Bilal! inform me about the most covetous act you have done in Islam, because I heard the step of your shoes in front of mine in Paradise. He said: I have done no act which was the most covetous to me. Verily I did not make ablution in an hour of night or day but I prayed with that ablution what was ordained for me that I should have prayed. —*Agreed*.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لِبِلَالٍ عِنْدَ صَلٰوةِ الْفَجْرِ يَا بِلَالُ حَدِّثْنِي بِأَرْجٰى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ قَالَ مَا عَمِلْتُ عَمَلًا أَرْجٰى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طُهُورًا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذٰلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّيَ * (مُتَّفَقٌ عَلَيْهِ)

629. **Ja'ber** reported: The Apostle of Allah used to teach us *Istikharah* (to seek good) in all affairs, as he used to teach us a chapter of the Quran, saying: When one of you is going to do a work, let him say two rak'ats, not being an obligatory prayer, and then let him say: O Allah! I seek good from Thee with Thy knowledge, and seek power from Thee with Thy power, I seek from Thee Thy abundant grace. Verily Thou hast got power and I have no power; Thou knowest and I know not, and Thou art the Greatest Knower of the unseen. O Allah! if Thou knowest best that this affair will be better for me, for my religion and my livelihood and the ultimate result of my affairs (or he said: for affairs of the world and of the next world), give me power and make it easy for me. Then give me blessing therein. And if Thou knowest best that this affair will be bad for me, for my religion and my livelihood and the ultimate result of my affairs (or he said: for my affairs of the present as well as of the next world), then remove it from me and turn me therefrom, and give me good wherever it might be. Then give me satisfaction over it. He narrated: He used to name his needs.[1932] —*Bukhari.*

عن جابر قال كان رسول الله صلعم
يعلمنا الاستخارة في الامور كلها كما
يعلمنا السورة من القران يقول اذا هم
احدكم بالامر فليركع ركعتين من غير
الفريضة ثم ليقل اللهم اني استخيرك
بعلمك واستقدرك بقدرتك واسألك
من فضلك العظيم فانك تقدر ولا اقدر
وتعلم ولا اعلم وانت علام الغيوب اللهم
ان كنت تعلم ان هذا الامر خير لي
في ديني ومعاشي وعاقبة امري
او قال في عاجل امري واجله فاقدره
لي ويسره لي ثم بارك لي فيه وان
كنت تعلم ان هذا الامر شر لي في ديني
ومعاشي وعاقبة امري او قال في
عاجل امري واجله فاصرفه عني واصرفني
عنه واقدر لي الخير حيث كان ثم
ارضني به قال ويسمي حاجته *
(البخاري)

1931. This is the supplication of Istikharah seeking good from Allah in any

630. **Ali** reported: Abu Bakr informed me, and he spoke the truth. He said: I heard the Apostle of Allah say: No man commits a sin and then stands, makes ablution and afterwards prays and thereafter seeks forgiveness of Allah, except that Allah forgives him. Next he read: As for those who, when they commit an indecency or are unjust to themselves, remember Allah and seek forgiveness for their sins. 1933

—Tirmizi, Ibn Majah.

عن علي قال حدثني ابو بكر و صدق ابو بكر قال سمعت رسول الله صلعم يقول ما من رجل يذنب ذنبا ثم يقوم فيتطهر ثم يصلي ثم يستغفر الله الا غفر الله له ثم قرأ و الذين اذا فعلوا فاحشة او ظلموا انفسهم ذكروا الله فاستغفروا لذنوبهم - (الترمذي وابن ماجة)

631. **Huzaifah** reported that when any affair aggrieved the Prophet, he used to pray. 1934

—Abu Daud.

عن حذيفة قال كان النبي صلعم اذا حزنه امر صلى * (ابوداود)

632. **Boraidah** reported that the Apostle of Allah got up at dawn, called Bilal and said: With what thing have you preceded me in Paradise? I did never enter Paradise but heard your noise of step in front

عن بريدة قال اصبح رسول الله صلعم فدعا بلالا فقال بما سبقتني الى الجنة ما دخلت الجنة قط الا سمعت خشخشتك

undertaking of importance, such as marriage, trade, compilation of a book etc. There is no Istikhara in compulsory, sunnat or Mustahab prayers, nor in minor duties of daily routine such as eating, drinking etc. Two rak'ats of prayers should be said for Istikharah with the above supplication. There is no fixed hour for this prayer except the prohibited times. If, however, the long formula cannot be recited, the simple form is :—O Allah! choose for me, and select for me and surrender me not to my choice.

1933. Ibn Majah did not mention the verse. The remaining verse is the following: And who is there to forgive sins except Allah? And they do not persist in what they did while they know it. These are they whose reward is forgiveness from their Lord and a Paradise beneath which rivers flow.

1934. This prayer is quite in accordance with the injunction of the Quran in the following verse :—O those who believe! seek help with patience and prayer (2:153Q). The significance of this prayer is that when a man is engaged in prayer, his mental out-look becomes broad and he looks to the affairs of the Next World. The world thus becomes insignificant to him with all its sorrows. Such a prayer thus gives solace to the troubled heart.

of mine. He said: O Apostle of Allah! I did never proclaim Azan except that I prayed two rak'ats; and no event afflicted me except that I made ablution at its advent; and I considered that there is over me two rak'ats for Allah. Then the Apostle of Allah said: On account of these two (rak'ats).[1935] —*Tirmizi*.

أمامي قال يا رسول الله ما أذنت قط
إلا صليت ركعتين وما أصابني حدث
قط إلا توضأت عنده ورأيت أن لله علي
ركعتين فقال رسول الله صلعم بهما *
(الترمذي)

633. **Abdullah-b-Abi Aufa** reported that the Messenger of Allah said: Whoso stands in need of something to Allah or to anybody from the children of Adam, let him make ablution and make it well, and let him next pray two rak'ats, and let him next praise the Exalted Allah, and let him send blessings on the Holy Prophet, and let him next say: There is no god but Allah, the Forbearing, the Generous, Glory be to Allah, Lord of the Mighty Throne, and praise be to Allah, the Lord of the worlds. I seek from Thee the granting of Thy mercy, and the firm resolve of Thy forgiveness and profit from every virtue, and freedom from every sin. Leave not any sin for me but Thou hast pardoned it for me, nor any anxiety but Thou hast removed it, nor any need which is a pleasure to Thee but Thou hast decreed it, O Merciful of the merciful. —*Ibn Majah, Tirmizi (Rare)*.

عن عبد الله بن أبي أوفى قال
قال رسول الله صلعم من كانت له حاجة
إلى الله أو إلى أحد من بني آدم
فليتوضأ فليحسن الوضوء ثم ليصل ركعتين
ثم ليثن على الله تعالى وليصل على
النبي صلعم ثم ليقل لا إله إلا الله
الحليم الكريم سبحان الله رب العرش
العظيم والحمد لله رب العالمين أسألك
موجبات رحمتك وعزائم مغفرتك والغنيمة
من كل بر والسلامة من كل إثم لا تدع
لي ذنبا إلا غفرته ولا هما إلا فرجته ولا
حاجة هي لك رضى إلا قضيتها يا أرحم
الراحمين * ابن ماجة والترمذي (غريب)

1935. It appears, therefore, that the prayers for acceptance of ablution and prayer

SECTION 40

1936. Prayer of Glorification

The procedure of this prayer has been described in hadis 634 as narrated below.

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634. **Ibn Abbas** reported that the Prophet said to Abbas-b-Abdul Muttalab: O Abbas! O uncle! shall I not give you? Shall I not make a gift to you? Shall I not inform you? Shall I not make you to possess ten virtues? When you will do that, Allah will forgive your sins, its first and its last, its past and its present, its involuntary and its voluntary, its small and its great, its secret and its open. (That is): You should pray four rak'ats reading in each rak'at the Opening of the Book and a chapter. When you become free from the reading in the first rak'at while you are standing, you shall utter 15 times 'Glory be to Allah', and 'All praise is for Allah' and 'There is no deity but Allah' and 'Allah is Greatest', then you shall bow down and utter it 10 times while you are in bowing; next you shall raise up your head from bowing and utter it ten times:

عن ابن عباس ان النبي صلعم قال
للعباس بن عبد المطلب يا عباس يا
عماه الا اعطيك الا امنحك الا
اخبرك الا افعل بك عشر خصال اذا
انت فعلت ذلك غفر الله لك ذنبك
اوله و اخره قديمه و حديثه خطاه وعمده
صغيره و كبيره سره و علانيته ان تصلي
اربع ركعات تقرء في كل ركعة فاتحة
الكتاب و سورة فاذا فرغت من القراءة
في اول ركعة و انت قائم قلت سبحان
الله و الحمد لله و لا اله الا الله و الله
اكبر خمس عشرة مرة ثم تركع فتقولها
و انت راكع عشرا ثم ترفع راسك من
الركوع فتقولها عشرا ثم تهوي ساجدا

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at the occurance of any event, favourable or unfavourable, are important and bring great rewards just in case of Bilal. This shows that Islamic prayers are meant for complete devotion to one God in all affairs of life.

next you shall prostrate down and utter it ten times while you are in prostration, next you shall raise up your head from prostration and utter it ten times, next you shall raise up your head and utter it ten times. And that will be 75 times in each ruku.' You shall do it in the four rak'ats. If you are able to pray it once in every day, do; and if you are unable to do, then once in every week,; if you are (still) unable to do, then once in every month; if you are still unable to do, then once in a year; if you are (still) unable to do, then once in your life. 1937

—*Abu Daud, Ibn Majah, Tirmizi, Baihaqi.*

فتقولها وانت ساجد عشرا ثم ترفع راسك من السجود فتقولها عشرا ثم تسجد فتقولها عشرا ثم ترفع راسك فتقولها عشرا فذلك خمس وسبعون في كل ركعة تفعل ذلك في اربع ركعات ان استطعت ان تصليها في كل يوم مرة فافعل فان لم تفعل ففي كل جمعة مرة فان لم تفعل ففي كل شهر مرة فان لم تفعل ففي كل سنة مرة فان لم تفعل ففي عمرك مرة * (ابوداود وابن ماجة والترمذي والبيهقي)

625. **Abu Hurairah** reported: I heard the Apostle of Allah say: Verily the first of what a servant shall be taken account of on the Resurrection Day from his actions, will be prayer. If it is complete, he will attain salvation and success; and if it is defective, he will be disappointed and a loser. If anything is reduced from his compulsory (prayer), the Blessed and Almighty Lord will say: Look; is there any voluntary acts of My servant in order that what fallen short of his obligatory prayers may be filled up

عن ابي هريرة قال سمعت رسول الله صلعم يقول ان اول ما يحاسب به العبد يوم القيمة من عمله صلوته فان صلحت فقد افلح وانجح وان فسدت فقد خاب وخسر فان انتقص من فريضته شيء قال الرب تبارك وتعالى انظروا هل لعبدي من تطوع فيكمل بها ما انتقص من الفريضة ثم يكون سائر عمله

1937. Biahaqi narrated this hadis. D'awatul-Kabir and Tirmizi narrated a similar hadis from Abu Rafe'. Ten virtues are acquired by truly reciting the glorifications of Allah as formulated here and ten sins are removed.

therewith ? Next will come his remaining actions in that manner. *And in a narration*: Next the Zakat (will come) like that. Next the actions will be summoned in that manner.[1938]

—*Abu Daud, Ahmad.*

على ذلك وفي رواية ثم الزكوة مثل ذلك ثم تؤخذ الاعمال على حسب ذلك * (ابوداود واحمد)

636. **Abu Omamah** reported that the Apostle of Allah said: Allah did not direct anybody for anything better than two rak'ats which he prays; and verily virtue certainly spreads over the head of a servant so long as he remains in his prayer, and nothing can bring the servants nearer to Allah as that from which he comes out, that is the Quran.[1939]

—*Ahmad, Tirmizi.*

عن ابي امامة قال قال رسول الله صلعم ما اذن الله لعبد في شيء افضل من ركعتين يصليهما وان البر ليذر على راس العبد ما دام في صلوته وما تقرب العباد الى الله بمثل ما خرج منه يعني القران * (احمد والترمذي)

SECTION 41

1940. Prayer in Journey

Islam as a natural and perfect religion of mankind did not forget to give concession to the travellers in matters of prayer and fasting. The Quran says: And when you are in a journey in the earth, there is no blame on you if you shorten the prayer if you fear that those who disbelieve will cause you distress; surely the unbeleivers are your open enemies—4:101Q. It

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1938. Imam Ahmad narrated this hadis from another narrator. In another tradition, murder has been said to be the first thing to be asked on the Resurrection Day. The contradiction is met in the way that among the duties towards Allah, prayer will be the first thing, and among the duties towards His creat ion, murder will be the first thing.

1939. In other words, there is nothing like the Quran-reading, either in prayer or outside it, which can bring us nearer and nearer to Allah.

appears, therefore, from this verse that the traveller has got option either to shorten the prayer or to complete it fully. Imam Shafeyi sponsors this view ; but according to Imm Abu Hanifah, to shorten prayer in a journey is Wajeb in as much as it is a gift from God which should not be denied. His view is based on tradition 639. The Zuhr, Asr and I'sha prayers are shortened to two rak'ats, and the Sunnat prayers are dropped with the exception of the two rak'ats before the Fajr prayer. If anybody wishes to pray Sunnat and Nafl prayers attached to each obligatory prayer, he may do them by signs and gestures in walking, sitting or riding. If the Imam is a traveller, he is allowed to shorten prayer but the Muqtadis (followers) who are not travellers shall pray the remaining rak'ats in full. If, however, the Muqtadi is a traveller, he must follow the Imam and not shorten prayer. It is not necessary to face the Ka'ba when praying on riding though it is necessary at the time of the Niyyat. In the midst of prayer, the worshipper shall not move irrespective of the movements of the riding animal or conveyance.

What is the extent of journey in which a man is entitled to shorten a prayer? There is difference of opinion among the Imams. The Quran is, however, silent on the point. The differences are based on different traditions on the subject. It appears from the traditions that the main object of the Prophet was not to make hard and fast rules but to keep the rules always elastic adaptable to particular circumstances of each case looking to the convenience and inconvenience of the particular traveller himself. For information, the main differences have been laid down below. Imam Abu Hanifa says that the required distance is three stations, the distance between the two stations being a journey from morning to mid-day. Imams Shafeyi, Ahmad and Malek fixed the journey of one day, the journey of nearly 50 miles. There are also differences of opinion in case a man breaks a journey abroad for some days. According to Imam Abu Hanifa, if a man stays at a place for at least 15 days with a previous intention, he is to be regarded as a Muqim and is required to pray in full from the beginning of his stay, but he is not required to pray in full if there is no previous intention to stay without having any regard to time for stay. According to Imam Shafeyi, the time limit is

4 days' stay with previous intention and 18 days without intention. In case of further stay, it is wajeb to pray in full.

Amalgamation of Prayers. In journey, amalgamation of Zuhr and Asr prayers, and Magrib and I'sha prayers, are allowed. According to Imam Shafeyi, Asr may be said along with Zuhr and vice versa. According to Imam Abu Hanifa, Zuhr and Asr may be prayed at the latest time of the former and the beginning of the latter, and the same case is with the Magrib and I'sha.

It seems, however, that a traveller is free to choose his own line of action for his prayer in a journey provided he is put in inconvenience or trouble for performing his divine service.

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637. **Anas** reported that the Apostle of Allah prayed Zuhr at Medina by four (rak'ats) and prayed Asr at Zul-Hulaifah by two rak'ats. —*Agreed.*

عن انس ان رسول الله صلعم صلى الظهر بالمدينة اربعا وصلى العصر بذى الحليفة ركعتين * (متفق عليه)

638. **Haresah-b-Wahb al-Khozayi** reported: The Apostle of Allah prayed two rak'ats at Mina with us while we were so many that we were not so before, and we were secure. 1941

عن حارثة بن وهب الخزاعي قال صلى بنا رسول الله صلعم ونحن اكثر ما كنا قط وامنه بمنى ركعتين * (متفق عليه)

639. **Ya'la-b-Umayyah** reported: I said to Omar-b-al Khattab: Verily the Almighty Allah said: You should shorten prayer provided you fear that those who are unbelievers may put you to trial. The peoele have certainly become secure. Omar said: I wonder at what you have wondered. Then I asked the Apostle of Allah. He said: It is a

عن يعلى بن امية قال قلت لعمر بن الخطاب انما قال الله تعالى ان تقصروا من الصلوة ان خفتم ان يفتنكم الذين كفروا فقد امن الناس قال عمر عجبت مما عجبت منه فسالت

1941. This journey was undertaken after the Farewell Pilgrimage. Though there was peace and no fear, prayer was shortened by the Prophet. The provision in the Quranic verse was therefore explained in this way. In other words, irrespective of the proviso, prayer must be shortened as denial of God's gift is a sin.

gift which Allah has besowed on you. So accept His gift.
—*Muslim.*

رسول الله صلعم فقال صدقة تصدق الله بها عليكم فاقبلوا صدقته * (مسلم)

639a. **Anas** reported: We came out with the Apostle of Allah from Medina to Mecca. He was praying each prayer by two rak'ats, till we returned to Medina. It was questioned to them: Have you stayed for some (days) at Mecca? He replied: We stayed there for ten (days). 1942 —*Agreed.*

عن انس قال خرجنا مع رسول الله صلعم من المدينة الى مكة فكان يصلي ركعتين ركعتين حتى رجعنا الى المدينة قيل لهم اقمتم بمكة شيئا قال اقمنا بها عشرا * (متفق عليه)

640. **Hafs-b-A'sem** reported: I accompanied Ibn Omar on the way to Mecca. He prayed two rak'ats of Zuhr with us. Then he came to his camel and sat. He saw some people standing (in prayer). So he asked. What do these people do? I replied: They are reading 'Tasbih'. He said: Had I said prayer of Tasbih, I would have perfected my prayer. I accompanied the Apostle of Allah, and he used not to pray more than two rak'ats in journey, and Abu Bakr, Omar, and Osman did in a similar way. —*Agreed.*

عن حفص بن عاصم قال صحبت ابن عمر في طريق مكة فصلى لنا الظهر ركعتين ثم جاء رحله وجلس فراى ناسا قياما فقال ما يصنع هؤلاء قلت يسبحون قال لو كنت مسبحا اتممت صلوتي صحبت رسول الله صلعم فكان لا يزيد في السفر على ركعتين وابا بكر وعمر وعثمان كذلك * (متفق عليه)

641. **Ibn Abbas** reported that the Apostle of Allah used to combine Zuhr and Asr when he was on the back of a journey, and combine Magrib and Isha. 1943
Bukhari.

عن ابن عباس قال كان رسول الله صلعم يجمع بين صلوة الظهر والعصر اذا كان على ظهر سير ويجمع بين المغرب والعشاء * (البخاري)

1942. This occurred at the time of the Farewell Pilgrimage. This hadis indicates that even in case of 10 days' stay in one place, prayer shall be shortened. This is contrary to the view of Imam Shafeyi who holds that in case of four days' stay in one place, to say prayer in full is wajeb.

1943. The prayers of glolification were said after 'Qasar' prayer by some men.

642. Ibn Omar reported that the Messenger of Allah used to pray I'sha with signs in journey upon his riding camel towards a place where she turned with him with the exception of the obligatory prayers, and he used to pray Witr upon his riding camel.[1944] —*Agreed.*

عَن ابنِ عمر قال كان رسول الله صلعم يصلي في السفر على راحلته حيث توجهت به يومي ايماء صلوة الليل الا الفرائض ويوتر على راحلته * (متفق عليه)

643. Ibn Abbas reported that the Holy Prophet undertook a journey and stayed for 19 days praying each by two rak'ats. *Ibn Abbas said*: So we prayed each by two rak'ats in what is between us and Mecca for 19 days. When we stayed more than that, we used to pray four.[1945] —*Bukhari.*

عن ابن عباس قال سافر النبي صلعم سفرا فاقام تسعة عشر يوما يصلي ركعتين ركعتين قال ابن عباس فنحن نصلي فيما بيننا وبين مكة تسعة عشر ركعتين ركعتين فاذا اقمنا اكثر من ذلك صلينا اربعا * (البخاري)

644. Imran-b-Hussain reported: I accompained the Prophet in a holy fight and witnessed victory with him. He stayed at Mecca for 18 nights without praying each but by two rak'ats,

عن عمران بن حصين قال غزوت مع النبي صلعم وشهدت معه الفتح فاقام بمكة ثماني عشرة ليلة لا يصلي الا

Ibn Omar prohibited it on the ground that the reason for which obligatory prayer has been shortened will be frustrated by the additional prayor. In such a case, it is better to give up optional prayer. With regard to 'sunnat' prayers, the case is somewhat different.

1944. Imam Shafeyi followes the express meaning of the hadis. In other words, Zuhr and Asr prayers may be said either at the time of Zuhr or Asar. This is the case with Magrib and I'sha. Imam Abu Hanifa explains this hadis to the effect that Zuhr may be said at the fag end of its time and Asar at its earliest time. So it the case with Magrib and Isha.

1945. At the time of the first Takbir, a Muslim shall stand facing the Ka'ba. Threafter he is not responsible for the direction of the conveyances. It is lawful to read sunnat and optional prayers on riding conveyances. Imam Abu Hanifa excepted the morning sunnat. Without excuse, it is not lawful to pray compulsory prayers on conveyance. If there is any lawful excuse, it is lawful. These rules have been laid down for actual journey. Regarding Witr prayer, Imams Abu Hanifa and Malek rely on other traditions and hold that it shall be said on landing. Imam

saying: 'O citizens! pray four, and verily we are sojourners.[1946] —*Abu Daud.*

رکعتین یقول یا اهل البلد صلوا اربعا فانا سفر * (ابوداود)

645. **Ibn Omar** reported: I prayed Zuhr by two rak'ats along with the Prophet in a journey, and after that by two rak'ats. *And in a narration, he said*: I prayed with the Prophet in habitation and in journey. I prayed with him four rak'ats of Zuhr in habitation, and after that two rak'ats; and I prayed with him in journey two rak'ats of Zuhr and two rak'ats after it, and two rak'ats of Asr. And he did not pray anything after them; and the sunset prayer in habitation and in journey is equal—three rak'ats, and it is not diminished either in residence or in journey. It is Witr of the day, and there are two rak'ats after it, —*Tirmizi.*

عن ابن عمر قال صليت مع النبي صلعم الظهر فی السفر رکعتین وبعدها رکعتین وفي رواية قال صليت مع النبي صلعم فی الحضر والسفر فصليت معه في الحضر الظهر اربعا وبعدها رکعتین وصليت معه فی السفر الظهر رکعتین وبعدها رکعتین والعصر رکعتین ولم يصل بعدها شيئا والمغرب فی الحضر والسفر سواء ثلث رکعات ولا ينقص في حضر ولا سفر وهي وتر النهار وبعدها رکعتین * (الترمذي)

646. **Mu'az-b-Jabal** reported that the Holy Prophet was in the battle of Tabuk.[1947] When the sun inclined a little before he started, he combined Zuhr and Asr. If he started before the sun inclined, he delayed Zuhr

عن معاذ بن جبل قال كان النبي صلعم في غزوة تبوك اذا زاغت الشمس قبل ان يرتحل جمع بين الظهر والعصر وان ارتحل قبل ان تزيغ الشمس

Abu Hanifa says that outside the town, it is lawful. His disciple Muhammad differed from him. Another disciple Abu Yusuf held it as Makruh.

1946 It is Mustahab for an Imam to dictate to his followers before prayer that he is reading Qasar prayer. The followers shall complete their prayers though the Imam shortens them. If however the sojourner follows an Imam who is not on journey, he should follow the Imam fully.

1947. The expedition of Tabuk took place at 9 A. H. This was sent to the Syrian frontier to quell disturbances with the Roman empire.

till he landed for Asr. And similarly in the Magrib prayer. When the sun set in before he started, he combined Magrib and I'sha; and if he started before the sun set in, he delayed Magrib, till he landed for I'sha and then he combined them both.

—*Abu Daud, Tirmizi.*

اخر الظهر حتى ينزل للعصر وفي المغرب مثل ذلك اذا غابت الشمس قبل ان يرتحل جمع بين المغرب والعشاء وان ارتحل قبل ان تغيب الشمس اخر المغرب حتى ينزل للعشاء ثم يجمع بينهما * (ابوداود والترمذي)

647. Anas reported that when the Apostle of Allah undertook a journey and wished to pray optional prayers, he used to turn his face with his she-camel towards the Ka'ba and recite Takbir. Afterwards he used to pray to whichever direction his riding camel turned him. —*Abu Daud.*

عن انس قال كان رسول الله صلعم اذا سافر واراد ان يتطوع استقبل القبلة بناقته فكبر ثم صلى حيث وجهه ركابه * (ابوداود)

648. Ja'ber reported: The Apostle of Allah sent me to do a work. Then I came while he was praying upon his riding camel towards the east, and prostrating lower than bowing.

—*Abu Daud.*

عن جابر قال بعثني رسول الله صلعم في حاجة فجئت وهو يصلي على راحلته نحو المشرق ويجعل السجود اخفض من الركوع * (ابوداود)

649. Ibn Omar reported that the Apostle of Allah prayed two rak'ats at Mina, and Abu Bakr after him, and Omar after Abu Bakr, and Osman in the beginning of his Khilafat. Afterwards Osman prayed four. When Ibn Omar prayed with the Imam, he prayed four; and when he prayed it single-handed, he prayed two rak'ats. —*Agreed.*

عن ابن عمر قال صلى رسول الله صلعم بمنى ركعتين وابوبكر بعده وعمر بعد ابي بكر وعثمان صدرا من خلافته ثم ان عثمان صلى بعد اربعا فكان ابن عمر اذا صلى مع الامام صلى اربعا واذا صلاها وحده صلى ركعتين * (متفق عليه)

650. A'yesha reported that the prayer of two rak'ats has been made obligatory. Next the Prophet emigrated and four rak'ats were

عن عائشة قالت فرضت الصلوة ركعتين ثم هاجر رسول الله صلعم ففرضت

made obligatory and the prayer of journey was given up over the first obligatory prayer. *Zuhri said.* I asked Urwah: What is the matter with A'yesha that she completes. He said: She took proof as Osman had taken proof 1943 —*Agreed.*

اربعا وتركت صلوة السفر على الفريضة الاولى قال الزهري قلت لعروة مابال عائشة تتم قال تاولت كما تاول عثمان* (متفق عليه)

651. **Ibn Abbas** reported: Allah made the prayer obligatory through the tongue of your Prophet, four rak'ats in residence and two rak'ats in journey, and one rak'at in fear. —*Muslim.*

عن ابن عباس قال فرض الله الصلوة على لسان نبيكم صلعم في الحضر اربعا وفي السفر ركعتين وفي الخوف ركعة * (مسلم)

652. **Same and Ibn Omar** reported that the Apostle of Allah promulgated two rak'ats for the prayer of journey, and these two are complete without abbreviation, and Witr in journey is sunnat. —*Ibn Majah.*

عنه وعن ابن عمر قال سن رسول الله صلعم صلوة السفر ركعتين و هما تمام غير قصر والوتر في السفر سنة -(ابن ماجة)

653. **Bara'a** reported: I accompanied the Apostle of Allah in 18 journeys. I did not see him giving up two rak'ats when the sun inclined a little before Zuhr. —*Abu Daud, Tirmizi (Rare).*

عن البراء قال صحبت رسول الله صلعم ثمانية عشر سفرا فما رايته ترك ركعتين اذا زاغت الشمس قبل الظهر* ابوداود والترمذي (غريب)

533w. **A'yesha** reported: Everything the Prophet did was that he shortened the prayer as well as completed (it). 1949 —*Sharhi Sunnat.*

عن عائشة قالت كل ذلك قد فعل رسول الله صلعم قصر الصلوة واتم * (شرح السنة)

534w. **Ma'lek** reported that it had reached him: Ibn Abbas used to shorten prayer in the equivalent distance between

عن مالك بلغه ان ابن عباس كان يقصر الصلوة في مثل مايكون بين

1943. Hazrat, Osman and Ayesha hold that Qasar as well as full prayer may be said in journey.

1649. Imam Shafeyi holds on the basis of this hadis that in case of journey,

Mecca and Tayef, and in the equivalent distance between Mecca and Jeddah. (*Ma'lek said: And that is the distance of four postal stations*). 1950 —*Muatta.*

مكة والطائف وفي مثل ما بين مكة وعسفان وفي مثل ما بين مكة وجدة قال مالك وذالك اربعة برد * (الموطا)

535w. **Nafe** reported: Verily Abdullah-b-Omar saw his son Obaidullah saying optional prayer in journey. He did not prohibit him. 1951 —*Malek.*

عن نافع قال ان عبد الله بن عمر كان يرى ابنه عبيد الله يتنفل في السفر فلا ينكر عليه * (مالك)

SECTION 42

1952. Zumma Prayer

(a) **Excellence of Zumma prayer.** Great rewards have been promised in the traditions about divine service on Friday which commences on the previous night and ends with sunset. Of course there is no day in Islam like Chrsitianity and Judaism for exclusive devotion in a day of a week and work for the remaining six days, still Islam laid down that Friday is the best day of the week (31:662) and that there is an hour on Friday which is an opportune moment for acceptance of supplication. There are different traditions relating to different times as the best hour, but it seems from the spirit of the traditions that the hour was not fixed and it may be searched for in the whole of Friday. If a man dies on Friday, he will be saved from the punishment of the grave—34:664. The verse of perfection (5:3Q) was revealed on Friday, Adam was created on Friday and the Hour shall occur on Friday.

(b) **Conditions of Zumma prayer.** Zumma prayer is Wajeb and takes the place of Zuhr prayer. It consists of 2 rak'ats

prayer may be said in short or in full according to the desire of the worshipper. This is however said to be a weak tradition and cannot prevail over other traditions of authenticity.

1950. One postal station was nearly 18 miles off from another. The distance between Mecca and Tayef is 4 stations, and between Mecca and Jeddah nearly 50 miles. No fixed standard of a journey has been clearly laid down by the traditions. The jurists and the Imams deduced by Istihad some criterions.

1951. See note 1945.

always said in cong regation of three according to Imam Abu Hanifa and forty according to Imam Shafeyi. The Quran, however, says without any distinction of number: O you who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off traffic; that is better for you if you know. But when the prayer is finished, then disperse abroad in the land and seek Allah's grace, and remember Allah much that you may be successful—62:9Q. It appears from the above verse that Zumma is obligatory upon all Muslims except those who are ill, women, slaves and boys under age (34:671). But all are allowed to join congregational Zumma prayer including women. Before actually starting for Zumma prayer, a Muslim should pair off nails, shave the objectionable hairs, cleanse the teeth, have a bath, put on the best dress available (34:683) and use scent (34;690) to remove the offensive smells. These are intended to foster habits of cleanliness and to make the assembly as little offensive as possible.

(c) **Khutbah (sermon).** Before the prayer begins, the Imam is to deliver Friday sermon calling the whole congregation as regards their duties towards Allah and their duties towards His creation and reminding them of the hereafter together with a prayer for the welfare of the community as a whole. In order to keep the solidarity of the community, the language of the sermon must be that of the congregation with the following exceptions: (a) Kalima must be recited; (b) at least one verse of the Quran must be read; (c) the blessings on the Prophet must be sent and (d) Allah is to be glorified and praised.

(d) **Some rules and Sunnat Prayers.** (i) Silence must be observed at the time of the sermon by the audience who shall listen to the words coming out from the pulpit. (ii) If anybody misses the last rak'at of Zumma prayer, he is to pray singly four rak'ats of Zuhr—34:540w. (iii) He who comes first is entitled to sit in the front rows (note 1972), and none shall commit the sin of joining the front rows by overstepping the necks of other worshippers. There is therefore no reserved place in the mosque for the rich and the poor, for the clergy and the laity. (iv) Nobody shall sit in the temporary vacant seat of another (34 : 680).

There are four rak'ats of sunnat before the Farz prayer, and four rak'ats of sunnat Muakkadah and 2 rak'ats of sunnat Gair

Muakkadah after the Farz prayer. There are other optional prayers, such as two rak'ats for Wuzu and 2 rak'ats of entry into mosque before the Farz, and two rak'ats after the sunnat Gair Muakkadh.

654. Abu Hurairah reported that the Apostle of Allah said: We are the latest generation which will come first on the Resurrection Day, except that they were given the Book before us, and we have been given after them. Then this was certainly their day which was made obligatory on them, that is the Zumma day. Then they differed therein, and so Allah guided us for it, and the people will follow us therein, the Jews tomorrow, and the Christians the day after tomorrow. *Agreed upon it. And in a narration of Muslim, he said*: We are the latest generation which will come first on the Resurrection Day, and we will be the first who will enter Paradise, except that (etc.)—and he mentioned up to its last. And in another report of his and of Huzaifah: They reported that the Ms. of Allah said at the end of the tradition: "We are the latest generations out of the inhabitants of the world and we are those who will come first on the Resurrection Day to have a decision for our actions before all the creatures." 1958

عن ابي هريرة قال قال رسول الله صلعم نحن الاخرون السابقون يوم القيمة بيد انهم اوتوا الكتاب من قبلنا واوتيناه من بعدهم ثم هذا ليومهم الذي فرض عليهم يعني يوم الجمعة فاختلفوا فيه فهدانا الله له والناس لنا فيه تبع اليهود غدا والنصارى بعد غد متفق عليه وفي رواية لمسلم قال نحن الاخرون الاولون يوم القيمة ونحن اول من يدخل الجنة بيد انهم وذكر نحوه الى اخره وفي اخرى له عنه وعن حذيفة قالا قال رسول الله صلعم في اخر الحديث نحن الاخرون من اهل الدنيا والاولون يوم القيمة المقضي لهم قبل الخلائق *

1958. The Jews and the Christians differed in the interpretation of Allah's injunction for service on Friday. One party maintained that this is the day which has been set apart exclusively for divine service, and the other days of the week for mundane bussiness. Others maintained that there are different dates for divine

655. **Abu Hurairah** reported that the Apostle of Allah said: The best day on which the sun rises is Friday wherein Adam was created, and wherein he was admitted in Paradise, and wherein he was taken out therefrom; and the Hour shall not come to pass except on Friday. —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم خير يوم طلعت عليه الشمس يوم الجمعة فيه خلق ادم وفيه ادخل الجنة وفيه اخرج منها ولا تقوم الساعة الا في يوم الجمعة * (مسلم)

656. **Same** reported that the Messenger of Allah said: Verily there is an hour on Friday in which there is no Muslim servant who seeks good from Allah but Allah grants it to him. 1954 *Agreed upon it, And Muslim added*: And he said: It is a short hour. *In a narration of both, he said*: Verily there is certainly an hour on Friday in which no Muslim prays in standing seeking good from Allah but Allah grants it to him.

عنه قال قال رسول الله صلعم ان في الجمعة لساعة لا يوافقها عبد مسلم يسأل الله فيها خيرا الا اعطاه اياه متفق عليه وزاد مسلم وقال وهي ساعة خفيفة وفي رواية لهما قال ان في الجمعة لساعة لا يوافقها مسلم قائم يصلي يسأل الله خيرا الا اعطاه اياه *

657. **Abu Burdah-b-Abi Musa** reported: I heard my father say: I heard the Messenger of Allah say regarding an hour on Friday: It is between the sitting of the Imam and the finishing of the prayer. —*Muslim*

عن ابي بردة بن ابي موسى قال سمعت ابي يقول سمعت رسول الله صلعم يقول في شان ساعة الجمعة هي ما بين ان يجلس الامام الى ان تقضى الصلوة * (مسلم)

658. **Abu Hurairah** reported: I went to Tur and met with

عن ابي هريرة قال خرجت الى

service. The true interpretation has been given by Islam, namely, divine service shall be held everyday, and there is congregational prayer only on Friday.

1954 There are nearly 85 traditions relating to the fortunate hour on Friday in which prayer is acceptable.

1955. Ahmad narrated this hadis up to–'Ka'ab has spoken the truth.' Ka'ab was a great Jewish doctor. He did not accept Islam at the time of the Prophet and

Ka'ab-b-al Ahbar, and sat with him. He talked with me about the Torah, and I talked with him about the Apostle of Allah. Of what I talked with him, there was this that I said that the Messenger of Allah had said: The best day that the sun rises on is Friday. Therein Adam was created, and therein he was brought down, and therein his repentance was accepted, and therein he died, and therein the Hour shall come to pass. And there is no beast that does not cry on Friday, from the time of dawn till the sun rises, out of fear for the Hour exept Jinn and man. And therein there is an hour which no Muslim servant overtakes while he is praying seeking anything from Allah but Allah gives it to him. Ka'ab asked: Is it a day in every year? I replied: Rather in every week. Then Ka'ab read the Torah and said; The Apostle of Allah spoke the truth: *Abu Hurairah* said: I met Abdullah-b-Salam and communicated to him my meeting with Ka'ab al Ahbar, and what I had informed him on Friday. I asked him: Ka'ab said: That is a day in every

الطور فلقيت كعب الاحبار فجلست معه
فحدثني عن التورىة وحدثته عن رسول
الله صلعم فكان فيما حدثته ان قلت قال
رسول الله صلعم خير يوم طلعت عليه
الشمس يوم الجمعة فيه خلق آدم وفيه
أهبط وفيه تيب عليه وفيه مات وفيه
تقوم الساعة وما من دابة الا وهي
مصيخة يوم الجمعة من حين تصبح حتى
تطلع الشمس شفقا من الساعة الا الجن
والانس وفيه ساعة لا يصادفها عبد مسلم
وهو يصلي يسأل الله شيئا الا أعطاه
إياه قال كعب ذلك في كل سنة
يوم فقلت بل في كل جمعة فقرأ كعب
التورىة فقال صدق رسول الله صلعم
قال ابو هريرة لقيت عبد الله بن سلام
فحدثته بمجلسي مع كعب الاحبار وما
حدثته في يوم الجمعة فقلت له قال
كعب ذلك في كل سنة يوم قال عبد
الله بن سلام كذب كعب فقلت له ثم

did not meet him, but he embraced it during the caliphate of Omar. Abdullah-b-Salam was a companion at that time, though he was a Jewish doctor before his conversion. It is a great miracle that the Holy Prophet spoke of things in the Torah, while he was himself an illiterate man and agreed with the learned doctors of Jewish religion. This he speaks of divine knowledge bestowed on him.

year. Abdullah-b-Salam said: Ka'ab spoke falsehood. I asked him. Then Ka'ab read the Torah and said: Rather it is in every week. Abdullah-b-Salam said: Ka'ab has spoken the truth. Afterwards Abdullah-b-Salam said; I have indeed known which that hour is. Abu Hurairah said: I asked; inform me about it, and don't be miser to me. Abdullah-b-Salam said: That is the last hour on Friday. Abu Hurairah said: I asked—And how can it be the last hour on Friday? Indeed the Apostle of Allah said: No Muslim servant praying therein shall miss it. Abdullah-b-Salam asked: Has not the Messenger of Allah said: Whoso sits in an assemblage waiting for prayer, is in prayer till he prays? Abu Hurairah said: I said: Yes. He said: It is that.

—*Malek, Abu Daud, Tirmizi, Nisai, Ahmad.*

قرأ كعب التورية فقال بل هي في كل
جمعة فقال عبد الله بن سلام صدق كعب
ثم قال عبد الله بن سلام قد علمت اية
ساعة هي قال ابو هريرة فقلت اخبرني
بها ولا تضن علي فقال عبد الله بن سلام هي
اخر ساعة في يوم الجمعة قال ابو هريرة
فقلت وكيف تكون اخر ساعة في يوم
الجمعة وقد قال رسول الله صلعم لا يصادفها
عبد مسلم وهو يصلي فيها فقال عبد
الله ابن سلام الم يقل رسول الله صلعم
من جلس مجلسا ينتظر الصلوة فهو في
صلوة حتى يصلي قال ابو هريرة فقلت
بلى قال فهو ذلك *
(مالك وابوداود والترمذي والنسائي واحمد)

659. **Anas** reported that the Messenger of Allah said: Seek the hour which is so hoped for on Friday after prayer till the setting of the sun.

—*Tirmizi.*

عن انس قال قال رسول الله صلعم
التمسوا الساعة التي ترجى في يوم الجمعة
بعد العصر الى غيبوبة الشمس *
(الترمذي)

660. **Aus b-Aus** reported that the Messenger said: Verily the best of your days is Friday. Therein Adam was created and therein his life was taken and therein (will occur) the Trumpet, and therein the swoon.

عن اوس بن اوس قال قال رسول
الله صلعم ان من افضل ايامكم يوم
الجمعة فيه خلق ادم وفيه قبض وفيه

So increase blessings on me therein, because your blessings are presented to me. They asked: O Apostle of Allah! and how are our blessings presented to you while you will be swollen? (He said: They were saying: When you will be no more). He said: Verily Allah made the bodies of Prophets unlawful for earth.[1936] —*Abu Daud, Nisai, Ibn Majah.*

النفخة وفيه الصعقة فاكثروا علي من
الصلوة فيه فان صلوتكم معروضة علي قالوا
يا رسول الله وكيف تعرض صلوتنا عليك
وقد رمت قال يقولون بليت قال ان الله
حرم على الارض اجساد الانبياء *
(ابو داود والنسائي وابن ماجة)

661. **Abu Hurairah** reported that the Messenger of Allah said: The promised day is the Day of Resurrection, and the witnessed day is the day of Arafat, and the bearer of witness is Friday. The sun has neither risen, nor set on a day better than it. There is therein an hour in which a believing servant praying to Allah for good, does not but find Allah responding to him, nor does he seek refuge from anything but He gives him refuge therefrom.[1937] —*Ahmad, Tirmizi* (*Rare*).

عن ابي هريرة قال قال رسول الله
صلعم اليوم الموعود يوم القيمة واليوم
المشهود يوم عرفة والشاهد يوم الجمعة
وما طلعت الشمس ولا غربت على يوم
افضل منه فيه ساعة لا يوافقها عبد مؤمن
يدعوا الله بخير الا استجاب الله له ولا
يستعيذ من شيء الا اعاذه منه *
احمد والترمذي (غريب)

1936. Darimi and Baihaqi in his Da'watul-Kabir narrated this hadis. In other words, earth has got no power to consume the bodies of the Prophets. It is due either to strong frame of body created by Allah or due to some supernatural agency. In Egypt, the tomb of Tutakhanem was dug and his body which is said to have been buried 4000 years ago has been discovered with no sign of decay. If that is true, it is not beyond reason that the Prophet's body would be preserved. It is unanimously held that the Prophet regained life in his grave after his burial.

1937. This hadis is called garib, because one of its narrators Musa-b-Obaidah was weak (in memory). The words explained here occur in the Quran in the following verse: Consider the heaven full of stars, and the promised day, and the bearer of witness, and one against whom witness is borne (85 : 1—3Q).

662. **Abu Lobabah-b-Abdul Munzer** reported that the Apostle of Allah said: Verily Zumma day is the best of the days and the greatest near Allah, and it is greater than the day of Sacrifice and the day of Fitr near Allah. Therein there are five characteristics. Therein Allah created Adam, and therein Allah sent down Adam to the earth, and therein Allah caused Adam to die, and therein there is an hour in which no servant seeks anything but He gives it to him so long as he does not seek an unlawful thing, and therein the Hour shall occur. And there is no angel near by, and no heaven, and no earth, and no wind, and no mountain, and no sea except that it fears Friday.[1958] —*Ibn Majah.*

عن ابي لبابة بن عبد المنذر قال قال النبي صلعم ان يوم الجمعة سيد الايام واعظمها عند الله وهو اعظم عند الله من يوم الاضحى ويوم الفطر فيه خمس خلال خلق الله فيه آدم واهبط الله فيه آدم الى الارض وفيه توفى الله آدم وفيه ساعة لا يسأل العبد فيها شيئا الا اعطاه ما لم يسأل حراما وفيه تقوم الساعة ما من ملك مقرب ولا سماء ولا ارض ولا رياح ولا جبال ولا بحر الا هو مشفق من يوم الجمعة * (ابن ماجة)

663. **Abu Darda'a** reported that the Messenger of Allah said: Increase blessing on me on Friday, because it is witnessed; angels witness it. And nobody sends blessing on me but it is presented to me till he is free from it. He said: I asked: And after death? He said: Verily Allah made unlawful for the earth that it should consume the bodies of prophets; so the Prophet of Allah is alive and is given provision. —*Ibn Majah.*

عن ابي الدرداء قال قال رسول الله صلعم اكثروا الصلوة علي يوم الجمعة فانه مشهود يشهده الملائكة وان احدا لم يصل علي الا عرضت علي صلوته حتى يفرغ منها قال قلت وبعد الموت قال ان الله حرم على الارض ان تاكل اجساد الانبياء فنبي الله حي يرزق - (ابن ماجة)

1958. Ahmad narrated from Sa'ad-b-Mu'az that a certain man of the Ansars came to the Holy Prophet and said: Inform me about Friday: what good is there in it? He said: Therein there are five good things. He narrated up to the last of this hadis. The days of Azha and Fitr are the two days of the two I'd festivals.

664. **Abdullah-b-Amr** reported that the Messenger of Allah said: There is no Muslim who dies on Friday or night of Friday but Allah saves him from the calamities of the grave.[1959]

—*Ahmad, Tirmizi,* (*Rare*).

عن عبد الله بن عمرو قال قال رسول الله صلعم ما من مسلم يموت يوم الجمعة او ليلة الجمعة الا وقاه الله فتنة القبر * احمد والترمذي (غريب)

665. **Ibn Abbas** reported that he read: "To day I have perfected your religion" the verse, while there was a Jew near him. He said: Had this verse been revealed on us, we would have taken it as a festival. *Ibn Abbas* said: Verily it was revealed on a day of the two festivals—on Zumma day and on the day of Arafat. —*Ahmad, Tirmizi* (*Rare*)

عن ابن عباس انه قرا اليوم اكملت لكم دينكم الاية وعنده يهودي فقال لو نزلت هذه الاية علينا لاتخذناها عيدا فقال ابن عباس فانها نزلت في يوم عيدين في يوم جمعة ويوم عرفة * احمد والترمذي (غريب)

536w. **Abu Hurairah** reported: The Holy Prophet was asked: For what reason has Friday been specialised? He replied: Because the clay of your forefather was made to take shape therein, and there will be swoon therein, and the resurrection, and therein the overtaking, and there is an hour therein out of the last three hours in which anybody who calls Him will be responded to. —*Ahmad.*

عن ابي هريرة قال قيل للنبي صلعم لاي شيء سمي يوم الجمعة قال لان فيها طبعت طينة ابيك آدم وفيها الصعقة والبعثة وفيها البطشة وفي آخر ثلث ساعات منها ساعة من دعا الله فيها استجيب له * (احمد)

537w. **Anas** reported that when Rajab appeared, the Messenger of Allah used to say: O Allah! give us blessing in Rajab and Sha'ban, and take us to Ramadhan. He said: And he used to say: The Night of Friday

عن انس قال كان رسول الله صلعم اذا دخل رجب قال اللهم بارك لنا في رجب وشعبان وبلغنا رمضان قال

1959. It is called Garib because its isnad is not continous.

is a night most resplendent, and the day of Friday is a day most dazzling. —*Baihaqi.*

وكان يقول ليلة الجمعة ليلة اغر ويوم الجمعة يوم ازهر * (البيهقي)

SECTION 43

1960. Zumma Prayer is Compulsory

(See note 1952).

666. **A woman of Banu Abd al-As'hal** reported: I asked: O Ms. of Allah! verily there is a rotten way for us to go to the mosque. So how shall we proceed when will rain overtake us? He asked: Is there no way better than this? 'Yes' replied I. Then the latter is (to be preferred) to the former. —*Abu Daud.*

عن امرأة من بني عبد الاشهل قالت قلت يارسول الله ان لنا طريقا الى المسجد منتنة فكيف نفعل قال ليس بعدها طريق هي اطيب منها قلت بلى فهذه بهذه * (ابوداود)

667. **Ibn Omar and Abu Hurairah** reported that they said: We heard the Apostle of Allah say upon the planks of his pulpit: Let the peoples resist from giving up their Zumma-prayers, or else Allah must put a seal upon their hearts, and then they will be among those who are heedless. —*Muslim.*

عن ابن عمر وابي هريرة انهما قالا سمعنا رسول الله صلعم يقول على اعواد منبره لينتهين اقوام عن ودعهم الجمعات او ليختمن الله على قلوبهم ثم ليكونن من الغافلين * (مسلم)

668. **Abul Ja'ad az-Zumairi** reported that the Messenger of Allah said: Whoso gives up three Friday prayers by way of neglecting them, Allah will seal his heart.[1961]

—*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عن ابي الجعد الضميري قال قال رسول الله صلعم من ترك ثلث جمع تهاونا بها طبع الله على قلبه * (ابوداؤد والترمذي والنسائي وابن ماجة)

1961. Malek narrated the hadis from Safwan-b-Solaim and Ahmad from Abu Qatadah.

669. **Samorah-b-Jundub** reported that the Messenger of Allah said: Whoso gives up a zumma without excuse, let him give one dinar in charity; if he does not find (it), then half a dinar.[1962]

—*Ahmad, Abu Daud, Ibn Majah.*

عن سمرة بن جندب قال قال رسول الله صلعم من ترك الجمعة من غير عذر فليتصدق بدينار فان لم يجد فبنصف دينار *

(احمد وابو داود وابن ماجة)

670. **Abu Hurairah** reported from the Prophet who said Zumma is upon one whom the night can take to his family.[1963]

—*Tirmizi.*

عن ابي هريرة عن النبي صلعم قال الجمعة على من آواه الليل الى اهله *

(الترمذي)

671. **Ta'req-b-Shehab** reported that the Messenger of Allah said: Zumma is a truth, binding upon every Muslim in congregation except upon four: Covenanted slave, woman, boy, or sick man.[1964] —*Abu Daud.*

عن طارق بن شهاب قال قال رسول الله صلعم الجمعة حق واجب على كل مسلم في جماعة الا على اربعة عبد مملوك او امرأة او صبي او مريض *

(ابو داود)

672. **Ibn Mas'ud** reported that the Holy Prophet said to a people who used to keep behind from Zumma: I was about to

عن ابن مسعود ان النبي صلعم قال لقوم يتخلفون عن الجمعة لقد هممت

1962. This is a partial expiation of the sin of not praying Zumma prayer.

1963. This means that Zumma is obligatory upon all persons including men who live in such a distance from the mosque that if they attend the mosque for Zumma, they are in a position to return to their wives at night after due performance of the prayer. Tirmizi says that the chain of narration of the hadis is weak,

1964. It is evident from this tradition that without congregation, Zumma prayer is not lawful. There are, however, differences of opinion among the Imams as to the number of persons who are to form a congregation in order to make Zumma prayer binding. Imams Abu Hanifa and Muhammad held that a congregation consists of three persons besides the Imam. Imam Abu Yusuf limits it to two beside the Imam. Imams Shafeyi defines it as a congregation of 40 persons. Zumma is not binding on women, boys under age, the mad, the travellers, the blind, the lame, and the extremly old.

order a person to pray with the people and then to burn the houses of those people who remain behind from Zumma. —*Muslim.*

ان امر رجلا يصلي بالناس ثم احرق على رجال يتخلفون عن الجمعة بيوتهم * (مسلم)

673. **Abdullah-b-Amr** reported from the Prophet who said: Zumma prayer is upon one who hears prayer-call. —*Abu Daud.*

عن عبد الله بن عمرو عن النبي صلعم قال الجمعة على من سمع النداء * (ابوداؤد)

675. **Ibn Abbas** reported that the Holy Prophet said: Whoso gives up a Zumma without an excuse is written as a hypocrite in a record which will neither be effaced, nor changed. 1965 —*Shafeyi.*

عن ابن عباس ان النبي صلعم قال من ترك الجمعة من غير ضرورة كتب منافقا في كتاب لا يمحى ولا يبدل * (الشافعي)

538w. **Jaber** reported that the Messenger of Allah said: Whoso believes in Allah and the latter day, there is Zumma upon him on Friday, except a sick man, a traveller, a woman, a boy or a covenanted slave. Whoso becomes free from it for sport or merchandise, Allah will become free from him; and Allah is Free (from want), Glorious. 1966 —*Darqutni.*

عن جابر ان رسول الله صلعم قال من كان يؤمن بالله واليوم الآخر فعليه الجمعة يوم الجمعة الا مريض او مسافر او امرأة او صبي او مملوك فمن استغنى بلهو او تجارة استغنى الله عنه والله غني حميد * (الدارقطني)

SECTION 44

Cleanliness & Takbir

675. **Salman** reported that the Messenger of Allah said: A man takes bath on Friday, and purifies himself as far as he can with ablution, and applies oil out of his oils or uses perfume

عن سلمان قال قال رسول الله صلعم يغتسل رجل يوم الجمعة ويتطهر ما استطاع من طهر ويدهن من دهنه او يمس

196[illegible]. In some narrations, three Zummas have been mentioned.

1936. Whoso is engaged in trade and sport at the time of Zumma prayer, Allah will not turn His kind attention to him.

of his house, and then comes out without making separation between any two,[1967] and then he prays what has been prescribed for him, and then he keeps silence when the Imam reads, except that he is forgiven what occurs between it and another Zumma. —*Bukhari.*

مِنْ طِيْبِ بَيْتِهِ ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ ثُمَّ يُنْصِتُ اِذَا تَكَلَّمَ الْاِمَامُ اِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى * (اَلْبُخَارِي)

676. **Abu Hurairah** reported from the Apostle of Allah who said: Whoso takes bath, comes to Zumma and prays what has been ordained for him, and keeps silence till he finishes his sermon and then prays with him, is forgiven what occurs between it and another Zumma, and for three days more. —*Muslim.*

عَنْ اَبِي هُرَيْرَةَ عَنْ رَسُوْلِ اللّٰهِ صلعم قَالَ مَنِ اغْتَسَلَ ثُمَّ اَتَى الْجُمُعَةَ فَصَلّٰى مَا قُدِّرَ لَهُ ثُمَّ اَنْصَتَ حَتّٰى يَفْرُغَ مِنْ خُطْبَتِهِ ثُمَّ يُصَلِّي مَعَهُ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْاُخْرٰى وَفَضْلُ ثَلٰثَةِ اَيَّامٍ * (مُسْلِم)

677. **Same** reported that the Messenger of Allah said: Whoso makes ablution and makes ablution well, and the comes to Zumma and hears and remains silent, he is forgiven what comes to pass between it and another Zumma, and three days in addition, and whoso touches a stone, prays in vain.[1968] —*Muslim.*

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم مَنْ تَوَضَّاَ فَاَحْسَنَ الْوُضُوْءَ ثُمَّ اَتَى الْجُمُعَةَ فَاسْتَمَعَ وَاَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةُ ثَلٰثَةِ اَيَّامٍ وَمَنْ مَسَّ الْحَصَا فَقَدْ لَغَا * (مُسْلِم)

678. **Same** reported that the Messenger of Allah said: When Friday comes, the angels wait upon the door of the mosque

عَنْهُ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم اِذَا كَانَ يَوْمُ الْجُمُعَةِ وَقَفَتِ الْمَلٰئِكَةُ عَلٰى بَابِ

1967. It means that in the mosque one should not make his space for prayer after separating two men who were sitting together previous to his arrival.

1968. This is quite significant about the spirit of prayer in Islam. The outward forms are only means to an end, and not endsin themselves. A prayer without remembrance of Allah is nothing but touching a stone or a ground in prostration.

recording the first comer, and then one who comes after; and the parable of the first comer is like the parable of one who sends a she camel for sacrifice to Mecca, next like one who sends a cow for sacrifice, and next a ram, next a cock and next an egg. When the Imam comes out, they close up their books and hear the Reminder. 1969

—*Agreed.*

المسجد يكتبون الاول فالاول ومثل المهجر كمثل الذي يهدي بدنة ثم كالذي يهدي بقرة ثم كبشا ثم دجاجة ثم بيضة فاذا خرج الامام طووا صحفهم ويستمعون الذكر (متفق عليه)

679. **Same** reported that the Apostle of Allah said: When you have said to your friend on Friday while the Imam is delivering sermon 'Be silent,' you have indeed uttered a vain talk. 1970 —*Agreed.*

عنه قال قال رسول الله صلعم اذا قلت لصاحبك يوم الجمعة انصت والامام يخطب فقد لغوت * (متفق عليه)

680. **Ja'ber** reported that the Messenger of Allah said: Nobody from you must cause his brother to get up on the Zumma-day and then get up to the back his seat and sit therein, but let him say: Make room 1971—*Muslim.*

عن جابر قال قال رسول الله صلعم لا يقيمن احدكم اخاه يوم الجمعة ثم يخالف الى مقعده فيقعد فيه ولكن يقول افسحوا * (مسلم)

681. **Abu Sayeed and Abu Hurairah** reported that the Messenger of Allah said: Whoso takes bath on Friday, puts on his best drees and applies scent if it be with him and then comes

عن ابي سعيد وابي هريرة قالا قال رسول الله صلعم من اغتسل يوم الجمعة ولبس من احسن ثيابه ومس

1969. In other words, the first comers will get great rewards from Allah. The foremost one will get a reward of sacrificing a camel at Mecca, the next one will get a reward of sacrificing a cow at Mecca, and thus the rewards decrease according to the position of the rows.

1970. The Reminder means the Quran which reminds the people of the directions and prohibitions of Allah.

1971. It appears from this hadis that to hold talk whether good or bad at the time of **Khutba** is unlawful. See note 1980 for full discussion.

to Zumma prayer without treading over the necks of men, and then prays what Allah has prescribed for him and then keeps silence when his Imam comes out till he is free from his prayer, these are expiations for what is between it and a Zumma which has gone previous to it.

—*Abu Daud.*

من طيب إن كان عنده ثم أتى الجمعة فلم يتخط أعناق الناس ثم صلى ما كتب الله له ثم أنصت إذا خرج إمامه حتى يفرغ من صلاته كانت كفارة لما بينها وبين الجمعة التي قبلها * (ابوداود)

682. **Aus-b-Aus** reported that the Messenger of Allah said: Whoso gives bath [1972] on Friday and takes bath, and wakes up and awakens at the early dawn, and walks on foot and does not ride, and comes near the Imam and hears without vain talk, there is for him for every step the action of a year, the reward of fasting it and standing therein (in prayer). —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عن أوس بن أوس قال قال رسول الله صلعم من غسل يوم الجمعة واغتسل وبكر وابتكر ومشى ولم يركب ودنى من الامام واستمع ولم يلغ كان له بكل خطوة عمل سنة أجر صيامها وقيامها * (الترمذي وابوداود والنسائي وابن ماجة)

683. **Abdullah-b-Salam** reported that the Apostle of Allah said: There is nothing (bad) on any of you, if he finds to put on two clothes for Zumma-day except the two clothes of his labour. [1973] —*Ibn Majah, Malek.*

عن عبد الله بن سلام قال قال رسول الله صلعم ما على أحدكم إن وجد أن يتخذ ثوبين ليوم الجمعة سوى ثوبي مهنته * (ابن ماجة ومالك)

684. **Samorah-b-Jundab** reported that the Apostle of Allah

عن سمرة بن جندب قال قال رسول

1972. This is one of the finest teachings of Islam. It is democracy in the mosque and absence of any distinction between the high and the low, the rich and the poor, the noble and the ignoble. The first comers have got absolute right in the first row. It is unlawful to make a man ask to make room for others who come late. It is also Makruh to reserve seats before-hand in the mosque.

1973. This applies in the case of a husband who asks his wife to take bath and who himself takes bath.

said : Be present at the sermon and draw near the Imam ; and verily a man does not cease to be distant (from the Imam) till he will be late in Paradise provided he enters it. —*Abu Daud.*

الله صلعم احضروا الذكر وادنوا من الامام فان الرجل لا يزال يتباعد حتى يؤخر في الجنة وان دخلها * (ابوداود)

685. **Mu'az b-Anas Al Johani** from his father reported that the Messenger of Allah : Whoso oversteps the necks of men on Zumma day, a bridge towards Hell will be prepared for him. [1974] —*Tirmizi* (*Rare*).

عن معاذ بن انس الجهني عن ابيه قال قال رسول الله صلعم من تخطى رقاب الناس يوم الجمعة اتخذ جسرا الى جهنم * الترمذي (غريب)

686. **Mu'az-b-Anas** reported that the Prophet prohibited from sitting with legs joined to belly on Friday, while the Imrm is delivering. [1975] —*Tirmizi, Abu Daud.*

عن معاذ بن انس ان النبي صلعم نهى عن الحبوة يوم الجمعة والامام يخطب * (الترمذي وابوداود)

687. **Ibn Omar** reported that the Messenger of Allah said : When one of you feels inclined to sleep on Zumma day, let him turn aside from that seat of his. —*Tirmizi.*

عن ابن عمر قال قال رسول الله صلعم اذا نعس احدكم يوم الجمعة فليتحول من مجلسه ذلك - (الترمذي)

688. **Nafe'** reported : I heard Ibn Omar say that the Apostle of Allah forbade a man's asking a man to get up from his seat and sitting therein. It was questioned to Nafe' : On Friday ? He replied : On Friday and other days. —*Agreed.*

عن نافع قال سمعت ابن عمر يقول نهى رسول الله صلعم ان يقيم الرجل الرجل من مقعده ويجلس فيه قيل لنافع في الجمعة قال في الجمعة وغيرها * (متفق عليه)

689. **Abdullah-b-Amr** reported that the Messenger of Allah

عن عبد الله بن عمرو قال قال رسول

1974. Malek narrated it from Yahya-b-Sayeed. It is not against asceticim that one takes up new clothes on festive occasions like I'ds and Zuma-days. The Prophet himself used to put on clothes other than his clothes of daily use on Zumma-day and the days of I'ds. This is not because Allah likes this, but because people are pleased with a man of decent dress.

1975. The word "from his father" is said te have boen a mistake.

said: Three (classes of) persons attend Zumma: a man who comes to it with vain talk, and that is his acquisition therefrom;[1976] and a man who comes to it with invocation; he is a man who invokes Allah; if He wishes, He grants it, and if He wishes, He rejects it; and a man who comes to it with attention and silence, and does neither step over the neck of a Muslim, nor gives trouble to anybody; that is an expiation up to the Zumma which follows it and three days more; and that is because Allah says: Whoso does a good, there is for him ten times like it.[1977] —*Abu Daud.*

690. **Obaid-b Sabbaq** reported a defective tradition that the Messenger of Allah said in a Zumma of the Zummas: O assembly of the Muslims! verily this is a day which Allah has made a festival. So take bath; and whoso has got scent, it will not injure him if he applies it, and you shall take to teeth-cleansing. —*Ibn Majah, Malek.*

691. **Bara'a** reported that the Apostle of Allah said: It is a duty upon the Muslims to take bath on Friday; and everyone of them should apply scent of his

الله صلعم يحضر الجمعة ثلاثة نفر فرجل
حضرها بلغو فذلك حظه منها ورجل
حضرها بدعاء فهو رجل دعا الله ان شاء
اعطاه وان شاء منعه ورجل حضرها بانصات
وسكوت ولم يتخط رقبة مسلم ولم يؤذ
احدا فهي كفارة الى الجمعة التي تليها
وزيادة ثلثة ايام وذلك بان الله يقول
من جاء بالحسنة فله عشر امثالها *
(ابوداود)

عن عبيد بن السباق مرسلا قال قال
رسول الله صلعم في جمعة من الجمع
يامعشر المسلمين ان هذا يوم جعله الله
عيدا فاغتسلوا ومن كان عنده طيب فلا
يضره ان يمس منه وعليكم بالسواك *
(مالك ابن ماجة)

عن البراء قال قال رسول الله صلعم
حقا على المسلمين ان يغتسلوا يوم
الجمعة وليمس احدهم من طيب اهله

1976. In such a sitting, people are free from sleep, and if there is sleep, there remains no ablution.

1977. He gets no reward in Zumma prayer, as he holds vain talks at the time of sermon. One who is engaged in a supplication to Allah without hearing sermon of the Imam is neither good, nor extremly bad. It is however Makruh near Abu Imam Hanifa and unlawful near the other Imams.

family. If he does not find, water is a scent for him. 1978

—*Ahmad, Tirmizi (Approved)*

فان لم يجد فالماء له طيب *

احمد والترمذي (حسن)

530w. **Abu Abbas** reported that the Messenger of Allah said: Whoso holds conversation on Friday while the Imam is delivering sermon is like an ass who carries loads, 1979 and one who says to him "Be silent", there is no Zumma for him.

—*Ahmad.*

عن ابن عباس قال قال رسول الله صلعم من تكلم يوم الجمعة والامام يخطب فهو كمثل الحمار يحمل اسفارا والذي يقول له انصت ليس له جمعة* (احمد)

SECTION 45

1980. Khutbah (Friday sermon)

Khutbah is Farz in Zumma prayer. After the second call for prayer generally uttered in a lower voice than the first call, the Imam stands up on the pulpit facing the audience to deliver sermon. This consists of two parts with the provision of a little rest for the Imam in the middle of the two. This sermon is primarily meant to export the audience towards Allah and His Apostle and to remind them once in every week the transitory nature of this world and the everlasting rewards in the hereafter. Any subject relating to the welfare of the community may be dealt with in the Khutba. It is therefore necessary that the masses should know what the preacher preaches. In other words, it must be delivered in the language of the worshippers. See note 1952 (c) for further light.

692. **Anas** reported that the Apostle of Allah used to say Zumma prayer when the sun was inclined. —*Bukhari.*

عن انس قال ان النبي صلعم كان يصلي الجمعة حين تميل الشمس *

(البخاري)

1978. According to Imam Malek, Friday bath is wajeb, but the majority regard it as sunnat Muakkadah.

1979. As ass carries loads without any knowledge; a learned man likewise carries books on his back instead of getting any profit from them.

693. Sahl-b-Sa'ad reported: We used neither to take sleep at noon, nor to take food but after Zumma prayer.[1981] —*Agreed.*

عن سهل بن سعد قال ما كنا نقيل ولا نتغدى الا بعد الجمعة * (متفق عليه)

694. Anas reported that when the cold became intense, the Prophet used to say prayer earlier; and when the heat became intense, he used to pray late, that is Zumma prayer. —*Bukhari.*

عن انس (رض) قال كان النبي صلعم اذا اشتد البرد بكر بالصلوة واذا اشتد الحر ابرد بالصلوة يعني الجمعة * (البخاري)

695. Sa'yeb-b-Yezid reported that at first there was Azan on Zumma-day when the Imam was on the pulpit during the times of the Apostle of Allah, Abu Bakr and Omar. When Osman came and the people increased, he added the third azan at Jaora'a[1982] —*Bukhari.*

عن السائب بن يزيد قال كان النداء يوم الجمعة اوله اذا جلس الامام على المنبر على عهد رسول الله صلعم وابي بكر وعمر فلما كان عثمان وكثر الناس زاد النداء الثالث على الزوراء * (البخاري)

696. Jaber-b-Samorah reported that the Prophet delivered two sermons, in the midst of which he used to sit, reading the Quran and reminding the people. His prayer was short and his sermon was short. —*Muslim.*

عن جابر بن سمرة قال كانت للنبي صلعم خطبتان يجلس بينهما يقرأ القران ويذكر الناس فكانت صلوته قصدا وخطبته قصدا * (مسلم)

697. Ammar reported: I heard the Messenger of Allah say: Verily the prolongation of the prayer of a man and the shorten[illegible]

عن عمار قال سمعت رسول الله صلعم يقول ان طول صلوة الرجل وقصر خطبته

1981. It is Mustahab to take food after Zumma on Friday.

1982. Azan began first on Friday at the time when the Imam sat on the pulpit. There was no azan before that. This was the practice all along till Osman introduced a third azan. It was first said at Jaora'a abazaar in the market of Medina before the first Azan. It is called third as one Azan precedes Khutba, and another before [illegible] for prayer. This is now considered as the first Azan.

sermon is a sign of his wisdom. So prolong the prayer and shorten the sermon, and verily there is sorcery in oratory. —*Muslim.*

مئنة من فقهه فاطيلوا الصلوة واقصروا الخطبة وان من البيان سحرا * (مسلم)

698. **Jaber** reported that when the Apostle of Allah delivered sermon, his eyes became red, his voice raised up and his anger severe till he was as it were an warner of an army saying—"It will fall upon you at dawn or at dusk", and he used to say—I and the Hour have been raised up like these two. And he joined his two fingers, the ring and the middle. —*Muslim.*

عن جابر قال كان رسول الله صلعم اذا خطب احمرت عيناه وعلا صوته واشتد غضبه حتى كانه منذر جيش يقول صبحكم ومساكم ويقول بعثت انا والساعة كهاتين ويقرن بين اصبعيه السبابة والوسطى * (مسلم)

699. **Ya'la-b-Ommayyah** reported: I heard the Prophet reading on the pulpit "And they all called: O Malek! let your Lord give decree against us."[1983] —*Agreed.*

عن يعلى بن امية قال سمعت النبي صلعم يقرأ على المنبر ونادوا يامالك ليقض علينا ربك * (متفق عليه)

700. **Omme Hisham**, daughter of Haresa-b-an-Nu'man, reported: I did not oveitake "Qaf, and by the honoured Quran"[1984] except from the tongue of the Apostle of Allah. He used to read it on every Zumma upon the pulpit when he delivered sermon to the people. —*Muslim.*

عن ام هشام بنت حارثة بن النعمان قالت ما اخذت ق والقران المجيد الا عن لسان رسول الله صلعم يقرؤها كل جمعة على المنبر اذا خطب الناس * (مسلم)

701. **Amr-b-Hurais** reported that the Prophet delivered a sermon on Friday while there was a black turban upon him.

عن عمرو بن حريث ان النبي صلعم خطب وعليه عمامة سوداء قد ارخى

1983. It indicates that there will be no other Prophet between the appearance of the Prophet Muhammad and the Resurrection. It is inferred from this that the Resurrection is not distant.

1984. Malek is the principal guard over Hell. He will be addressed by the infidels: we can't hear such misfortunes and punishments of Hell. Let your Lord take our breath.

He let loose its both sides between his two shoulders. —*Muslim.*

طرفيها بين كتفيه يوم الجمعة * (مسلم)

702. **Jaber** reported that the Messenger of Allah said while he was delivering sermon: When some one of you comes on Friday while the Imam delivers sermon, let him say two rak'ats and let him be short therein.[1985] —*Muslim.*

عن جابر قال قال رسول الله صلعم وهو يخطب اذا جاء احدكم يوم الجمعة والامام يخطب فليركع ركعتين وليتجوز فيهما * (مسلم)

703. **Abu Hurairah** reported that the Ms. of Allah said: Whoso overtakes a rak'at of a prayer with the Imam, he has indeed overtaken the (entire) prayer. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم من ادرك ركعة من الصلوة مع الامام فقد ادرك الصلوة * (متفق عليه)

704. **Ibn Omar** reported that the Prophet used to deliver two sermons. When he ascended the pulpit, he used to sit down until (I consider) the Muazzen finished his call. Then he used to stand up and deliver sermon. Next he used to sit without speaking and then he used to get up and deliver sermon.[1986] —*Abu Daud.*

عن ابن عمر قال كان النبي صلعم يخطب خطبتين كان يجلس اذا صعد المنبر حتى يفرغ اراه المؤذن ثم يقوم فيخطب ثم يجلس ولا يتكلم ثم يقوم فيخطب * (ابوداود)

705. **Abdullah-b Mas'ud** reported that when the Prophet stood straight upon the pulpit, we turned our faces towards him.[1987] —*Tirmizi.*

عن عبد الله ابن مسعود قال كان النبي صلعم اذا استوى على المنبر استقبلناه بوجوهنا * (الترمذي)

706. **Ja'ber-b-Samorah** reported that the Prophet used to

عن جابر بن سمرة قال كان النبي

1985. On the basis of this tradition, Imams Ahmad and Shafeyi hold that prayer of two rak'ats for ablution is wajeb. Imam Abu Hanifa, Malek and others hold that this prayer at the time of delivery of sermon or outside it is not wajeb.

1986. This hadis shows that in the sitting between the two sermons, there shall be no talk or reading. Some latter jurists hold, however, that it is better to read the Quran or chapter Ikhlas at that time.

1987. Tirmizi said that they did not know this tradition except from Muhammad-b-Fazl who was not so trustworthy.

deliver sermon in standing, then sit and then stand and deliver sermon in standing. He who informed you that he used to deliver sermon in sitting, has indeed spoken falsehood. By Allah, I have indeed prayed with him more than two thousand prayers. —*Muslim.*

707. **Ka'ab-b-Uzrah** reported that he entered the mosque while Abdur Rahman b-Ommil Hakam was delivering sermon in sitting. He said: Look at this wretch delivering sermon in sitting while the Almighty Allah said: And when they see a merchandise or a sport, they hasten towards it and leave you standing. 1933 —*Muslim.*

708. **Omarah-b-Ruwaibah** reported that he saw Bishr-b-Merwan upon the pulpit raising his hands. So he said: May Allah destroy these two hands! Indeed I saw the Prophet that he did not do more than hinting at by his hand 'Thus'. And he pointed out with his ring finger. —*Muslim.*

709. **Ja'ber** reported that when the Apostle of Allah stood straight upon the pulpit on Friday, he said 'Sit down.' Ibn Mas'ud heard it and then he sat at the door of the mosque.

صلعم يخطب قائما ثم يجلس ثم يقوم
فيخطب قائما فمن نبأك انه كان
يخطب جالسا فقد كذب فقد والله صليت
معه اكثر من الفي صلوة * (مسلم)

عن كعب بن عجرة انه دخل
المسجد وعبد الرحمن بن ام الحكم
يخطب قاعدا فقال انظروا الى هذا
الخبيث يخطب قاعدا وقال الله تعالى
واذا رأوا تجارة او لهوا ن انفضوا اليها
وتركوك قائما * (مسلم)

عن عمارة بن رويبة انه رأى
بشر بن مروان على المنبر رافعا يديه
فقال قبح الله هاتين اليدين لقد رأيت
رسول الله صلعم ما يزيد على ان يقول
بيده هكذا واشار باصبعه المسبحة *
(مسلم)

عن جابر قال لما استوى رسول الله
صلعم يوم الجمعة على المنبر قال اجلسوا
فسمع ذلك ابن مسعود فجلس على باب

1933. This is verse—62:11 of the Quran. This verse was revealed at the time when a caravan appeared from Syria to Medina. The companions were then engaged in Zumma prayer. When the caravan was passing by them, all of them except twelve men went out leaving the prayer.

The Apostle of Allah saw him and said : Come, O Abdullah-b-Mas'ud. —*Muslim.*

ٱلْمَسْجِدِ قِرَاءَةَ رَسُولُ ٱللهِ صلعم قَالَ تَعَالَ يَا عَبْدَ ٱللهِ بْنِ مَسْعُودٍ * (أَبُودَاوُد)

5l iw. Abu Hurairah reported that the Apostle of Allah said : Whoso overtakes a rak'at of Zumma, let him join another with it. And whoso misses the two rak'ats, let him pray four (or he said : Zuhr prayer). —*Darqutni.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ ٱللهِ صلعم مَنْ أَدْرَكَ مِنَ ٱلْجُمُعَةِ رَكْعَةً فَلْيُصَلِّ إِلَيْهَا أُخْرَى وَمَنْ فَاتَتْهُ ٱلرَّكْعَتَانِ فَلْيُصَلِّ أَرْبَعًا أَوْ قَالَ ٱلظُّهْرَ * (ٱلدَّرَقُطْنِي)

SECTION 46

1989. Prayer of Fear

So great an importance was given by Islam to prayer that even in battles and places of fear, prayer must be said towards the remembrance of the Almighty who alone can dispel all calamities. The Holy Prophet himself with his devoted followers used to pray and prostrate before the Glorious Allah in the midst of the enemies. The enemies were not unmindful of their divine acts and were naturally discomfited to see the band of angels who fought with them. About this prayer, the Quran says : And when you are in a journey in the earth, there is no blame on you if you shorten the prayer if you fear that those who disbelieve will cause you distress, for the disbelievers are your open enemies. When Thou art among them and keepest up the prayer for them, let a party of them stand up with thee and let them take their arms ; then when they have prostrated themselves, let them go to your rear and let the other party who have not prayed come forward and pray with them—4:102Q. In case of a great danger it is permitted to say prayer either on foot or on riding. The Quran says : But if you are in danger, then say your prayers on foot or on horse back—2:239Q. This is prayer by *I'ma* i.e by signs and gestures. It appears from the above verses that the congregation must be divided into two batches, one batch to face the enemy and the other to pray one rak'at only behind the Imam. The first batch will then take the place of the second batch and the latter will proceed to pray the

remaining one rak'at with the former Imam who is not to break the prayer but to fulfil two rak'ats. This sort of prayer will give an idea in the mind of the enemies that it is a manœuvre of armies and not prayer.

There are different traditions regarding the modes of this prayer but the above method has been generally accepted. The Holy Prophet prayed this prayer of fear in four places, at Zatur-Reqa'a, at the valley of Nakhl at Asfan and at Zufard. This shows that this prayer is allowed only in journey. Imam Abu Hanifa says that it is allowed in case of danger in journey as well as in residence.

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710. **Salam-b-Abdullah** reported from his father who said: I joined the Apostle of Allah in a battle towards Najd. We encountered the enemy and then we drew up ranks for them. The Prophet stood to pray for us, and there stood a party with him and another advanced towards the enemy. The Prophet bowed down with those who were with him and prostrated twice, and then they departed to the place of the party who did not pray. Then they came, and the Prophet bowed down with them one bowing and made two prostrations and then greeted. Everyone of then then got up and bent down for himself one rak'at and made two prostratins. *Nafe narrated a similar tradition, and he added*: If then there comes a fe r severer than that, pray walking, standing upon their feet and riding, **facing the Ka'ba or without**

عن سالم ابن عبد الله قال غزوت
مع رسول الله صلعم قبل نجد فوازينا
العدو فصاففنا لهم فقام رسول الله صلعم
يصلي لنا فقامت طائفة معه واقبلت
طائفة على العدو وركع رسول الله صلعم
بمن معه وسجد سجدتين ثم انصرفوا مكان
الطائفة التي لم تصل فجاؤا فركع رسول
الله صلعم بهم ركعة وسجد سجدتين ثم
سلم فقام كل واحد منهم فركع لنفسه ركعة
وسجد سجدتين وروى نافع نحوه وزاد
فان كان خوف هو اشد من ذلك صلوا
رجالا قياما على اقدامهم وركبانا مستقبلي
القبلة او غير مستقبليها قال نافع

facing it. Nafe' said: I don't consider that Ibn Omar narrated that except from the Messenger of Allah. 1990 —*Bukhari*.

لا أرى ابن عمر ذكر ذلك إلا عن رسول الله صلعم * (البخاري)

711. Yezid-b-Ruman from Sa'leh-b Khawwat from one who prayed with the Prophet the prayer of fear on the day of Zatur Reqa'a reported that a party closed up a rank with him, and a party were facing the enemy. He prayed with those who were with him one rak'at. Then he jumped up on his feet and they completed for themselves and then they went away. They then formed a rank facing the enemy, and another party advanced and prayed with them the rak'at of the prayer which remained due. Afterwards he sat at ease and they prayed in full for themselves and then he greeted with them. 1991

—*Agreed*.

عن يزيد بن رومان عن صالح بن خوات عمن صلى مع رسول الله صلعم يوم ذات الرقاع صلوة الخوف إن طائفة صفت معه وطائفة وجاه العدو فصلى بالتي معه ركعة ثم ثبت قائما وأتموا لأنفسهم ثم انصرفوا فصفوا وجاه العدو وجاءت الطائفة الأخرى فصلى بهم الركعة التي بقيت من صلاته ثم ثبت جالسا وأتموا لأنفسهم ثم سلم بهم - (متفق عليه)

712. Ja'ber reported: We came with the Messenger of Allah till we were at Zatur-Reqa'a. When we came to a shade-giving tree, we left it for the Messenger of Allah.

عن جابر قال أقبلنا مع رسول الله صلعم حتى إذا كنا بذات الرقاع كنا إذا أتينا على شجرة ظليلة تركناها لرسول

1990. One fact is clear from this tradition that congregation is not to be given up even in case of fear and dread. Imam Malek says that in journey, prayer of fear may be said but Imam Abu Hanifa holds that both in journey and residence it is allowed in case of fear. It is said that the Holy Prophet prayed this prayer in four places—Zatur-Reqa, valley of Nakl, Asfan, and Zufard.

1991. The man was Sahal-b-Abi Hasma. Zatur Reqa' is the name of a battle which took place at 5 A. H. between the Prophet and the infidels. The Prophet returned victorious without fight. The battle is so called as the Muslims had received wounds in feet and there were sores. Imams Shafeyi and Malek follow this tradition.

Then a man out of the the polytheists advanced, while the sword of the Apostle of Allah was hanging with a tree. He took the sword of the Holy Prophet and brandished it. He asked the Prophet: Do you fear me? 'No' said he. He asked: Who will then protect you from me? "Allah" retorted he, 'will protect me from you.' [1992] Then the companions of the Prophet threatened him, snatched the sword and kept it hanging. Then Azan was proclaimed for prayer, and he prayed two rak'ats with a party. Next they made delay, and he prayed with two rak'ats with another party. So for the Apostle of Allah, there were four rak'ats and for the people two rak'ats. —*Agreed.*

الله صلعم فجاء رجل من المشركين وسيف رسول الله صلعم معلق بشجرة فاخذ سيف نبي الله صلعم فاخترطه فقال لرسول الله صلعم اتخافني قال لا قال فمن يمنعك مني قال الله يمنعني منك فتهدده اصحاب رسول الله صلعم فغمد السيف وعلقه فنودي بالصلوة فصلى بطائفة ركعتين ثم تاخروا وصلى بالطائفة الاخرى ركعتين فكانت لرسول الله صلعم اربع ركعات وللقوم ركعتان - (متفق عليه)

713. **Same** reported: The Apostle of Allah prayed the prayer of fear with us, and we arrayed two lines behind him while the enemy was between us and the direction of the Ka'ba. The Prophet recited Takbir and we all did so. Then he bent down and we all bent down. Then he raised up his head from the bending, and we all raised up. Then he went

عنه قال صلى بنا رسول الله صلعم صلوة الخوف فصففنا خلفه صفين والعدو بيننا وبين القبلة فكبر النبي صلعم وكبرنا جميعا ثم ركع وركعنا جميعا ثم رفع راسه من الركوع ورفعنا جميعا

1992. At the time of this talk, his companions were not there. During this talk, the sword fell down from the hand of the unbeliever and it was taken up by the Prophet. Afterwards the companions came and the man was pardoned. This was said before the verse for shortening prayers at the time of journey was revealed. It was said at Asfan.

down to prostration, and so also the row which was next to him, and the last row remained standing in the midst of the enemy. When the Prophet finished prostration, and the row which was next to him stood, the last row went to prostration and then they stood and the last row advanced forward and the first row retraced backward. Then the Prophet bent down and we all bent down, then he raised up his head from the bending, and we all raised up. Then he went down to prostration and also the row which was next to him which was the last in the first rak'at ; and the last row stood in the midst of the enemy. When the Prophet finished prostration, and the row which was next to him departed, and the last line went to prostration, they prostrated. Then the Prophet greeted with all. —*Muslim.*

ثم انحدر بالسجود والصف الذي يليه
وقام الصف المؤخر في نحر العدو فلما
قضى النبي صلعم السجود وقام الصف
الذي يليه انحدر الصف المؤخر بالسجود
ثم قاموا ثم تقدم الصف المؤخر وتأخر
المقدم ثم ركع النبي صلعم وركعنا جميعا
ثم رفع رأسه من الركوع ورفعنا جميعا
ثم انحدر بالسجود والصف الذي يليه
الذي كان مؤخرا في الركعة الأولى وقام
الصف المؤخر في نحر العدو فلما قضى
النبي صلعم السجود والصف الذي يليه
انحدر الصف المؤخر بالسجود فسجدوا ثم
سلم النبي صلعم جميعا * (مسلم)

714. Abu Hurairah reported that the Apostle of Allah landed (at a place) between Zajnan [1993] and Asfan. [1994] The polytheists said regarding these (men): A prayer—it is dearer to them than their parents and their children, and it is Asr prayer. So make your affairs common and encounter them with an united front. Gabriel came to the Holy

عن أبي هريرة أن رسول الله صلعم
نزل بين ضجنان وعسفان فقال المشركون
لهؤلاء صلوة هي أحب إليهم من آبائهم
وأبنائهم وهي العصر فاجمعوا أمركم
فتميلوا عليهم ميلة واحدة وإن جبرائيل

1993. Zajnan is a hill between Mecca and Medina.
1994. Asfan is the name of a place which is only two stations off from Mecca.

Prophet and ordered him to divide his companions unto two battalions and to pray with them and another party to remain standing behind them and to take their arms and amunitions, so that there should be one rak'at for them, and for the Apostle of Allah two rak'ats.

—*Tirmizi, Nisai.*

اتى النبي صلعم فامره ان يقسم اصحابه شطرين فيصلي بهم وتقوم طائفة اخرى وراءهم وليأخذوا حذرهم واسلحتهم فتكون لهم ركعة ولرسول الله صلعم ركعتان * (الترمذي والنسائي)

541w. **Ja'ber** reported that the Messenger of Alluh was praying with the people the Zuhr prayer in the midst of fear at the valley of Nakhl.[1965] He prayed two rak'ats with a party and then greeted. Afterwards another party came and he prayed with them two rak'ats and then he greeted. —*Sharhi Sunnat.*

عن جابر ان النبي صلعم كان يصلي بالناس صلوة الظهر في الخوف ببطن نخل فصلى بطائفة ركعتين ثم سلم ثم جاء طائفة اخرى فصلى بهم ركعتين ثم سلم * (شرح السنة)

SECTION 47

1996. I'd Prayers

I'd comes from *Aud* meaning to return and *Fitr* means breaking fast. *I'dul Fitr* means the festival of breaking fast after Ramazan. *I'dul Azha* means the festival of sacrifice which occurs on the day following the haj. Islam has got no festival except these two which are also celebrated with a view to demonstrate happiness after performance of duties like fasting. They teach that there is real happiness in the performance of religious duties. These are also practical examples of Islamic brotherhood in which all men irrespective of caste and creed should join these prayers. The prayer of I'ds is performed in the same manner as the 2 rak'ats of Zumma prayer with the exception of Aqamat or Azan. I'd prayers may be said in fields, or in mosques if the congregations are not great. In this prayer, there are seven takbirs in the first rak'at and five in the second, and

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1995. Nakhl is a place between Mecca and Tayef.

used a different road.

—Bukhari

كَانَ يَوْمُ عِيدٍ خَالَفَ الطَّرِيقَ * (الْبُخَارِيُّ)

724. **Bara'a** reported: The Holy prophet addressed us on the day of sacrifice. He said: Verily the first thing with which we should begin in this day of ours is that we should pray and then return and sacrifice (animals). Whoso does that adopts our ways, and whoso sacrifices before we pray, it is verily the mutton of a goat which he hastens for his family. There is nothing of sacrifice (in it).[1998]

—Agreed.

عَنِ الْبَرَاءِ قَالَ خَطَبَنَا النَّبِيُّ صلعم يَوْمَ النَّحْرِ فَقَالَ إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هٰذَا أَنْ نُصَلِّيَ ثُمَّ نَرْجِعَ فَنَنْحَرَ فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ أَصَابَ سُنَّتَنَا وَمَنْ ذَبَحَ قَبْلَ أَنْ نُصَلِّيَ فَإِنَّمَا هُوَ شَاةُ لَحْمٍ عَجَّلَهُ لِأَهْلِهِ لَيْسَ مِنَ النُّسُكِ فِي شَيْءٍ * (مُتَّفَقٌ عَلَيْهِ)

725. **Jundub-b-Abdullah al Bajaliy** reported that the Messenger of Allah said: Whoso slaughters before the prayer, let him slaughter another in its place; and whoso does not slaughter till we have prayed, let him slaughter in the name of Allah.

—Agreed.

عَنْ جُنْدُبِ بْنِ عَبْدِ اللهِ الْبَجَلِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ ذَبَحَ قَبْلَ الصَّلٰوةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى وَمَنْ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللهِ * (مُتَّفَقٌ عَلَيْهِ)

726. **Bara'a** reported that the Messenger of Allah said: Whoso slaughters before the prayer, verily he slaughters for himself; and whoso slaughters after the prayer, he has indeed perfected his sacrificial rite and adopted the way of the Muslims.

—Agreed.

عَنِ الْبَرَاءِ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ ذَبَحَ قَبْلَ الصَّلٰوةِ فَإِنَّمَا يَذْبَحُ لِنَفْسِهِ وَمَنْ ذَبَحَ بَعْدَ الصَّلٰوةِ فَقَدْ تَمَّ نُسُكُهُ وَأَصَابَ سُنَّةَ الْمُسْلِمِينَ * (مُتَّفَقٌ عَلَيْهِ)

1998. It is admitted that anything that is sacrificed before rising of the sun on I'd day is not lawful. According to Imam Shafeyi, it is lawful if the sun rises to the extent of an arrow in the horizon. Imam Abu Hanifa holds sacrifice as wajeb on a man possessing nisab after prayer: It extends up to 12th date of the moon. Nahr means sacrifice of a camel or an animal by an arrow.

727. **Ibn Omar** reported that the Messenger of Allah used to sacrifice and offer for sacrifice at the praying place. —*Bukhari.*

عن ابن عمر قال كان رسول الله صلعم يذبح وينحر بالمصلى * (البخاري)

728. **Anas** reported that the Prophet came to Medina, and there were two days for them (Medinites) in which they used to play. He asked: What are these two days? They replied: We used to make play therein in the Days of Ignorance.[1999] The Messenger of Allah said: Allah has changed for you better things than these two, the day of Sacrifice and the day of Fitr. —*Abu Daud.*

عن انس قال قدم النبي صلعم المدينة ولهم يومان يلعبون فيهما فقال ما هذان اليومان قالوا كنا نلعب فيهما في الجاهلية فقال رسول الله صلعم قال ابدلكم الله بهما خيرا منهما يوم الاضحى ويوم الفطر - (ابوداود)

729. **Boraidah** reported that the Prophet used not to come out on the day of Fitr till he ate, and he used not to take food on the day of sacrifice till he prayed. —*Tirmizi, Ibn Majah, Darimi.*

عن بريدة قال كان النبي صلعم لا يخرج يوم الفطر حتى يطعم ولا يطعم يوم الاضحى حتى يصلي -
(الترمذي وابن ماجة والدارمي)

730. **Kasir-b-Abdullah** reported from his father from his grand father that the Prophet read takbir in the two I'ds—seven in the first (rak'at) before the Quran reading[2000] and five in the last before the Quran-reading. —*Tirmizi, Ibn Majah, Darimi.*

عن كثير بن عبد الله عن ابيه عن جده ان النبي صلعم كبر في العيدين في الاولى سبعا قبل القراءة وفي الاخرة خمسا قبل القراءة -
(الترمذي وابن ماجة والدارمي)

1999. The days of festivals to the Pre-Islamic Arabs were Naoroj and Meherjan which were the days on which the sun was said to have had changes. In other words, night and day became equal in the midst of the two days. They held festivals on these two days from ancient times. These were replaced by the Prophet by the two I'd days.

2000. According to three Imams, the I'd prayers are recited with seven takbirs in the first rak'at and five in the second. There is difference of opinion whether Takbir Tahrima is included within these numbers. Imam Abu Hanifa holds, however, that

731. Sayeed-b-al A's reported: I asked Abu Musa and Huzaifah: How did the Prophet recite Takbir in the two I'ds? Abu Musa said: He used to recite four Takbirs like his Takbir over a funeral prayer Huzaifah said: He has indeed spoken the truth. —*Abu Daud.*

عن سعيد بن العاص قال سألت أبا موسى وحذيفة كيف كان رسول الله صلعم يكبر في الأضحى والفطر فقال أبو موسى كان يكبر أربعا تكبيره على الجنائز فقال حذيفة صدق - (أبو داود)

732. Bara'a reported that the Holy Prophet was presented with a bow on an I'd day, and then he deliverned sermon (banning) it. —*Abu Daud.*

عن البراء أن النبي صلعم نوول يوم العيد قوسا فخطب عليه - (أبو داود)

733. Ja'ber reported: I was present with the Prophet in a prayer on an I'd day. He began with the prayer before the sermon without prayer call and without Aqamat. When he finished the prayer, he stood leaning against Bilal, praised Allah and glorified Him, and instructed the people, and reminded them of Allah and goaded them to His obedience. He went to the women accompanied by Bilal and enjoined them to fear Allah, and admonished them and reminded them of Allah. —*Nisai.*

عن جابر قال شهدت الصلوة مع النبي صلعم في يوم عيد فبدأ بالصلوة قبل الخطبة بغير أذان ولا إقامة فلما قضى الصلوة قام متكئا على بلال فحمد الله وأثنى عليه ووعظ الناس وذكرهم وحثهم على طاعته ومضى إلى النساء ومعه بلال فأمرهن بتقوى الله ووعظهن وذكرهن - (النسائي)

734. Abu Hurairah reported that when the Holy Prophet came out on an I'd day in one way, he used to return by another. —*Tirmizi.*

عن أبي هريرة قال كان النبي صلعم إذا خرج يوم العيد في طريق رجع في غيره - (الترمذي والدارمي)

there are three takbirs in the first and three in the second besides another Takbir. Imams Malek and Ahmad hold seven Takbirs with Takbir Tahrima and five without it. Imam Shafeyi holds seven and five without Takbir Tahrima. As the tradition to this effect are somowhat contrdictory, one is free to follow any Mazhab. In order to keep the rules elastic, the Prophet proctised in various ways.

735. **Same** reported that rain overtook them on an I'd day. The Holy Prophet prayed the I'd prayer within the mosque with them. —*Abu Daud, Ibn Majah.*

عنه انه اصابهم مطر في يوم عيد فصلى بهم النبي صلعم صلوة العيد في المسجد - (ابوداود وابن ماجة)

736. **Abu Omair-b-Anas** reported from his uncles who were the companions of the Prophet that a caravan came to the Holy Prophet witnessing that they had seen the new moon yesterday. He ordered them to break fast, and at dawn to return to their praying places. —*Abu Daud, Nisai.*

عن ابي عمير بن انس عن عمومة له من اصحاب النبي صلعم ان ركبا جاؤا الى النبي صلعم يشهدون انهم رأوا الهلال بالامس فامرهم ان يفطروا واذا اصبحوا ان يغدوا الى مصلاهم - (ابوداود والنسائي)

737. **Ibn Juraih** reported that Ata'-b-Abbas and Ja'ber-b-Abdullah informed me that there was no Azan on the days of Fitr and Azha. I asked Ata'a after a while about it. He informed me. He narrated : Ja'ber-b-Abdullah informed me : There is nither Azan for prayer on the day of Fitr when the Imam comes out, nor after he comes out, nor Aqamat,nor call, nor anything. There are no Azan and no Aqamat at that time. —*Muslim.*

عن ابن جريج قال اخبرني عطاء عن ابن عباس وجابر بن عبد الله قالا لم يكن يؤذن يوم الفطر ولا يوم الاضحى ثم سالته يعني عطاء بعد حين عن ذلك فاخبرني قال اخبرني جابر بن عبد الله ان لا اذان للصلوة يوم الفطر حين يخرج الامام ولا بعد ما يخرج ولا اقامة ولا نداء ولا شيء لا نداء يومئذ ولا اقامة * (مسلم)

738. **Abu Sayeed al Khodri** reported that the Apostle of Allah used to come out on the days of Sacrifice and Fitr and begin prayer. When he finished his prayer, he used to stand and turn towards the people while they remained in their places. If he had any necessity for an army, he mentioned it to the

عن ابي سعيد ن الخدري ان رسول الله صلعم كان يخرج يوم الاضحى ويوم الفطر فيبدأ بالصلوة فاذا صلى صلاته قام فاقبل على الناس وهم جلوس

people; or if he had any other necessity he used to pass order about it and he used to say: Give alms, give alms, give alms. And those that were foremost in charity were the women. Then he departed. Thus it continued, till there came Merwan-b al Hakam.[2001] I came out taking the hand of Merwan, till we came to the praying place when lo! Kasir-b al Salt built a pulpit of earth and mortar, and lo! the hand of Merwan was holding me as if it was drawing me towards the pulpit, and I was drawing him towards the prayer. When I saw that from him, I said: Where is the beginning with the prayer? He said: No, O Abu Sayeed! what you know has now been abandoned. I said thrice "Never, by One in whose hand there is my life, you can not bring better than what I know. Afterwards he departed.[2002] —*Muslim.*

فِي مُصَلَّاهُمْ فَإِنْ كَانَتْ لَهُ حَاجَةٌ بِبَعْثٍ ذَكَرَهُ لِلنَّاسِ أَوْ كَانَتْ لَهُ حَاجَةٌ بِغَيْرِ ذَالِكَ أَمَرَهُمْ بِهَا وَكَانَ يَقُولُ تَصَدَّقُوا تَصَدَّقُوا تَصَدَّقُوا وَكَانَ أَكْثَرَ مَنْ يَتَصَدَّقُ النِّسَاءُ ثُمَّ يَنْصَرِفُ فَلَمْ يَزَلْ كَذَالِكَ حَتَّى كَانَ مَرْوَانُ بْنُ الْحَكَمِ فَخَرَجْتُ مُخَاصِرًا مَرْوَانَ حَتَّى أَتَيْنَا الْمُصَلَّى فَإِذَا كَثِيرُ بْنُ الصَّلْتِ قَدْ بَنَى مِنْبَرًا مِنْ طِينٍ وَلَبِنٍ فَإِذَا مَرْوَانُ يُنَازِعُنِي يَدَهُ كَأَنَّهُ يَجُرُّنِي نَحْوَ الْمِنْبَرِ وَأَنَا أَجُرُّهُ نَحْوَ الصَّلٰوةِ فَلَمَّا رَأَيْتُ ذَالِكَ مِنْهُ قُلْتُ أَيْنَ الْإِبْتِدَاءُ بِالصَّلٰوةِ فَقَالَ لَا يَا أَبَا سَعِيدٍ قَدْ تُرِكَ مَا تَعْلَمُ قُلْتُ كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ لَا تَأْتُونَ بِخَيْرٍ مِمَّا أَعْلَمُ ثَلٰثَ مِرَارٍ ثُمَّ انْصَرَفَ -

(مُسْلِمٌ)

512w. Ja'far-b-Muhammad reported a defective tradition that the prophet, Abu Bakr and Omar read seven and five takbirs in the two I'ds and prayer for rain and they prayed before the sermon, and they were loud in reading. —*Shafeyi.*

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ مُرْسَلًا أَنَّ النَّبِيَّ صلعم وَأَبَا بَكْرٍ وَعُمَرَ كَبَّرُوا فِي الْعِيدَيْنِ وَالْاِسْتِسْقَاءِ سَبْعًا وَخَمْسًا وَصَلَّوْا قَبْلَ الْخُطْبَةِ وَجَهَرُوا بِالْقِرَاءَةِ *

(اَلشَّافِعِيُّ)

2001. Merwan was born at 2 A H. and commanded political influence of a great magnitude.

2002. Abu Sayeed did not join the congregational prayer on account lo the bad action of Merwan.

543w. **Ata'a** reported a defective tradition: When the Prophet delivered sermon, he used to lean against his staff a leaning. —*Shafeyi.*

عن عطاء مرسلا ان النبي صلعم كان اذا خطب يعتمد على عنزته اعتمادا * (الشافعي)

544w. **Abul Huwaires** reported: The Messenger of Allah wrote to Amr-b Hazm while he was at Najran: Hasten the prayer of sacrifice, and the belate the prayer of Fitr, and remind the people (of Allah.) 2003 —*Shafeyi.*

عن ابى الحويرث ان رسول الله صلعم كتب الى عمرو بن حزم وهو بنجران عجل الاضحى واخر الفطر وذكر الناس * (الشافعي)

SECTION 48

2004. Sacrifice of I'd-ul-Azha.

(a) **Sacrifice is universal.** Sacrifice is prevalent in every religion and community. It was believed that sacrifice was adopted to appease some angry deity or to seek favour. This is entirely a pantheistic idea begotten by a belief in the plurality of gods. Islam, while maintaining the institution of sacrifice, introduced in it a meaning which was not recognised before. The Quran says: Their flesh and their blood will not reach Allah, but self-denying practice will reach Him (22:37Q). "And to every nation we appointed acts of sacrifice that they may mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is one God, therefore to Him should you submit, and give good news to the humble ones whose heart tremble when Allah is mentioned and those who are patient over that which afflicts them"—22.34Q. The act of sacrifice of an animal is an act which thus teaches self denial, submission to one God at the risk of the dearest things in the world, humbleness of heart and patience under sufferings. When these acts of piety are analysed, we find the following. The dearest thing should be sacrificed in the name of Allah. Cow is held by a people as one of the dearest things in the world. The only pro-

2003. Najran is the name of a town in Hejaz. The Holy Prophet appointed Amr-b-Hajm as Governor of Najran and issued instructions to him.

perty of the Arabs are the cattles, sheeps, goats and camels. These are the most valuable sources of income of the Arabs. Sacrifice of these animal causes the greatest mental suffering of this people and a great loss to them. Sacrifice was therefore ordered as a very effective way of driving out love of property from the soil of mind. Therefore this is a thing which teaches surrender to the Almighty. Secondly, cow is regarded as a god by a section of the people. Indeed, it was taken as an object of worship by the Israilites at the time of Moses. Therefore this cow is more reasonably to be sacrified for the Great Ma'bud (object of worship). Thirdly, sacrifice of an animal is a natural phenomenon. We see around us that some animals such as lion and tiger live by eating other lower animals. Therefore there is the rule of the survival of the fittest. It is but natural therefore that man will sacrifice animal for the purpose of food. In water, there are innumerable worms having breath. Do we not kill these animals? In ether, innumerable worms are floating. Do we not kill them every moment by inhaling and exhaling? Taking the question of vegetables, we see that there is life in them. Do we not kill them by taking them daily in our food? Therefore we come to this proposition that everything in the world is more or less necessary for us and without sacrificing these things, it is not possible for us to live. It cannot be said that man is to be sacrified for animal. The fact is that everything in the world has been created for man, and man for worshipping God. The object of animal life is to administer comforts to human beings. An animal will reach its goal in this way. We use therefore their milk, their backs for riding, their flesh for food etc. So sacrifice of animals is natural and no animal should be regarded as an object of worship. There is another reason. That is obedience to divine command even if no reason is understood. Another reason is that the sacrifice of Azha commemorates the surrender of Abraham to divine command—84:753.

(b) **Some rules.** Knife should be sharpened before hand and animal should not be kept waiting for sacrifice before other animals that have already been sacrificed. Sacrice extends to two days following the I'd day—84:545w. In the act of sacrifice, the supplication as recorded in 84:747 and Allah's name should be recited. One goat

or ram suffices for one man; and one cow for seven, and one camel for seven. This sacrifice is Wajeb upon those who have got *nisab* according to Imam Abu Hanifa and sunnat Muakkada according to other Imams. It should be remembered that in accordance with the spirit of sacrifice, the animal must be stout and strong without any defect in ear, horn, leg or in any other limb. Each camel for sacrifice must not be less than 5 years old, and each cow not less than 2 years, and each goat not less than one year and each ram or sheep not less than 6 months old.

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739. **Anas** reported that the Messenger of Allah made sacrifice of two stout rams having horns. He sacrified them with his own hand and took the name of Allah and recited Takbir. He said: I saw him putting his one foot upon their buttocks and saying: In the name of Allah, and Allah is Greatest. 2005

—*Agreed.*

عن انس قال ضحى رسول الله صلعم بكبشين املحين اقرنين ذبحهما بيده وسمى وكبر قال رايته واضعا قدمه على صفاحهما و يقول بسم الله والله اكبر * (متفق عليه)

740. **Ayesha** reported that the Apostle of Allah passed order regarding a ram having horn. It treaded in blackness and sat in blackness and looked in blackness. 2006 It was brought to be offered for sacrifice. He said: O Ayesha! come with knife. Then he said: Sharpen it with a stone. So I did. Then he took it, and took the ram, placed it down and then slaughtered it. Afterwards he said: In the name of Allah, O Allah! accept from Muhammad and the family

عن عائشة ان رسول الله صلعم امر بكبش اقرن يطاء في سواد ويبرك في سواد وينظر في سواد فاتي به ليضحي به قال ياعائشة هلمي المدية ثم قال اشحذيها بحجر ففعلت ثم اخذها واخذ الكبش فاضجعه ثم ذبحه ثم قال بسم

2005. To sacrifice with one's hand is Mustahab. To recite the name of Allah at the time of sacrifice is Farz, and to recite takbir is Mustahab.

2006. It treaded in blackness means—it had black feet. It sat in blackness means—its bullocks are black. It looked in blackness means—its eyes are black.

of Muhammad and from the followers of Muhammad. Afterwards he sacrified,[2007]

—*Muslim*.

الله اللهم تقبل من محمد وآل محمد ومن امة محمد ثم ضحى به . (مسلم)

741. Jaber reported that the Apostle of Allah said: Don't sacrifice but a year-old animal except when it becoms difficult to you. Then sacrifice one six months old out of rams.[2008]

—*Muslim*.

عن جابر قال قال رسول الله صلعم لا تذبحوا الا مسنة الا ان يعسر عليكم فتذبحوا جذعة من الضان * (مسلم)

742. Oqbah-b-A'mer reported that the Messenger of Allah gave him a flock of sheep in order to divide them among his companions by way of sacrificial feast. A young kid remained (after division), and so he mentioned it to the Prophet who said: You sacrifice it. *And in a narration*: I asked: O Ms. of Allah! a young kid has remained with me. He said: Sacrifice it. —*Agreed*.

عن عقبة بن عامر ان النبي صلعم اعطاه غنما يقسمها على صحابته ضحايا فبقي عتود فذكره لرسول الله صلعم فقال ضح به انت وفي رواية قلت يارسول الله اصابني جذع قال ضح به * (متفق عليه)

743. Ibn Omar reported that the Apostle of Allah used to slaughter and sacrifice at the praying place. —*Bukhari*.

عن ابن عمر قال كان النبي صلعم يذبح وينحر بالمصلى * (البخاري)

744. Ja'ber reported that the Messenger of Allah said: One cow is for seven, and one she-camel for seven. —*Muslim, Abu Daud*.

عن جابر ان النبي صلعم قال البقرة عن سبعة والجزور عن سبعة * (مسلم وابوداود)

745. Omme Salamah reported that the Messenger of Allah said: When the first ten days approach and some of you wishes

عن ام سلمة قالت قال رسول الله صلعم اذا دخل العشر واراد بعضكم ان

2007. It is Makruh to sharpen the knife before an animal or to sacrifice an animal before an animal. Hazrat Omar is reported to have inflicted seven strikes to such a man.

2008. Taja'a is a ram of more than six month but less than one year. Camels of more than 5 years and cows of more than 2 years shall be sacrificed

to make offering by sacrifice, let him not touch anything out of its hairs and nails. And in a narration: he must not take hairs, nor nails. And in a narration: Whoso sees the new moon of Zul-Haj and wishes to make sacrifice, let him neither take off its hairs, nor its nails. 2003 —*Muslim.*

يُضَحِّيَ فَلَا يَمَسَّ مِنْ شَعْرِهٖ وَبَشَرِهٖ
شَيْئًا وَفِي رِوَايَةٍ فَلَا يَأْخُذَنَّ شَعْرًا وَلَا
يَقْلِمَنَّ ظُفُرًا وَفِي رِوَايَةٍ مَنْ رَأَى هِلَالَ
ذِي الْحِجَّةِ وَأَرَادَ أَنْ يُضَحِّيَ فَلَا يَأْخُذْ
مِنْ شَعْرِهٖ وَلَا مِنْ أَظْفَارِهٖ * (مُسْلِمٌ)

746. **Ibn Abbas** reported that the Apostle of Allah said: There are no days wherein good actions are more pleasing to Allah than in these ten days. They asked: O Ms. of Allah, nor Jihad in the way of Allah? He said: nor Jihad in the way of Allah except (Jihad of) a person who went out with himself and his property and did not return with anything of them. —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ (رض) قَالَ قَالَ
رَسُولُ اللّٰهِ صلعم مَا مِنْ أَيَّامٍ الْعَمَلُ
الصَّالِحُ فِيهِنَّ أَحَبُّ إِلَى اللّٰهِ مِنْ هٰذِهِ
الْأَيَّامِ الْعَشْرِ قَالُوا يَا رَسُولَ اللّٰهِ صلعم وَلَا
الْجِهَادُ فِي سَبِيلِ اللّٰهِ قَالَ وَلَا الْجِهَادُ فِي
سَبِيلِ اللّٰهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهٖ وَمَالِهٖ فَلَمْ
يَرْجِعْ مِنْ ذٰلِكَ بِشَيْءٍ * (الْبُخَارِيُّ)

747. **Jaber** reported that the Messenger of Allah slaughtered on the of day of sacrifice two horned white and black castrated rams. When he placed them facing the Qibla, he said: Verily I turned my face towards One who created the heavens and the earth upon the religion of Abraham, being upright, and I am not one of the polytheists. Verily my prayer, my sacrifice, my life and my death are all for Allah, the Lord of the worlds. There is no partner for Him, and I have been ordered with

عَنْ جَابِرٍ قَالَ ذَبَحَ النَّبِيُّ صلعم يَوْمَ
الذَّبْحِ كَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ مَوْجُوئَيْنِ
فَلَمَّا وَجَّهَهُمَا قَالَ إِنِّي وَجَّهْتُ وَجْهِيَ
لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ
إِبْرَاهِيمَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ
إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ
رَبِّ الْعٰلَمِينَ لَا شَرِيكَ لَهٗ وَبِذٰلِكَ أُمِرْتُ

2003. These are only pious wishes of the Prophet but not strictly prohibited.

وأنا من المسلمين اللهم منك ولك عن محمد وأمته بسم الله والله أكبر ثم ذبح - (أحمد وأبوداود وابن ماجة)

that, and I am one of the Muslims. O Allah, it is Thine and for Thee, from Muhammad and his people: In the name of Allah, Allah is the greatest. After then he slaughtered. 2010

—*Ahmad, Abu Daud, Ibn Majah.*

عن حنش قال رأيت عليا يضحي بكبشين فقلت له ما هذا فقال إن رسول الله صلعم أوصاني أن أضحي عنه فأنا أضحي عنه * (أبوداود والترمذي)

748. Hanash reported: I saw Ali sacrificing two rams. I asked him: What is this? He said: Verily the Messenger of Allah left instruction to me to sacrifice it, and so I am sacrificing it. 2011 —*Tirmizi, Abu Daud.*

عن علي قال أمرنا رسول الله صلعم أن نستشرف العين والأذن وأن لا نضحي بمقابلة ولا مدابرة ولا شرقاء ولا خرقاء - (الترمذي وأبوداود والنسائي والدارمي وابن ماجة)

749. Ali reported: The Apostle of Allah ordered us to examine the eye and ear (of the sacrificial animal) and not to sacrifice an animal whose ear has been cut off in front portion or in back portion, or whose ear has been silted long or round. 2012

—*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عنه قال نهى رسول الله صلعم أن نضحي بأعضب القرن والأذن - (ابن ماجة)

750. Same reported that the Apostle of Allah prohibited to sacrifice an animal with horn and ear torn off. —*Ibn Majah.*

عن البراء بن عازب أن رسول الله

751. Bara'a-b-Ajeb reported that the Apostle of Allah was

2010. Darimi also narrated it. In another narration of Ahmad, Abu Daud, and Tirmizi, it is reported: He said: In the name of Allah, and Allah is the Greatest; O Allah! this is from me and from one who does not sacrifice out of my people.

2011. This hadis shows that to offer an animal for sacrifice on behalf of a dead person is allowed, but some jurists hold it unlawful. Ibn Mubarrak says that an animal may be given away in charity without sacrifice.

2012. Ibn Majah narrated up to-eye and ear. According to Imam Shafeyi, it is not lawful to sacrifice an animal whose ear has been partly cut off, but it is lawful according to Imam Abu Hanifah provided it is less than half of the ear.

asked : What should be given up from the sacrificial animals? He pointed out with his hand He said : Four (animals); the lame animal whose lameness is open, the blind animal whose blindness is open, the diseased animal whose disease is open, and the lean animal which will not become strong. —*Malek, Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

صلعم سئل ماذا يتقى من الضحايا فاشار بيده فقال اربعا العرجاء البين ظلعها والعوراء البين عورها والمريضة البين مرضها والعجفاء التي لا تنقي - (مالك و احمد والترمذي و ابوداود والنسائي و ابن ماجة)

752. **Abu Sayeed** reported that the Apostle of Allah used to sacrifice a ram having horns, stirile, looking with black (eyes), eating with black (tongue) and walking with black (feet). —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عن ابي سعيد قال كان رسول الله صلعم يضحي بكبش اقرن فحيل ينظر في سواد ويأكل في سواد ويمشي في سواد - (الترمذي و ابوداود والنسائي و ابن ماجة)

753. **Mujashe'** from Banu Solaim reported that the Apostle of Allah used to say : Verily a ram of more than six months is sufficient for what a year old goat is sufficient. —*Abu Daud, Nisai, Ibn Majah.*

عن مجاشع من بني سليم ان رسول الله صلعم كان يقول ان الجذع يوفي مما يوفي منه الثني * (ابوداود والنسائي وابن ماجة)

754. **Abu Hurairah** reported; I heard the Apostle of Allah say : How good are the sacrificial rams which are six months old! —*Tirmizi.*

عن ابي هريرة قال سمعت رسول الله صلعم يقول نعمت الاضحية الجذع من الضان * (الترمذي)

755. **Ibn Abbas** reported : We were with the Messenger of Allah in a journey. Then the festival of sacrifice took place. We seven became partners in one cow and

عن ابن عباس قال كنا مع رسول الله صلعم في سفر فحضر الاضحى فاشتركنا في البقرة سبعة وفي البعير عشرة *

ten in one camel.[2014]

—*Ibn Majah, Nisai, Tirmizi, (Approved, Rare).*

الترمذي والنسائي وابن ماجة (حسن غريب)

756. Ayesha reported that the Apostle of Allah said: The son of Adam does not do anything of the actions of the day of sacrifice which is more pleasing to Allah than the shedding of blood, and verily he will come on the Resurrection Day with its hairs, horns and hoofs; and the blood certainly falls in a place near Allah before it falls down on the ground. So make yourself purified therewith.[2015]

—*Tirmizi, Ibh Majah*

عن عائشة قالت قال رسول الله صلعم ما عمل ابن آدم من عمل يوم النحر أحب إلى الله من إهراق الدم وإنه ليأتي يوم القيامة بقرونها وأشعارها وأظلافها وإن الدم ليقع من الله بمكان قبل أن يقع بالأرض فطيبوا بها نفسا * (الترمذي وابن ماجة)

757. Abu Hurairah reported that the Apostle of Allah said: There are no days more pleasing to Allah to be worshipped therein than the ten days of Zul-Haj. The fasting of every day therefrom amounts to the fasting of a year; and the standing up (in prayer) o one night therefrom amounts to the standing up (in prayer) in the Blessed Night.[2016]

عن أبي هريرة قال قال رسول الله صلعم ما من أيام أحب إلى الله أن يتعبد له فيها من عشر ذي الحجة يعدل صيام كل يوم منها بصيام سنة وقيام كل ليلة منها بقيام ليلة القدر * (الترمذي وابن ماجة)

758. Jundub-b-Abdullah reported: I was present at the festival on the day of sacrifice with the Apostle of Allah. He did neither prepare for prayer, nor finish it, nor make greeting, when he saw the meat of sacrificial animals, lo! those

عن جندب بن عبد الله قال شهدت الأضحى يوم النحر مع رسول الله صلعم فلم يعد أن صلى وفرغ من صلاته وسلم

2014. Ten however is not the rule for a camel. It is only seven persons who can sacrifice a camel. This hadis is said to have been abrogated.

2015. Allah accepts it sooner than it falls to the ground.

2016. Tirmizi says that its Isnad is weak.

were slaughtered before he finished his prayer. He said: Whoever slaughters before he prays or we pray, let him sacri- another in its stead. And in a narration, he reported: The Prophet prayed on the day of sacrifice and then he delivered sermon and then sacrificed. He said: Whoever sacrifices before he prays, let him sacrifice another in its place; and whoever has not sacrificed, let him sacrifice in the name of Allah.

—*Agreed.*

فاذا هو يرى لحم اضاحي قد ذبحت قبل ان يفرغ من صلاته فقال من كان ذبح قبل ان يصلي او نصلي فليذبح مكانها اخرى وفي رواية قال صلى النبي صلعم يوم النحر ثم خطب ثم ذبح وقال من كان ذبح قبل ان يصلي فليذبح اخرى مكانها ومن لم يذبح فليذبح باسم الله * (متفق عليه)

759. **Ibn Omar** reported that the Prpohet stayed at Medina for ten years making sacrifice.[2017] —*Tirmizi'*

عن ابن عمر قال اقام رسول الله صلعم بالمدينة عشر سنين يضحي * (الترمذي)

760. **Zaid-b-Arqam** reported that the companions of the Prophet asked: O Ms. of Allah! what is this sacrifice? He said: The way of your fore-father Abraham (P. F.). They said: What is for us therein, O Ms. of Allah? He said: There is one reward for every hair. They asked: For wool, O Ms. of Allah? He said: There is one reward for every hair of wool.

—*Ahmad, Ibn Majah.*

عن زيد بن ارقم قال قال اصحاب رسول الله صلعم يارسول الله ما هذا الاضاحي قال سنة ابيكم ابراهيم عليه السلام قالوا فما لنا فيها يا رسول الله قال بكل شعرة حسنة قالوا فالصوف يارسول الله قال بكل شعرة من الصوف حسنة - (احمد وابن ماجة)

545w. **Nafe'** reported that Ibn Omar said: Sacrifice continues for two days after the day of sacrifice.[2018] —*Malek.*

عن نافع ان ابن عمر قال الاضحى يومان بعد يوم الاضحى - (مالك)

2017. This shows that sacrifice is wajeb. The Prophet also followed this practice every year.

2018. Malek also reports that he heard similar to this tradition from Ali-b-Abi Taleb. The learned jurists follow this, and Fatwah stands upon the tradition reported by Malek.

2019. Atirah

761. **Abu Hurairah** reported from the Prophet who said: There is no *Fara'a* and no *Atirah*. He said: *Fara'a* was the first young one (of an animal) which was born to them and which they offered for sacrifice for their idols, and *Atirah* was in Rajab. [2020] —*Agreed.*

عن أبي هريرة عن النبي صلعم قال لا فرع ولا عتيرة قال والفرع أول نتاج كان ينتج لهم كانوا يذبحونه لطواغيتهم والعتيرة في رجب - (متفق عليه)

762. **Mekhnaf-b-Solaim** reported: We were waiting at Arafat with the Apostle of Allah. I heard him say: O people! there shall be an animal for sacrifice and an Atirah for every member of any household every year. Do you know what Atirah is? It is that which you name Rajabiah. [2021] —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عن مخنف بن سليم قال كنا وقوفا مع رسول الله صلعم بعرفة فسمعته يقول يا أيها الناس إن على كل أهل بيت في كل عام أضحية وعتيرة هل تدرون ما العتيرة هي التي تسمونها الرجبية - (الترمذي وأبو داود والنسائي وابن ماجة)

763. **Abdullah-b-Amr** reported that the Apostle of Allah said: I have ordered with a festival on the day of sacrifice which Allah appointed for this people. A man asked him: O Ms. of Allah! inform me that if I do not find except a female gifted camel, I should whether sacrifice it. He said: No, but take off its hairs and nails and shorten your moustache and shave your private hairs. That will be

عن عبد الله بن عمرو قال قال رسول الله صلعم أمرت بيوم الأضحى عيدا جعله الله لهذه الأمة قال له رجل يا رسول الله أرأيت إن لم أجد إلا منيحة أنثى أفأضحي بها قال لا ولكن خذ من شعرك وأظفارك وتقص شاربك

2020 'Atirah was in Rajab' means that Atirah was an animal which was sacrificed in the month of Rajab.

2021. Tirmizi says that this hadis is rare and weak in isnad.

your completing of your sacrifice near Allah. 2022

—*Abu Daud, Nisai.*

وَتَمَامُ عِبَادَتِكَ فَذَلِكَ تَمَامُ اُضْحِيَتِكَ عِنْدَ اللهِ * (ابوداود والنسائي)

SECTION 50

2023. Prayer of Eclipse

The word *Khusuf* properly signifies lunar eclipse and *Kusuf* solar eclipse, but the former has been used in the section in a loose form to mean both lunar and solar eclipses. According to the majority of the learned jurists, prayer on the occasion of an eclipse is sunnat. According to Abu Hanifa, there are two rak'ats of prayers for solar eclipse in congregation without any sermon, and two rak'ats for lunar eclipse without congregation. According to Imam Shafeyi, the prayers shall be said in congregation with Khutbah (sermon).

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764. **Ayesha** reported: Verily the sun eclipsed at the time of the Prophet. He sent one to proclaim "congregational Prayer." He came and prayed four rak'ats by two rak'ats and four prostrations. Ayesha said: I did never make a bending or a prostration more prolonged than this. 2024

—*Agreed.*

عَنْ عَائِشَةَ قَالَتْ اِنَّ الشَّمْسَ خَسَفَتْ عَلَى عَهْدِ رَسُولِ اللهِ صلعم فَبَعَثَ مُنَادِيًا اَلصَّلٰوةُ جَامِعَةٌ فَتَقَدَّمَ فَصَلَّى اَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَاَرْبَعَ سَجَدَاتٍ قَالَتْ عَائِشَةُ مَا رَكَعْتُ رُكُوعًا قَطُّ وَلَا سَجَدْتُ سُجُودًا قَطُّ كَانَ اَطْوَلَ مِنْهُ * (مُتَّفَقٌ عَلَيْهِ)

765. **Same** reported that the Prophet read openly his Quran in the prayer of eclipse.

—*Agreed.*

عَنْهَا قَالَتْ جَهَرَ النَّبِيُّ صلعم فِي صَلٰوةِ الْخُسُوفِ بِقِرَاءَتِهِ * (مُتَّفَقٌ عَلَيْهِ)

766. **Abdullah-b-Abbas** reported that the sun eclipsed at the

عَنْ عَبْدِ اللهِ اِبْنِ عَبَّاسٍ قَالَ انْخَسَفَتْ

2022. مَنِيحَةٌ is a she-camel which is gifted to a needy man on condition that the donee will drink its milk while it gives milk and then it should be returned to the owner.

2024. It is seen from this that in every rak'at, two bendings and two prostrations shall be made. Imam Abu Hanifa hold that one bending and one prostration are sufficient in one rak'at of the prayer of eclipse.

time of the Apostle of Allah. The Apostle of Allah said prayer while the people were with him. He stood as long as the chapter 'Cow' can be read and then he bent for long and then he rose. Then he kept standing for long and that was less than the first standing. Then he made a long bending and it was less than the first bending. Afterwards he rose and then kept standing for long, and it was less than the first standing. Then he rose and made prostration. Afterwards he stood and remained standing for long, and it was less than the first standing. Next he bent for long, and it was less than the first bending. Next he rose and remained standing for long, and it was less than the first standing. Next he bent for long, and it was less than the first bending. Then he rose and made prostration, and then he went away, while the sun shone bright. He said: Verily the sun and the moon are two signs of the signs of Allah. They do not eclipse for death of anybody or for his life. So when you see that, remember Allah. They asked: O Ms. of Allah! we saw you that you took something in this place of yours, and then we found that you stepped behind. He said: Verily I saw paradise and I intended to take

الشمس على عهد رسول الله صلعم فصلى
رسول الله صلعم والناس معه فقام قياما
طويلا نحوا من قراءة سورة البقرة ثم
ركع ركوعا طويلا ثم رفع فقام قياما طويلا
وهو دون القيام الاول ثم ركع ركوعا طويلا
وهو دون الركوع الاول ثم رفع ثم سجد
ثم قام فقام قياما طويلا وهو دون القيام
الاول ثم ركع ركوعا طويلا وهو دون
الركوع الاول ثم رفع ثم قام قياما طويلا
وهو دون القيام الاول ثم ركع ركوعا طويلا
وهو دون الركوع الاول ثم رفع ثم سجد
ثم انصرف وقد تجلت الشمس فقال
ان الشمس والقمر آيتان من آيات
الله لا يخسفان لموت احد ولا لحياته
فاذا رأيتم ذلك فاذكروا الله قالوا يا
رسول الله رأيناك تناولت شيئا في
مقامك هذا ثم رأيناك تكعكعت
فقال اني رأيت الجنة فتناولت منها

grape. Should I have overtaken it, I would have certainly eaten therefrom till the world would last. I saw the Fire, and never have I seen such fearful spectacle as on this day. I saw that most of its inmates are women. They enquired : For what, O Ms. of Allah ? He said : For their ungratefulness. It was said : They were ungrateful to Allah. He said : They were ungrateful to their kinsmen and denied good. If you do good to one of them all along and then she sees something in you (unfavourable), she will say : I did never see any good from you. —*Agreed.*

عنقودا ولو أخذته لأكلتم منه ما بقيت
الدنيا ورأيت النار فلم أر كاليوم
منظرا قط أفظع ورأيت أكثر أهلها
النساء فقالوا بما يا رسول الله قال بكفرهن
قيل يكفرن بالله قال يكفرن العشير ويكفرن
الإحسان لو أحسنت إلى إحداهن الدهر
ثم رأت منك شيئا قالت ما رأيت
منك خيرا قط * (متفق عليه)

767. **Ayesha** reported like the tradition of Ibn Abbas ; and she said : Then he made prostration and prolonged prostration. Afterwards he went away while the sun shone fully. He addressed the people and praised Allah and eulogised Him and then said : Verily the sun and the moon are signs of the signs of Allah. They do not eclipse for death of anybody, nor for his life. So when you see that, call Allah, read Takbir, send blessings and give alms. Then he said : O people of Muhammad, by Allah, there is none who is more enraged than Allah (to see) that His servant commits fornication or that His maid commits fornication. O people of Muhammad, by Allah, had you known what

عن عائشة نحو حديث بن عباس
وقالت ثم سجد فأطال السجود ثم انصرف
وقد انجلت الشمس فخطب الناس فحمد
الله وأثنى عليه ثم قال إن الشمس
والقمر آيتان من آيات الله لا يخسفان
لموت أحد ولا لحياته فإذا رأيتم ذلك
فادعوا الله وكبروا وصلوا وتصدقوا ثم
قال يا أمة محمد والله ما من أحد أغير
من أن يزني عبده أو تزني أمته يا
أمة محمد والله لو تعلمون ما أعلم

I know, you would have certainly laughed little and wept much. —*Agreed.*

لضحكتم قليلا ولبكيتم كثيرا - (متفق عليه)

768. **Abu Musa** reported that the sun (once) eclipsed. Then the Prophet stood with horror fearing that the Hour had come. He came to the mosque and prayed with the longest of standing, bending and prostration which I did never see him doing. He said: These are signs which Allah sends not for death of anybody, nor for his life, but He frightens therewith His servants. So when you see anything of that, hasten to remember Him, supplicate to him and seek forgiveness from Him. —*Agreed.*

عن أبي موسى قال خسفت الشمس فقام النبي صلعم فزعا يخشى أن تكون الساعة فأتى المسجد فصلى بأطول قيام وركوع وسجود ما رأيته قط يفعله وقال هذه الآيات التي يرسل الله لا تكون لموت أحد ولا لحياته ولكن يخوف الله بها عباده فإذا رأيتم شيئا من ذلك فافزعوا إلى ذكره ودعائه واستغفاره * (متفق عليه)

769. **Jaber** reported that the sun eclipsed at the time of the Prophet on the day Ibrahim, son of the Prophet, died. He prayed six rak'ats with the people with four prostrations.[2025] —*Muslim.*

عن جابر قال انكسفت الشمس في عهد رسول الله صلعم يوم مات إبراهيم بن رسول الله صلعم فصلى بالناس ست ركعات بأربع سجدات - (مسلم)

770. **Ibn Abbas** reported that the Apostle of Allah prayed when the sun eclipsed 8 rak'ats before prostration. And from Ali, (it is reported) like that. —*Muslim.*

عن ابن عباس قال صلى رسول الله صلعم حين كسفت الشمس ثمان ركعات في أربع سجدات وعن علي مثل ذلك (مسلم)

771. **Abdur Rahman-b-Samorah** reported: I was throwing arrows at Medina at the life-time of the Apostle of Allah when lo! there was solar

عن عبد الرحمن بن سمرة قال كنت أرتمي بأسهم لي بالمدينة في حياة

2025. Ibrahim was son of the Prophet by Mary, the Copt. He was born at 8 A. H. and died at 10 A. H at the age of 18 months. Prophet wept bitterly on his death.

eclipse. I threw them off and said: By Allah, I must look to what has been revealed to the Apostle of Allah about eclipse of the sun. Then I came to him while he was standing in prayer raising up his hands He began to read Tasbih, Tahlil, Takbir and Tahmid and invoke till he became tired of it. When he was tired of it, he read two chapters and prayed two rak'ats. —*Muslim.*

رسول الله صلعم اذ كسفت الشمس فنبذتها فقلت والله لانظرن الى ما حدث لرسول الله صلعم في كسوف الشمس قال فاتيته وهو قائم في الصلوة رافع يديه فجعل يسبح ويهلل ويكبر ويحمد ويدعو حتى حسر عنها فلما حسر عنها قرأ سورتين وصلى ركعتين * (مسلم)

772. **Samorah-b-Jundub** reported: The Messenger of Allah prayed with us in solar eclipse for which we did not hear any sound. —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عن سمرة بن جندب قال صلى بنا رسول الله في كسوف لا نسمع له صوتا - (الترمذي وابوداود والنسائي وابن ماجة)

773. **Akramah** reported that it was questioned to Ibn Abbas: Such and such wife of the Ms. of Allah died.[2026] Then he fell in prostration. It was said to him: Do you prostrate at this hour? He said that the Apostle of Allah had said: When you see a sign, make prostration. And what sign is greater than the passing away of the wives of the Prophet? —*Abu Daud, Tirmizi.*

عن عكرمة قال قيل لابن عباس ماتت فلانة بعض ازواج النبي صلعم فخر ساجدا فقيل له تسجد في هذه الساعة فقال قال رسول الله صلعم اذا رأيتم اية فاسجدوا واي اية اعظم من ذهاب ازواج النبي صلعم * (ابوداود والترمذي)

773 (a) **Asma'a-bn-Abi Bakr** reported that the Holy Prophet ordered manumission of slaves at the time of the solar eclipse. —*Bukhari.*

عن اسماء بنت ابي بكر قالت لقد امر النبي صلعم بالعتاقة في كسوف الشمس - (البخاري)

2026. She was Hazrat Safiyyah.

774. **Obai-b-Ka'ab** reported that the sun eclipsed during the time of the Messenger of Allah. He prayed with them and read a long chapter, and said five rak'ats, and made two prostrations. Then he stood for the second time and read a long chapter and then said five rak'ats and made two prostrations. Afterwards he sat invoking, facing the Ka'ba, till its eclipse disappeared.

—*Abu Daud.*

عن أبي بن كعب قال انكسفت الشمس على عهد رسول الله صلعم فصلى بهم فقرأ بسورة من الطول وركع خمس ركعات وسجد سجدتين ثم قام الثانية فقرأ بسورة من الطول ثم ركع خمس ركعات وسجد سجدتين ثم جلس كما هو مستقبل القبلة يدعو حتى انجلى كسوفها . (ابوداود)

SECTION 52

2027. **Prostration of gratefulness.**

The kind of prostration is made on the receipt of a good news or for avoiding harms. Imam Shafeyi says that it is sunnat, while Imam Abu Hanifa and Malek hold it to be Makruh. It is said that the Holy Prophet fell in prostration when he heard the murder of Abu Jahl ; Abu Bakr also did likewise when he heard the murder of Musailamah, and Ali when he heard the murder of the Kharijites. This prostration takes place not in prayer but outside it.

775. **Abu Bakrah** reported that when a happy news reached him or he was pleased with it, he used to fall down in prostration by way of gratefulness to Allah, the Almighty.

—*Abu Daud, Tirmizi (Approved, Rare)*

عن أبي بكرة قال كان رسول الله صلعم اذا جاءه امر سرورا او بشر به خر ساجدا شاكرا لله تعالى .

ابوداود والترمذي (حسن غريب)

776. **Sa'ad-b-Abi Waqqas** reported : We came out with the Apostle of Allah from Mecca with the intention of (going

عن سعد بن أبي وقاص قال خرجنا مع رسول الله صلعم من مكة نريد

to) Medina. When we were near Azwaza'a, he got down and then raised up his hands and supplicated to Allah for an hour. Thereafter he fell down in prostration and stayed for long and then he got up and raised up his hands for an hour and afterwards fell down in prostration, and stayed for long. Then he got up and raised up his hands for an hour and then fell down in prostration. He said : Verily I begged of my Lord and interceded for my people. He gave me one-third of my people. Then I fell down in prostration to my Lord out of gratefulness. Afterwads I raised up my head and begged of my Lord for my people. Then He gave me one-third of my people. Then I fell down in prostration to my Lord out of gratefulness. Afterwards I raised my head and begged of Allah for my people. He then gave me the remaining one-third. Then I fell down in prostration to my Lord out of gratefulness.

—*Ahmad, Abu Daud.*

المَدِينَةَ فَلَمَّا كُنَّا قَرِيبًا مِنْ عَزْوَزَاءَ نَزَلَ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا اللّٰهَ سَاعَةً ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلًا ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا فَمَكَثَ طَوِيلًا ثُمَّ قَامَ فَرَفَعَ يَدَيْهِ سَاعَةً ثُمَّ خَرَّ سَاجِدًا قَالَ إِنِّي سَأَلْتُ رَبِّي وَشَفَعْتُ لِأُمَّتِي فَأَعْطَانِي ثُلُثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمَّتِي فَأَعْطَانِي ثُلُثَ أُمَّتِي فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا ثُمَّ رَفَعْتُ رَأْسِي فَسَأَلْتُ رَبِّي لِأُمَّتِي فَأَعْطَانِي الثُّلُثَ الْآخَرَ فَخَرَرْتُ سَاجِدًا لِرَبِّي شُكْرًا - (احمد وابوداود)

546w. **Abu Ja'far** reported that the Apostle of Allah saw a man out of the dwarfs and fell down in prostration.

—*Darqutni* (*Defective*).

عَنْ أَبِي جَعْفَرٍ أَنَّ النَّبِيَّ صلعم رَأَى رَجُلًا مِنَ النُّغَاشِيِّينَ فَخَرَّ سَاجِدًا (الدارقطني)

SECTION 53

2028. Prayer for rain

According to Imam Shafeyi, Abu Yusuf and Muhammad, prayer for rain is just like prayer for I'd. There are two rak-ats of prayer for this according to Imam Malek, but there is no prayer for rain according to Imam Abu Hanifa, except supplication, seeking of forgiveness and glorification. Hazrat Omar is said to have only supplicated for rain, but the Hanifi mazhab follows not Abu Hanifa but his disciples on this point. They gave a decision for prayer for rain as there are traditions in support of it. It has been suggested that it is better to read chapter Qaf (50Q) in the first rak'at or chapter (57Q); and in second rak'at the chapter (54Q) or chapter (88Q).

777. Abdullah-b-Zaid reported that the Apostle of Allah came out with the people to the praying place to pray for rain. Then he prayed two rak'ats with them wherein he was loud in Quran-reading. He faced the Ka'ba for supplication and raised up his hands and turned his sheet when he faced the Ka'ba. —*Agreed.*

عن عبد الله بن زيد قال خرج رسول الله صلعم بالناس الى المصلى يستسقي فصلى بهم ركعتين جهر فيهما بالقراءة واستقبل القبلة يدعو ورفع يديه وحول رداءه حين استقبل القبلة * (متفق عليه)

778. Anas reported that the Prophet used not to raise up his hands in anything of his supplication except in prayer for rain, and verily he used to raise till the brightness of his armpit was seen. —*Agreed.*

عن انس قال كان رسول الله صلعم لا يرفع يديه في شيء من دعائه الا في الاستسقاء فانه يرفع حتى يرى بياض ابطيه * (متفق عليه)

779. Same reported that the Holy Prophet prayed for rain; and he hinted with the surface of his two palms at the heaven. —*Muslim.*

عنه ان النبي صلعم استسقى فاشار بظهر كفيه الى السماء * (مسلم)

780. **Ayesha** reported that when the Holy Prophet saw rain, he used to say: O Allah! incessant profitable shower. —*Bukhari.*

عن عائشة قالت ان رسول الله صلعم كان اذا رأى المطر قال اللهم صيبا نافعا * (البخاري)

781. **Anas** reported that while we were with the Prophet, rain overtook us. Then the Messenger of Allah drew his cloth (upon the body) till it drenched him with rain water. We said: O Ms. of Allah! why have you done this? He said: Because it is a new thing from its Lord. —*Muslim.*

عن انس قال اصابنا ونحن مع رسول الله صلعم مطر قال فحسر رسول الله صلعم ثوبه حتى اصابه من المطر فقلنا يارسول الله لم صنعت هذا قال لانه حديث عهد بربه * (مسلم)

782. **Abdullah-b-Zaid** reported that the Apostle of Allah went out to the praying place and prayed for rain. He turned his sheet when he faced the Ka'ba; he put its right skirt over his left shoulder and put its left skirt over his right shoulder, and afterwards he supplicated to Allah.[2029] —*Abu Daud.*

عن عبد الله بن زيد قال خرج رسول الله صلعم الى المصلى فاستسقى وحول رداءه حين استقبل القبلة فجعل عطافه الايمن على عاتقه الايسر وجعل عطافه الايسر على عاتقه الايمن ثم دعا الله * (ابوداود)

783. **Same** reported that the Apostle of Allah said prayer for rain while there was a black gown over him. He intended to take the lower portion of it and to put its upper portion over him. When it became heavy, he turned it over upon his shoulder. *Ahmad, Abu Daud.*

عنه انه قال استسقى رسول الله صلعم وعليه خميصة له سوداء فاراد ان يأخذ اسفلها فيجعله اعلاها فلما ثقلت قلبها على عاتقيه - (احمد وابوداود)

784. **Anas** reported that when there was famine, Omar-b-al Khattab prayed for rain with Abbas-b-Abdul Muttaleb. He said: O Allah! verily we approach Thee through the

عن انس ان عمر بن الخطاب كان اذا قحطوا استسقى بالعباس بن عبد المطلب فقال اللهم انا كنا نتوسل

2029. This tradition does not mention prayer for rain.

means of our Prophet. So give us rain. And verily we seek the means of the uncle of our Prophet towards Thee, so give us rain. He said: Then they were given rain. —*Bukhari.*

إِلَيْكَ بِنَبِيِّنَا فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا قَالَ فَيُسْقَوْنَ *
(البخاري)

785. **Omar**, a liberated slave of Abu Lehem, reported that he had seen the Prophet praying for rain near Ahjar-az-Zait near Zaora'a standing with supplication, praying for rain with his hands raised up towards his face, but not allowing them to cross his head [2030] —*Abu Daud, Tirmizi, Nisai.*

عَنْ عُمَيْرٍ مَوْلَى آبِي اللَّحْمِ أَنَّهُ رَأَى النَّبِيَّ صلعم يَسْتَسْقِي عِنْدَ أَحْجَارِ الزَّيْتِ قَرِيبًا مِنَ الزَّوْرَاءِ قَائِمًا يَدْعُو يَسْتَسْقِي رَافِعًا يَدَيْهِ قِبَلَ وَجْهِهِ لَا يُجَاوِزُ بِهِمَا رَأْسَهُ
(ابوداود والترمذي والنسائي)

786. **Ibn Abbas** reported that the Apostle of Allah came out (that is) for prayer of rain, being modest, humble, fearful, and obedient. —*Tirmizi, Abu Daud, Nisai, Ibn Majah.*

عَنِ ابْنِ عَبَّاسٍ قَالَ خَرَجَ رَسُولُ اللهِ صلعم يَعْنِي فِي الْاِسْتِسْقَاءِ مُتَبَذِّلًا مُتَوَاضِعًا مُتَخَشِّعًا مُتَضَرِّعًا (الترمذي وابوداود والنسائي وابن ماجة)

787. **Amr-b-Shaaib** reported from his father who from his grand father who said that when the Apostle of Allah prayed for rain, he said: O Allah, give Thy servants and Thy animals rain and spread Thy mercy and give life to Thy dead city. —*Malek, Abu Daud.*

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ كَانَ النَّبِيُّ صلعم إِذَا اسْتَسْقَى قَالَ اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهِيمَتَكَ وَانْشُرْ رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ *
(مالك وابوداود)

788. **Jaber** reported: I saw the Holy Prophet raising hands and saying: O Allah! give us rain, abundant, wide spread, producing herbage, benefitting without doing injury, in haste without

عَنْ جَابِرٍ قَالَ رَأَيْتُ رَسُولَ اللهِ صلعم يُوَاكِي فَقَالَ اللَّهُمَّ اسْقِنَا غَيْثًا مُغِيثًا مَرِيئًا مَرِيعًا نَافِعًا غَيْرَ ضَارٍّ عَاجِلًا غَيْرَ

[2030] Ahjarus-Zait is the name of a place in Medina. It is so called because of the blackness of its stones. Its taste is like olive oil. Zaora is the name of a place in the bazar of Medina.

delay; He said: Then the clouds poured heavy shower on them. —*Abu Daud.*

789. **Ayesha** reported that the people complained to the Holy Prophet about dire want of rain. He passed order for a pulpit and it was put in the praying-place, and he gave a promise to the people that (rain would fall on a day on which) they should come out. Ayesha said: Then the Messenger of Allah came out when a portion of the sun had appeared. He sat upon the pulpit, read Takbir, praised Allah and then said: Verily you complain about famine in your houses and the belating of rain for you from its appointed time while Allah directed you to call Him and promised you that He will respond to you. Then he prayed: "All praise is due to Allah, Lord of the universe, the most Compassionate, the most Merciful, Lord of the day of Judgment. There is no deity but Allah. He doeth what He wisheth. O Allah! Thou art Allah; there is none to be served but Thee, (Thou art) rich and we are poor. Send rain upon us, and make what Thou sendest for us a power and a provision for a time." Then he raised up his hands and did not give up raising till the whiteness of his armpits was seen. Then he turned towards the people his back and turned or changed his sheet with his hands raised

أَجَلٍ قَالَ فَاطْبَقَتْ عَلَيْهِمُ السَّمَاءُ *
(ابوداود)

عَنْ عَائِشَةَ (رض) قَالَتْ شَكَا النَّاسُ
إِلَى رَسُولِ اللّٰهِ صلعم قُحُوطَ الْمَطَرِ فَأَمَرَ
بِمِنْبَرٍ فَوُضِعَ لَهُ فِي الْمُصَلَّى وَوَعَدَ النَّاسَ
يَوْمًا يَخْرُجُونَ فِيهِ قَالَتْ عَائِشَةُ فَخَرَجَ
رَسُولُ اللّٰهِ صلعم حِينَ بَدَا حَاجِبُ الشَّمْسِ
فَقَعَدَ عَلَى الْمِنْبَرِ فَكَبَّرَ وَحَمِدَ اللّٰهَ ثُمَّ
قَالَ إِنَّكُمْ شَكَوْتُمْ جَدْبَ دِيَارِكُمْ وَاسْتِئْخَارَ
الْمَطَرِ عَنْ إِبَّانِ زَمَانِهِ عَنْكُمْ وَقَدْ أَمَرَكُمُ
اللّٰهُ أَنْ تَدْعُوهُ وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ
لَكُمْ ثُمَّ قَالَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ
الرَّحْمٰنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ لَا إِلٰهَ
إِلَّا اللّٰهُ يَفْعَلُ مَا يُرِيدُ اَللّٰهُمَّ أَنْتَ
اللّٰهُ لَا إِلٰهَ إِلَّا أَنْتَ الْغَنِيُّ وَنَحْنُ الْفُقَرَاءُ
أَنْزِلْ عَلَيْنَا الْغَيْثَ وَاجْعَلْ مَا أَنْزَلْتَ
لَنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ ثُمَّ رَفَعَ يَدَيْهِ
فَلَمْ يَتْرُكِ الرَّفْعَ حَتَّى بَدَا بَيَاضُ إِبْطَيْهِ
ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ وَقَلَبَ أَوْ

delay; He said: Then the clouds poured heavy shower on them. —*Abu Daud.*

789. **Ayesha** reported that the people complained to the Holy Prophet about dire want of rain. He passed order for a pulpit and it was put in the praying-place,and he gave a promise to the people that (rain would fall on a day on which) they should come out. Ayesha said: Then the Messenger of Allah came out when a portion of the sun had appeared. He sat upon the pulpit,read Takbir, praised Allah and then said: Verily you complain about famine in your houses and the belating of rain for you from its appointed time while Allah directed you to call Him and promised you that He will respond to you. Then he prayed: "All praise is due to Allah, Lord of the universe, the most Compassionate, the most Merciful, Lord of the day of Judgment. There is no deity but Allah. He doeth what He wisheth. O Allah! Thou art Allah; there is none to be served but Thee, (Thou art) rich and we are poor. Send rain upon us,and make what Thou sendest for us a power and a provision for a time." Then he raised up his hands and did not give up raising till the whiteness of his armpits was seen. Then he turned towards the people his back and turned or changed his sheet with his hands raised

أجل قال فاطبقت عليهم السماء *
(ابوداود)
عن عائشة (رض) قالت شكا الناس
إلى رسول الله صلعم قحوط المطر فأمر
بمنبر فوضع له في المصلى ووعد الناس
يوما يخرجون فيه قالت عائشة فخرج
رسول الله صلعم حين بدا حاجب الشمس
فقعد على المنبر فكبر وحمد الله ثم
قال إنكم شكوتم جدب دياركم واستئخار
المطر عن إبان زمانه عنكم وقد أمركم
الله أن تدعوه ووعدكم أن يستجيب
لكم ثم قال الحمد لله رب العالمين
الرحمن الرحيم مالك يوم الدين لا إله
إلا الله يفعل ما يريد اللهم أنت
الله لا إله إلا أنت الغني ونحن الفقراء
أنزل علينا الغيث واجعل ما أنزلت
لنا قوة وبلاغا إلى حين ثم رفع يديه
فلم يترك الرفع حتى بدا بياض ابطيه
ثم حول إلى الناس ظهره وقلب أو

Prophet used to say: O Allah! I beg Thee of its good and the good of what is therein and the good of what is sent therewith and I seek refuge to Thee from its evils and the evils of what is therein and the evils of what is sent therewith. And when heaven became cloudy, his colour became changed. He came out, entered, advanced and retraced back. When it was raised up, he was pleased with it. Ayesha recognised that and asked him. He said: O Ayesha! perchance it is as the people of A'd said: When they saw it advancing and coming towards their valleys, they said: This is a cloud which will rain over us. (And in a narration, he said: When he saw rain as mercy etc.). —*Agreed.*

الرِّيحُ قَالَ اَللّٰهُمَّ اِنِّي اَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا اُرْسِلَتْ بِهِ وَاَعُوذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا اُرْسِلَتْ بِهِ وَاِذَا تَخَيَّلَتِ السَّمَاءُ تَغَيَّرَ لَوْنُهُ وَخَرَجَ وَدَخَلَ وَاَقْبَلَ وَاَدْبَرَ فَاِذَا مَطَرَتْ سُرِّيَ عَنْهُ فَعَرَفَتْ ذٰلِكَ عَائِشَةُ فَسَاَلَتْهُ فَقَالَ لَعَلَّهُ يَا عَائِشَةُ (رض) كَمَا قَالَ قَوْمُ عَادٍ فَلَمَّا رَاَوْهُ عَارِضًا مُسْتَقْبِلَ اَوْدِيَتِهِمْ قَالُوا هٰذَا عَارِضٌ مُمْطِرُنَا وَفِي رِوَايَةٍ يَقُولُ اِذَا رَاَى الْمَطَرَ رَحْمَةً * (مُتَّفَقٌ عَلَيْهِ)

793. **Ibn Omar** reported that the Ms. of Allah said: The keys of the unseen are five. Then he read: Verily Allah is He with whom is the knowledge of the Hour, and He sends down rain—the verse.[2088] —*Bukhari.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَفَاتِيحُ الْغَيْبِ خَمْسٌ ثُمَّ قَرَاَ اِنَّ اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ الْاٰيَةَ - (اَلْبُخَارِي)

794. **Abu Hurairah** reported that the Ms. of Allah said: It is not famine that there is no rain over you, but it is famine

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَيْسَتِ السَّنَةُ بِاَنْ لَا تُمْطَرُوا وَلٰكِنَّ

2088. The full verse is as follows: Surely Allah is He with whom is the knowledge of the Hour, and He sends down rain, and He knows what is in the wombs, and nobody knows what he shall earn on the morrow, and no one knows in what land he shall die; surely Allah is Knowing, Aware—31 : 34Q.

that there is rain over you, but still the earth does not grow anything. —*Muslim*.

السنة أن تمطروا ولا تنبت الأرض شيئا ـ
(مسلم)

795. **Abu Hurairah** reported: I heard the Apostle of Allah say: Verily the wind is from the mercy of the Almighty Allah. It brings mercy and punishment. So don't abuse it, but ask Allah of its good and seek refuge to Him from its evils.
—*Shafeyi, Abu Daud, Ibn Majah.*

عن أبي هريرة قال سمعت رسول الله صلعم يقول الريح من روح الله تعالى تأتي بالرحمة وبالعذاب فلا تسبوها وسلوا الله من خيرها وعوذوا به من شرها *
(الشافعي وأبو داود وابن ماجة)

796. **Ibn Abbas** reported that a man cursed the wind in presence of the Prophet. He said: Curse not the wind, and verily it has been commanded; and verily as for one who curses a thing which does not deserve it, the curse returns to him.
—*Tirmizi* (*Rare*)

عن ابن عباس أن رجلا لعن الريح عند النبي صلعم فقال لا تلعنوا الريح فإنها مأمورة وإنه من لعن شيئا ليس له بأهل رجعت اللعنة عليه *
الترمذي (غريب)

797. **Obai b-Ka'ab** reported that the Apostle of Allah said: Rebuke not the wind. But when you see what you dislike, say: O Allah! verily we ask Thee of the good of this wind and the good of what it contains, and the good of what it has been ordered with; and we seek refuge to Thee from the evils of this wind and the evils of what is therein, and the evils of what it has been ordered with. —*Tirmizi*.

عن أبي بن كعب قال قال رسول الله صلعم لا تسبوا الريح فإذا رأيتم ما تكرهون فقولوا اللهم إنا نسألك من خير هذه الريح وخير ما فيها وخير ما أمرت به ونعوذ بك من شر هذه الريح وشر ما فيها وشر ما أمرت به *
(الترمذي)

798. **Ayesha** reported that when the Prophet saw anything (meaning cloud) appearing in the sky, he used to leave his actions and advance towards it and say:

عن عائشة قالت كان النبي صلعم إذا أبصر ناشئا من السماء تعني السحاب ترك عمله واستقبله وقال اللهم

O Allah! verily I seek refuge to Thee from the evils of what is therein. If Allah removed it, He praised Allah; and if it rained, he said: O Allah, (send) profitable shower. —*Abu Daud, Nisai, Ibn Majah, Shafeyi.*

اني اعوذبك من شر ما فيه فان كشفه الله حمد الله ان مطرت قال اللهم سقيا نافعا ـ (ابوداود والنسائي وابن ماجة والشافعي)

799. **Ibn Omar** reported that when the Prophet heard the verse of thunder and lightning, he used to say: O Allah! kill us not with Thy wrath, destroy us not with Thy punishment, and pardon us before that. —*Ahmad, Tirmizi (Rare)*

عن ابن عمر ان النبي صلعم كان اذا سمع صوت الرعد والصواعق قال اللهم لا تقتلنا بغضبك ولا تهلكنا بعذابك وعافنا قبل ذلك * احمد والترمذي (غريب)

547w. **Abu Hurairah** reported: I heard the Messenger of Allah say: A Prophet among the prophets came out praying for rain when lo! he was by some ants which raised up some of their feet towards the sky. He said: Return, you will be responded to on account of these ants. —*Darqutni.*

عن ابي هريرة قال سمعت رسول الله صلعم يقول خرج نبي من الانبياء بالناس يستسقي فاذا هو بنملة رافعة بعض قوائمها الى السماء فقال ارجعوا فقد استجيب لكم من اجل هذه النملة ـ (الدارقطني)

548w. **Ibn Abbas** reported: Wind did not blow at any time except that the Holy Prophet sat upon his knees and said: O Allah! make it a mercy, and make it not a punishment. O Allah! make it a joy and make it not a storm. Ibn Abbas said about the book of the Almighty Allah: Verily We sent upon them a violent wind and We sent upon them a barren wind, and We

عن ابن عباس قال ما هبت ريح قط الا جثى النبي صلعم على ركبتيه وقال اللهم اجعلها رحمة ولا تجعلها عذابا اللهم اجعلها رياحا ولا تجعلها ريحا قال ابن عباس في كتاب الله تعالى انا ارسلنا عليهم ريحا صرصرا وارسلنا عليهم

sent the fertilising wind in order that it may send the winds conveying good news.
—*Shafeyi, Baihaqi.*

الريح العقيم وارسلنا الرياح لواقح وان يرسل الرياح مبشرات- (الشافعي والبيهقي)

549w. **Abdullah-b-Zubair** reported that when he heard any thunder, he used to leave conversation and say: Glory be to One whom thunder glorifies with His praise, and also the angels out of His fear. —*Malek.*

عن عبد الله بن الزبير انه كان اذا سمع الرعد ترك الحديث وقال سبحان الذي يسبح الرعد بحمده والملئكة من خيفته * (مالك)

CHAPTER XXXV

SECTION 1

2035. Fasting

(a) **Fasting is an universal institution.** Fasting is one of the five fundamental articles upon which Islam stands. It is an universal institution in as much as all the religions of the world and all the great religious personalities adopted fasting as the principal method of controlling and killing passions. The Celts, the Romans, the Babylonians, and the Assyrians practised it. The, philosophers, either Cynic, Stoic, Pythogorean or Neoplantonic, left advice for fast. The followers of Hinduism, Jainism, Confucius and Zoroaster practised it. The Jews observe an an nual fast on the Day of Atonement in commemoration of the descent of Moses from Sinai. The prophet Moses qualified himself to receive revelation from God after forty days of fasting. Jesus fasted for forty days in the desert and commanded his followers to faste (Mathew 4 : 16). Therefore the institution of fasting is universal and existed in some form or another till it fell into disuse owing to want of method, regularity and time. That there was fasting previously is supported by the following verse: The fasting was prescribed for those who were before you—2:183Q.

(b) **Fasting gained perfection in Islam.** The injunction about fasting was revealed in 2 A. H. in Islam. It gave the institution of fasting a finishing touch and introducted therein method, regularity, and meaning which go together to make it perfect and everliving. Fasting will not die a natural death in Islam. Like prayer, the

institution of fasting is kept alive as it is observed every year in the world of Islam and forms the regulating principle of their lives. Fasting was previously resorted to as a sign of grief or mourning or for commemoration of a great event. The underlying idea was to propitiate an angry god. Islam abolished this pantheistic idea and introducted a highly developed significance. The object is that you may guard against evil—2 : 183Q. In other words, the chief object of fasting is to generate power in a man which can control unruly passions just as a beast is brought under control by keeping it occasionally hungry and then by giving it food. The same principle has been expressed by the following traditions: 'The castration of my people is fasting'—34 : 473w. 'Whoso is not able (to marry), keep fast, and verily it is (as it were) castration for him'—27 :3. Thus fasting has been introduced as it kills the animal propensities in a man. Secondly in Islamic fasting, there is nothing to be eaten or drunk from the early dawn till the setting of the sun. If anything, say even water, is taken, it produces no appreciable effect on mind as a result of hunger. It is then a misnomer of fasting. Thirdly, in order to put an effective check on passions, even intercourse with wife in the hours of fasting has been prohibited. In other religions, this has not been so prohibited and therefore there has been no effective check on passions. Fourthly, fasting is methodical in Islam as in every month of Ramzan, the young and the old, the rich and the poor, the literate and the illiterate, all have to fast with the same spirit of common fatherhood of God and universal brotherhood of man; while in other religions, it is not so. Islam has not forgotten to reserve provisions for optional fasting at the choice of every Muslim. It has therefore kept the door of voluntary fasting open to all. Because of the want of any provision for compulsion, fasting in other religions is practically dead. Islam saved this institution by making it obligatory. This seasonal fasting is natural as the world also undergoes such a fasting in particular season of the year. From Falgun to Baisakh in India, the earth is dried up by God but He gives it food after that period. Thus the drying up of the body is also required in some particular time of the year. For these reasons, fasting has reached perfection in Islam.

(c) **Results obtained by fasting.** (1) As already stated, **fasting brings passions under control.** Passion is the root of all evils and

this can be regulated by the method of fasting. In case of excessive food and drink, it rises its head and commits tremendous havoc in the spiritual world. It is a natural law that the more is the physical weakness of the body, the more is the weakness of passion. For example, a man having a strong urge of sexual passion is ordered to fast—27:3. Daily practice of such fast with a little quantity of food taken at regular intervals will completely annihilate the sexul urge. Similar is the case with other evil tendencies. The Almighty Allah created man and his passions. He knows the best medicines for passions and therefore he has prescribed fasting. Our fasting does not profit God, nor does our eating; but when in His wisdom, He decreed fast, He did it that we may be given health of body and soul.

(ii) **It makes the soul shining**. Fasting invigorates the soul and enlivens it from its lethargic state, while excessive eating makes it blind and dark just as excessive water destroys crops. Excessive eating makes a man dull and stupid and deprives a man from the power of thinking. A hungry belly is, however, a fountain of wisdom. This has been the experience of many pious divines.

(iii) **Fasting gives taste in Prayer.** By the practice of fasting, taste in prayer is enjoyed. A full belly can never taste the sweetness of prayers and invocations. His prayer ends only in tounge and does not enter heart which is full with food.

(iv) **Fasting removes false sense of prestige**. It removes pride because a hungry man finds himself weak and naturally turns towards One who is strong. Hunger thus makes a man modest and turns the mind towards the Almighty for help.

(v) **It saves time and trouble.** Fasting reduces the period of sleep and thus a great deal of time is saved for works. Excessive eating keeps a man engaged very often in taking food and responding to the frequent calls of nature while this time can be saved by fasting.

(vi) **Fasting saves money.** Fasting saves expenditures and thus helps economy. This is no less useful to a worldly man having small means.

(vii) **It greatly contributes to the preservation of health.** Health improves a great deal by fasting. The great American-physician Dr. Dewey said: 'Take the food away from a sick man's stomach, and then you have begun to starve not the sick man

but the disease. The digestive organs are given some rest to work with redoubled energy and vigour just as a land which was left without cultivation for one year brings abundant crops in the year following, or just as a man can work with redoubled vigour after some rest. Spiritual progress depends on healthy mind which again depends on healthy body. Therefore the value of fasting for preservation of health is very great.

(viii) **Fasting teaches democracy.** It teaches democracy which is not even witnessed in prayer. A king may pray with a beggar in the mosque but at home he may lead quite a different life by taking foods at pleasure and by having sexual relations with women. Fasting, however, places all men, rich and poor, on the same pitiful plight of hunger and does not allow anybody to take food and drink or to have sexual relation in day time.

(ix) **Fasting teaches sympathy for the hungry.** Fasting is the only thing which gives a sense of pangs of a hungry man in the mind of the rich. Thus this sense enkindles a spirit of kindness to the poor and the distressed. It also gives rise to the thought how the people will fare on the Resurrection Day when they will feel the greatest urge of hunger and thirst.

(x) **Fasting teaches moral discipline.** Fasting is a training ground for the lesson that man, whatever is his rank and position, is prepared to suffer the greatest privation and the hardest trial. This lesson is learnt from day to day. This practice really contributes to the moral development of man. Fasting accustoms a man to face the hardshihs of life and increases his power of resistance.

(xi) **Fasting keeps faith in God a living force.** A fasting man can easily satisfy himself by taking food or drink in the inner recesses of his house. There is none to see him if he pours down some drops of water to his thirsty throat but he feels that Allah is near him and so he restrains himself. Thus the existence of Allah is felt closer and closer. This is not for once or twice but regularly for a whole month. In this way, faith in God is kept alive and a new consciousness of a higher life is awakened. For this, the Quran says: Only the patient will be paid back their rewards in full without measure—39:10Q.

(d) **Compulsory Fast.** In all the principal ordinances of Islam

there are two sides, compulsory and optional. Here we are discussing about the compulsory fast. Farz or compulsory fast comes to pass only in the month of Ramzan. It commences with the new moon of Ramzan and ends with the appearance of the new moon of Shawwal. The Quran says with regard to this compulsory fast: O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil, for a fixed number of days, but whoever among you is sick or on a journey, then a like number of other days; and those who are able to do it may redeem it by feeding a poor man. So whoso does good spontaneously, it is good for him; and that you fast is better for you if you know. The month of Ramzan is that in which the Quran was revealed......... ; therefore whoso of you is present in the month, he shall fast therein—2 : 183 to 185. Eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night—2:187. The Quran was revealed in the month of Ramzan and therefore it is fitting that this month should be observed for spiritual training.

Exceptions: In case of inability to fast, there is no compulsion. Those who are ill, or in journey, or those women who are in the course of menstrual discharge, or pregnant, or have suckling children at breast have been exempted from fasting the Ramzan but they are required to keep fast for the equal number of other days.

(e) **Expiatory Fast.** The following fasts have been enjoined as an expiation for breach of divine commandments.

(i) Two months' successive fasting in case a Muslim killed a Muslim by mistake and the killer has not the means to free a slave (4:92Q).

(ii) Two months' successive fasting when the husband puts away the wife by saying: Thou art to me as the back of my mother (58:34Q).

(iii) Three days' fasting as an expiation for breach of an oath (5:89Q).

(iv) Fasting if a Muhrim kills a game (5 : 95Q).

(v) Two months' fasting for breach of one fast of Ramzan without lawful excuse.

(f) **Compensatory Fast.** Fasting has also been recommended for breach of certain minor duties as compensation.

(i) In default of charity or sacrifice of an animal, a Muhrim

is required to fast for 3 days for breach of certain duties (2:196Q).

(2) If one breaks the Ihram before Haj though he observed Ihram by combining Umrah ahd Haj together, he is required to fast for three days during the pilgrimage and seven days after the pilgrimage (2:196Q).

(3) In case of breach of a vow, there is fast.

The above fasts assume a binding character on the occurrence of certain circumstances and in default of certain expiations.

2036. Excellence of Fasting.

In this section, there are traditions relating to the virtues and merits which a man gets from God by fasting the month of Ramadhan. In this month, the doors of mercy, forgiveness and kindness are specially opened and the doors of punishment are closed up. So whoso wishes to have these blessings will at once take up to fasting at the advent of this month. God says: It is for Me and I shall certainly compensate it —35:3. The Prophet said: The fragrance of the mouth of a fasting man is more pleasant to Allah than the smell of musk—35:4.

1. **Abu Hurairah** reported that the Apostle of Allah said: When Ramzan comes, the doors of heaven are opened, 2036a (in a narration: The doors of Paradise are opened), and the doors of Hell are shut up, and the devils are put under chains. And in a narration: The doors of mercy are opened. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم اذا دخل رمضان فتحت ابواب السماء وفي رواية فتحت ابواب الجنة وغلقت ابواب جهنم وسلسلت الشياطين وفي رواية فتحت ابواب الرحمة * (متفق عليه)

2. **Sahl-b-Sa'ad** reported that the Messenger of Allah said: In Paradise, there are eight

عن سهل بن سعد قال قال رسول

2036a. Mercy and blessing of Allah descend in Ramzan just as in Paradise; and supplications duly made therein are generally granted. 'The doors of Paradise are opened' means that the people are given in Ramzan the means of carrying on good and pious actions. 'The doors of Hell are shut up' means that those who fast are free from such actions as will lead to Hell, and that minor sins are forgiven. 'The devils are put under chains' means that devilish natures are kept under control owing to self-denial from food, and drink and sexual intercourse.

doors of which there is a door named Rayyan.[2087] None but those who fast will enter it.

—*Agreed.*

الله صلعم في الجنة ثمانية ابواب منها باب يسمى الريان لا يدخله الا الصائمون *

(متفق عليه)

3. **Abu Hurairah** reported that the Messenger of Allah said: Whoso fasts Ramzan out of faith and hopeful of reward, all his past sins will be forgiven for him; and whoso stands up (in prayer) in Ramzan out of faith and hopeful of reward, all his past sins will be forgiven and whoso stands up (in prayer) at the Blessed Night out of faith and hopeful of reward, all his past sins will be forgiven.

—*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم من صام رمضان ايمانا واحتسابا غفر له ما تقدم من ذنبه ومن قام رمضان ايمانا واحتسابا غفر له ما تقدم من ذنبه ومن قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه - (متفق عليه)

4. **Same** reported that the Messenger of Allah said: Every good action of the son of Adam shall be multiplied to ten times like it up to seven hundred times. The Almighty Allah said: Except-fasting,[2088] because it is for Me, and I shall Myself compensate it. He gives up his passions and food for Me. For a fasting man, there are two rejoicings, one rejoicing at the time of his breaking fast, and one at the time of meeting his

عنه قال قال رسول الله صلعم كل عمل ابن آدم يضعف حسنة بعشر امثالها الى سبع مائة ضعف قال الله تعالى الا الصوم فانه لي وانا اجزي به يدع شهوته وطعامه من اجلي للصائم فرحتان فرحة عند فطره وفرحة عند لقاء ربه

2087. Similar sense has been expressed in tradition 8:1. Therein it has been stated that fasting men will enter Paradise by the door of Rayyan.

2088. Merits of fasting are manifold and can not be counted in numbers. This is for two reasons. Sincerity of purpose in fasting is greater than all other divine acts as it is a secret worship done absolutely for Allah. Secondly, it is a great medicine for human passions and evil tendencies. A virtue can increase up to 700 virtues just as a paddy-seed can grow up to 700 paddy seeds.

Lord, and certainly the fragrance of the mouth of a fasting man is more pleasant to Allah than the smell of musk. And fasting is a shield.[2039] So when the fasting of some one of you comes up, he shall not utter foul words, nor shall he cry hoarse. If then anybody rebukes him or fights with him, let him say: I am a man observing fast. —*Agreed.*

وَلَخَلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ وَالصِّيَامُ جُنَّةٌ فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ فَإِنْ سَابَّهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي امْرُؤٌ صَائِمٌ * (مُتَّفَقٌ عَلَيْهِ)

5. **Abu Hurairah** reported that the Messenger of Allah said: When there appears the first night of the month of Ramzan, the devils and evil ginn are put in chains, and the doors of the fire are shut up so as no door therefrom can be opened, and the doors of Paradise are opened up, so as no door therefrom can be shut up; and a proclaimer proclaims: O seeker of good! come forward. O seeker of evils, cut short. And for the sake of Allah, they are free from the Fire; and that is for every night —*Tirmizi (Rare), Ibn Majah, Ahmad.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ وَمَرَدَةُ الْجِنِّ وَغُلِّقَتْ أَبْوَابُ النَّارِ فَلَمْ يُفْتَحْ مِنْهَا بَابٌ وَفُتِّحَتْ أَبْوَابُ الْجَنَّةِ فَلَمْ يُغْلَقْ مِنْهَا بَابٌ وَيُنَادِي مُنَادٍ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلّٰهِ عُتَقَاءُ مِنَ النَّارِ وَذٰلِكَ كُلَّ لَيْلَةٍ (التِّرْمِذِي وَابْنُ مَاجَةَ وَأَحْمَدُ (غَرِيبٌ))

6. **Abu Hurairah** reported that the Messenger of Allah said: There came to you Ramzan, a Blessed month. Its fasting—Allah made obligatory on you. The doors of heaven are opened up therein; and the doors of Hell are shut up therein; and the mischievous devils are put in

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ فَرَضَ اللهُ عَلَيْكُمْ صِيَامَهُ تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ وَتُغَلُّ فِيهِ مَرَدَةُ

2039. Fasting is a shield as it shields a man from evil deeds and curbs passions.

chains for Allah. There is a night therein which is better than one thousand months. Whoso is deprived of its good, is deprived of all good.

—*Ahmad Nisai.*

الشياطين لله فيه ليلة خير من ألف
شهر من حرم خيرها فقد حرم *
(أحمد والنسائي)

7. **Anas-b-Malek** reported: At the advent of Ramzan the Messenger of Allah said: Verily this month has come to you; and therein there is a night which is better than one thousand months. Whoso is deprived of it, is deprived of all good; and none is deprived of its good except every unfortunate man.

—*Ibn Majah.*

عن أنس بن مالك قال دخل
رمضان فقال رسول الله صلعم إن هذا
الشهر قد حضركم وفيه ليلة خير من
ألف شهر من حرمها فقد حرم الخير
كله ولا يحرم خيرها إلا كل محروم *
(ابن ماجة)

550w. **Abdullah-b-Amr** reported that the Messenger of Allah said: Fasting and the Quran will intercede for a man. Fasting will say: O Lord! I denied him food and sexual satisfaction during day-time. So make me an intecessor for him. And the Quran will say: I denied him sleep during night. So make me an intercessor for him. So they will both intercede.

—*Baihaqi.*

عن عبد الله بن عمرو أن رسول الله
صلعم قال الصيام والقرآن يشفعان للعبد
يقول الصيام أي رب إني منعته الطعام
والشهوات بالنهار فشفعني فيه ويقول
القرآن منعته النوم بالليل فشفعني فيه
فيشفعان * (البيهقي)

551w. **Salman al-Faresiy** reported: The Messenger of Allah admonished us on the last day of Sha'ban. He said: O men! verily there has come to you a magnificent month, a blessed month, a month wherein there is a night which is better than one thousand months. Allah has

عن سلمان الفارسي قال خطبنا رسول
الله صلعم في آخر يوم من شعبان فقال
يا أيها الناس قد أظلكم شهر عظيم شهر
مبارك شهر فيه ليلة خير من ألف

made its fast obligatory and the standing (in prayer) of its nights optional.[2240] Whoso comes therein with a good habit, becomes like one who performs an obligatory thing in what is besides it; and whoso performs an obligatory thing becomes like one who performs 70 obligatory duties in what is besides it. And it is a month of patience; and as for patience, its reward is Paradise. And (it is) a month of mutual sympathy, and a month wherein the provision of a believer is increased. Whoso gives 'Iftar' therein to a fasting man, there is for him forgiveness for his sins, and emancipation of his neck from the Fire, and there is for him the like of his reward without anything being diminished from his reward. We asked: O Ms. of Allah! nobody of us finds means wherewith to give 'Iftar' to a fasting man. Then the Messenger of Allah said: Allah will bestow this reward on one who gives Iftar to a fasting man with a sip of milk, or date, or a sip of water. And whoso gives satisfaction to a fasting man, Allah will give him drink from my Fountain, which will not make him thirsty till he will enter Paradise. And it is a month of which the beginning is mercy, the middle is forgiveness

شهر جعل الله صيامه فريضة وقيام ليله
تطوعا من تقرب فيه بخصلة من الخير
كان كمن ادى فريضة فيما سواه ومن
ادى فريضة فيه كان كمن ادى سبعين
فريضة فيما سواه وهو شهر الصبر والصبر
ثوابه الجنة وشهر المواساة وشهر يزاد
فيه رزق المؤمن من فطر فيه صائما
كان له مغفرة لذنوبه وعتق رقبته من
النار وكان له مثل اجره من غير ان
ينتقص من اجره شيء قلنا يارسول الله
ليس كلنا نجد ما نفطر به الصائم فقال
رسول الله صلعم يعطي الله هذا الثواب
من فطر صائما على مذقة لبن او تمرة
او شربة من ماء ومن اشبع صائما سقاه
الله من حوضي شربة لا يظمأ حتى يدخل
الجنة وهو شهر اوله رحمة واوسطه مغفرة

2010. This refers to Tarawih prayer during Ramadhan. It is according to Hanifi Mazhab 'Sunnat Muakkadah'.

and the end is freedom from the Fire. And whoso makes light the (burden of) his covenanted slaves therein, Allah will forgive him, and He will make him free from the Fire.

—*Baihaqi.*

وَ اٰخِرُهٗ عِتْقٌ مِّنَ النَّارِ وَمَنْ خَفَّفَ عَنْ مَمْلُوْكِهٖ فِيْهِ غَفَرَ اللّٰهُ لَهٗ وَ اَعْتَقَهٗ مِنَ النَّارِ ۔ (اَلْبَيْهَقِيُّ)

552w. **Ibn Abbas** reported that when the month of Ramzan approached, he used to set free every prisoner and give alms to every beggar. —*Baihaqi.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُوْلُ اللّٰهِ صلعم اِذَا دَخَلَ شَهْرُ رَمَضَانَ اَطْلَقَ كُلَّ اَسِيْرٍ وَ اَعْطٰى كُلَّ سَائِلٍ * (اَلْبَيْهَقِيُّ)

553w. **Ibn Omar** reported that the Messenger of Allah said: Verily Paradise embellishes itself for Ramazan at the beginning of a year to the following year. When the first day of Ramazan appears, wind blows under the Throne from the leaves of Paradise upon the pure-eyed virgins. They say; O Lord! give us our husbands from Thy servants. Our eyes will take solace from them, and their eyes will take solace from us. —*Baihaqi.*

عَنِ ابْنِ عُمَرَ اَنَّ النَّبِيَّ صلعم قَالَ اَنَّ الْجَنَّةَ تَزَخْرَفُ لِرَمَضَانَ مِنْ رَاْسِ الْحَوْلِ اِلٰى حَوْلٍ قَابِلٍ فَاِذَا كَانَ اَوَّلُ يَوْمٍ مِّنْ رَمَضَانَ هَبَّتْ رِيْحٌ تَحْتَ الْعَرْشِ مِنْ وَرَقِ الْجَنَّةِ عَلَى الْحُوْرِ الْعِيْنِ فَيَقُلْنَ يَا رَبِّ اجْعَلْ لَنَا مِنْ عِبَادِكَ اَزْوَاجًا تَقَرُّ بِهِمْ اَعْيُنُنَا وَتَقَرُّ اَعْيُنُهُمْ بِنَا * (اَلْبَيْهَقِيُّ)

554w. **Abu Hurairah** reported from the Prophet who had said that there is forgiveness for his people in the last night of Ramazan. It was questioned: O Ms. of Allah! is it the Blessed Night? 'No' said he, 'but (as for) a worker, his wages will be given in full when he finishes his work.' —*Ahmad.*

عَنْ اَبِيْ هُرَيْرَةَ عَنِ النَّبِيِّ صلعم اَنَّهٗ قَالَ يُغْفَرُ لِاُمَّتِهٖ فِيْ اٰخِرِ لَيْلَةٍ فِيْ رَمَضَانَ قِيْلَ يَا رَسُوْلَ اللّٰهِ اَهِيَ لَيْلَةُ الْقَدْرِ قَالَ لَا وَلٰكِنَّ الْعَامِلَ اِنَّمَا يُوَفّٰى اَجْرَهٗ اِذَا قَضٰى عَمَلَهٗ * (اَحْمَدُ)

SECTION 2

2041. Sight of new moon.

A lunar month consists of 29 or 30 days. According to this calculation, a lunar year is less than nearly 12 days of a solar year. Hence the month of Ramzan rotates in every season and comes back to its starting point during the course of nearly 29 or 30 years. The people of every climate gets advantages by that. If the moon is visible on the 29th Sha'ban, the Ramazan begins on the following day. If not, from the day following the 30th day of Sha'ban. This is the case with the I'd day.

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8. **Ibn Omar** reported that the Messenger of Allah said: Don't fast until you see the new moon: and don't break it until you see it. If then there is cloud over you, count in full. In a narration, he said: The month is of twenty nine nights. So don't fast until you see it; if then there is cloud over you, wait and complete the number thirty. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا تَصُومُوا حَتّٰى تَرَوُا الْهِلَالَ وَلَا تُفْطِرُوا حَتّٰى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ وَفِي رِوَايَةٍ قَالَ الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً فَلَا تَصُومُوا حَتّٰى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلٰثِيْنَ * (مُتَّفَقٌ عَلَيْهِ)

9. **Abu Hurairah** reported that the Messenger of Allah said: Fast at the sight of it, and break it at the sight of it; if there is cloud over you, then complete the number of Sha'ban—thirty. —*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلٰثِيْنَ * (مُتَّفَقٌ عَلَيْهِ)

10. **Ibn Omar** reported that the Apostle of Allah said: We are an illiterate people, knowing no writing and counting. The month is such and such (and he closed the fingers at the

عَنِ ابْنِ عُمَرَ (رض) قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسُبُ الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا وَعَقَدَ

third time). Afterwards he said : A month is such and such, that is, complete thirty (days), that is, sometimes twenty nine and sometimes thirty. —*Agreed*

الابهام في الثالثة ثم قال الشهر هكذا وهكذا وهكذا يعني تمام الثلثين يعني مرة تسعا وعشرين ومرة ثلثين * (متفق عليه)

11. **Abu Bakrah** reported that the Apostle of Allah said : These are two months of festival which do not decrease-Ramazan and Zul-Haj. —*Agreed*

عن ابي بكرة قال قال رسول الله صلعم شهرا عيد لا ينقصان رمضان وذوا الحجة * (متفق عليه)

12. **Abu Hurairah** reported that the Apostle of Allah said : None of you shall precede Ramazan by one or two (fasts) except a person who used to keep fast. Let him then fast that day.[2042] —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم لا يتقدمن احدكم رمضان بصوم يوم او يومين الا ان يكون رجل كان يصوم صوما فليصم ذلك اليوم * (متفق عليه)

13. **Abu Hurairah** reported that the Apostle of Allah said : When there comes the middle of Sha'ban, don't fast.[2243] —*Abu Daud, Tirmizi, Ibn —Majah.*

عن ابي هريرة قال قال رسول الله صلعم اذا انتصف شعبان فلا تصوموا * (ابوداود والترمذي وابن ماجة والدارمي)

14. **Same** reported that the Apostle of Allah said : Count the new moon of Sha'ban for Ramazan. —*Tirmizi.*

عنه قال قال رسول الله صلعم احصوا هلال شعبان لرمضان * (الترمذي)

15. **Omme Salamah** reported : I did not see the Prophet fasting

عن ام سلمة (رض) قالت ما رايت

2042. Fasting on the previous day of Ramazan is generally disallowed. There is an exception in the case of a man who is accustomed to fasting on that day. If a man habitually fasts on Zumma-day which accidentally coincides with the previous day of Ramazan, he is allowed to fast that day. This is however said to be Makruh.

2043. The Holy Prophet told it out of compassion for his followers, as by too much fasting a man may lose his health. If however a man is capable of keeping fast, he is not prohibited as the Prophet is said to have kept fast throughtout the month of Shaban. (35:16)

for two consequitive months except Sha'ban and Ramazan. —*Abu Daud, Tirmizi, Nisai. Ibn Majah.*

النبي صلعم يصوم شهرين متتابعين الا شعبان ورمضان * (ابوداود والترمذي والنسائي وابن ماجة)

16. **Ammar-b-Yaser** reported: Whoso fasts the day about which he doubts has indeed disobeyed the father of Qasem[2044] —*Abu Daud, Tirmizi, Nisai, Ibn Majah, Darimi.*

عن عمار بن ياسر قال من صام اليوم الذي يشك فيه فقد عصى ابا القاسم صلعم * (ابوداود والترمذي والنسائي وابن ماجة والدارمي)

17. **Ibn Abbas** reported that a desert Arab came to the Prophet and said: Verily I have seen the new moon, that is the new moon of Ramazan. He asked: Do you bear witness that there is no god but Allah? 'Yes' replied he. He asked: Do you bear witness that Muhammad is the Apostle of Allah? 'Yes' said he. He said: O Bilal! proclaim among men that they should keep fast tomorrow.[2045] —*Abu Daud, Tirmizi, Nisa,i Ibn Majah.*

عن ابن عباس (رض) قال جاء اعرابي الى النبي صلعم فقال اني رايت الهلال يعني هلال رمضان فقال اتشهد ان لا اله الا الله قال نعم قال اتشهد ان محمدا رسول الله قال نعم قال يا بلال اذن في الناس ان يصوموا غدا - (ابوداود والترمذي والنسائي وابن ماجة)

18. **Ibn Omar** reported: They (meaning the people) saw the new moon. Then I informed the Prophet: Verily I have seen it (the new moon). So he fasted and ordered the people to observe its fasting. —*Abu Daud, Darimi.*

عن ابن عمر (رض) قال تراءى الناس الهلال فاخبرت رسول الله صلعم اني رايته فصام وامر الناس بصيامه - (ابوداود والدارمي)

2044. Father of Qasem is the Prophet himself. This doubt refers to the fasting of the day which has not been proved to be the 1st Ramazan owing to the absence of the new moon from general view. If there is no cloud and nobody sees the moon, there is no doubt that the day is not first Ramazan. Doubt occurs in the opposite case.

2045. This proves that the deposition of one man is sufficient for proof of sight of the new moon of Ramazan provided the man is pious. Imam Abu Hanifa upholds this opinion.

2043. The Prophet used to count every day of Sha'ban to ascertain the first day of Ramazan.

19. Ayesha reported that the Apostle of Allah used to remember Sha'ban besides which he did not remember so much. Then he kept fast of Ramazan as a result of its sight. If there is cloud over it, he counted thirty days and then fasted.

—*Abu Duud.*

عن عائشة (رض) قالت كان رسول الله صلعم يتحفظ من شعبان ما لا يتحفظ من غيره ثم يصوم لرؤية رمضان فان غم عليه عد ثلثين يوما ثم صام * (ابوداود)

20. Abul Bukhari reported: We went out for visiting the House. When we got down at the valley of Nakhlah, we gathered to see the new moon. Some of the people said: It is of three nights; and some of the people said: It is of two nights. Then we met Ibn Abbas and said: Verily we have seen the new moon. Some of the people said: It is of three nights. And some of the people said: It is of two nights. He enquired: In which night have you seen it? We said: In such and such a night. He said: Verily the Apostle of Allah prolonged it for sight and it is of one night that you have seen. In a narration reported by him, he said: We were informed of the new moon of Ramazan while we were at Zate Erq. We sent a man to Ibn Abbas to ask him. Ibn Abbas said that the Apostle of Allah had said: Verily the Almighty Allah has extended it

عن ابي البختري قال خرجنا للعمرة فلما نزلنا ببطن نخلة ترائينا الهلال فقال بعض القوم هو ابن ثلث وقال بعض القوم هو ابن ليلتين فلقينا ابن عباس فقلنا انا رأينا الهلال فقال بعض القوم هو ابن ثلث وقال بعض القوم هو ابن ليلتين فقال اي ليلة رأيتموه قلنا ليلة كذا وكذا فقال ان رسول الله صلعم مده للرؤية فهو لليلة رأيتموه وفي رواية عنه قال اهللنا رمضان ونحن بذات عرق فارسلنا رجلا الى ابن عباس يسأله فقال بن عباس قال رسول الله صلعم ان الله تعالى قد امده لرؤيته فان اغمي عليكم فاكملوا

2047. Nakhlah is the name of a place between Mecca and Tayef. Zate Erq is the name of a place near Nakhlah.

for its sight. If there is cloud over it, complete the number.[2048] (مسلم) العدة *

— *Muslim.*

SECTION 3

2059. Rules of fasting

(a) **Procedure of Fast.** The fast begins from the appearance of the white colour in the eastern horizon before the early dawn till the setting of the sun. In other words, it is about an hour and a half before the sun-rise and extends up to sun-set. Before the beginning of fast, some light food or tiffin generally known as *Sehri* should be taken as there is blessing in it and as it enables a man to cope with the hardships of fast to some extent. There should be a gap of at least the time required for reading 50 short verses of the Quran between Sehri and the earliest time of Fajr prayer—34:42. In the beginning of Islam, there was Azan for Sehri but it now fell in to disuse—34:101. The duties of a Muslim is, however, to wake up others for Sehri—34:473w. Then the Niyyat should be taken for fast. It runs thus :—

نويت ان اصوم غدا من شهر رمضان المبارك فرضالك فتقبل مني انك انت السميع العليم *

'I resolve to keep fast tomorrow in the month of blessed Ramazan, a binding duty for Thee; O Allah, accept from me, verily Thou art the Hearing, the Knowing.'

Then immediately after the setting of the sun, the fast should be broken. This is generally known as *Iftar*. The sooner the Iftar is taken, the better for rewards. Fast should be broken generally with water and dates with the following invocation.

اللهم صمت لك و توكلت على رزقك وافطرت برحمتك يا ارحم الرحمين *

'O Allah! I have fasted for Thee, and I have relied on Thy provision and I have broken fast by Thy mercy, O Merciful of the merciful.'

(b) **Sunnats in Fast.** There are six duties in fast known as sunnats.

i. To partake of *Sehri* or pre-dawn tiffin.

ii. To break fast immediately after sun-set.

iii. To read Tarawih prayer at night.

2048. It appears from this that the sight of the new moon is a condition precedent to fasting, irrespective of the large or short size of the moon and that in case of differences of opinions, fasting should be resumed.

iv. To feed the poor and the hungry.
v. To increase the Quran-reading.
vi. To observe I'tikaf within the mosque during the last ten days of Ramazan.

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21. Anas reported that the Messenger of Allah said: Take tiffin before dawn, 2050 because in this tiffin there is blessing.
—*Agreed.*

عن انس (رض) قال قال رسول الله صلعم تسحروا فان فى السحور بركة * (متفق عليه)

22. Amr-b-Al As reported that the Apostle of Allah said: The difference between our fasting and the fasting of the people of the Book is pre-dawn tiffin.
—*Muslim.*

عن عمرو بن العاص قال قال رسول الله صلعم فصل ما بين صيامنا و صيام اهل الكتاب اكلة السحر * (مسلم)

23. Sahl reported that the Apostle of Allah said: People will continue in prosperity so long as they are quick in breaking fast.
—*Agreed.*

عن سهل قال قال رسول الله صلعم لا يزال الناس بخير ما عجلوا الفطر * (متفق عليه)

24. Omar reported that the Messenger of Allah said: When the night comes in from this side, and the day goes back from this side, and the sun sets in, a fasting man shall break fast. 2051
—*Agreed.*

عن عمر قال قال رسول الله صلعم اذا اقبل الليل من ههنا وادبر النهار من ههنا وغربت الشمس فقد افطر الصائم * (متفق عليه)

25. Abu Hurairah reported that the Apostle of Allah prohibited *Wisal* in fast. A man asked him: O Ms. of Allah! do you make Wisal? 2052 He replied:

عن ابي هريرة قال نهى رسول الله صلعم عن الوصال فى الصوم فقال له رجل انك تواصل يارسول الله قال وايكم

2050. Sehri is pre-dawn tiffin and Sihr is the 6th part of the night.

2051. The first side refers to east and the second west. At the setting of the sun, it will be considered that fast has been broken though no food and drink were taken.

2052. Wisal means fasting for 3 or more days without eating and drinking in the interval. Imams Abu Hanifa, Malek and Shafeyi held such fasting without break as Makruh (abominable). It is said to be Makruh Tahrima and the majority of the learned jurists are of this opinion.

Who is he among you like me? Verily I pass my night while my Lord feeds me and gives me drink. —*Agreed.*

مثلي اني ابيت يطعمني ربي ويسقيني (متفق عليه)

26. **Hafsah** reported that the Apostle of Allah said: Whoever does not intend to fast before day-break, there is no fast for him.[2053] —*Tirmizi, Abu Daud, Nisai.*

عن حفصة قالت قال رسول الله صلعم من لم يجمع الصيام قبل الفجر فلا صيام له - (الترمذي وابوداود والنسائي)

27. **Abu Hurairah** reported that the Messenger of Allah said: When one of you hears the call to prayer while he has a cup in his hand, he shall not put it down till he satisfies his want from it.[2254] —*Abu Daud.*

عن ابي هريرة قال قال رسول الله صلعم اذا سمع النداء احدكم والاناء في يده فلا يضعه حتى يقضي حاجته منه - (ابوداود)

28. **Same** reported that the Messenger of Allah said: The Almighty Allah said: The dearest of My servants in My sight are quickest in breaking fast. —*Tirmizi.*

عنه قال قال رسول الله صلعم قال الله تعالى احب عبادي الي اعجلهم فطرا * (الترمذي)

29. **Salmah-b-A'mer** reported that the Apostle of Allah said: When one of you breaks fast, let him break fast with date because it is a blessing; if he does not find it, let him break fast with water, because it is pure. —*Ahmad, Tirmizi, Abu Daud, Ibn Majah.*

عن سلمان بن عامر قال قال رسول الله صلعم اذا افطر احدكم فليفطر على تمر فانه بركة فان لم يجد فليفطر على ماء فانه طهور * (احمد والترمذي وابوداود وابن ماجة)

2053. It is seen from this that niyyet or intention of fasting must be made at night and if it not so made, fasting is invalid. Imam Ahmad and Malek hold this opinion, while Imam Abu Hanifa says that niyyet must be made before mid-day. Imam Shafeyi extends the time up to sun-set.

2054. The cup was raised for drink for eating something. At this time, Azan was proclaimed. The duty of every Muslim at this time is that if he knows that the dawn is apparent, he should stop further eating and drinking for fasting, and if he is ignorant or sees no sign of clear dawn, he shall not stop drinking and eating which he badly requires. Some say that by proclamation here is meant the call for sun-set prayer, At that time fast should be broken after azan.

30. **Anas** reported that the Apostle of Allah used to break fast before prayer with fresh dates; if these were not available, then with dry dates; if dry dates were not available, he drank some handfuls of water.

—*Tirmizi, Abu Daud,* (*Approved, Rare*).

عن انس قال كان النبي صلعم يفطر قبل ان يصلي على رطبات فان لم تكن رطبات فتميرات فان لم تكن تميرات حسا حسوات من ماء * الترمذي وابوداود (حسن غريب)

31. **Ibn Omar** reported that when the Prophet broke fast, he used to say: The thirst has gone and the veins have become wetted and reward has become sure if the Almighty Allah wills.

—*Abu Daud.*

عن ابن عمر قال كان النبي صلعم اذا افطر قال ذهب الظماء وابتلت العروق وثبت الاجر ان شاء الله تعالى - (ابوداود)

32. **Mu'az-b-Zahrah** reported that when the Prophet broke fast, he used to say: O Allah! for Thee I fasted, and over Thy provision I broke it.

—*Abu Daud* (*Defective*)

عن معاذ بن زهرة قال ان النبي صلعم كان اذا افطر قال اللهم لك صمت وعلى رزقك افطرت - ابوداود (مرسل)

33. **Abu Hurairah** reported that the Messenger of Allah said: This religion will not cease to prevail so long as the people hasten to break fast, because the Jews and the Christians make delay (in breaking fast).

—*Abu Daud, Ibn Majah.*

عن ابي هريرة قال قال رسول الله صلعم لا يزال الدين ظاهرا ما عجل الناس الفطر لان اليهود والنصرى يؤخرون * (ابوداود وابن ماجة)

34. **Abu Atiyyah** reported: I and Masruq went to Ayesha and asked: O mother of the Faithful! (inform about) two men from the companions of Muhammad (P. H.)—one man hastens to break fast and hastens to pray and another makes delay to break fast and makes delay to pray. She asked: Who among the

عن ابي عطية قال دخلت انا ومسروق على عائشة فقلنا يا ام المؤمنين رجلان من اصحاب محمد صلعم احدهما يعجل الافطار و يعجل الصلوة والاخر يؤخر الافطار ويؤخر الصلوة قالت ايهما يعجل

two hastens to break fast and hastens to pray? We said: Abdullah-b-Mas'ud. She said: Thus the Messenger of Allah did. And another was Abu Musa. —*Muslim.*

الافطار ويعجل الصلوة قلنا عبد الله بن مسعود قالت هكذا صنع رسول الله صلعم والاخر ابو موسى * (مسلم)

35. **Irbad-b-Sa'riyah** reported: The Apostle of Allah called me for pre-dawn tiffin in Ramazan. He said: Come to the blessed tiffin. —*Abu Daud, Nisai.*

عن العرباض بن سارية قال دعاني رسول الله صلعم الى السحور في رمضان فقال هلم الى الغداء المبارك * (ابوداؤد والنسائي)

36. **Abu Hurairah** reported that the Apostle of Allah said: How good is the food of dates before dawn for a believer. —*Abu Daud.*

عن ابي هريرة قال قال رسول الله صلعم نعم سحور المؤمن التمر - (ابوداود)

555w. **Zaid-b-Khalid** reported that the Messenger of Allah said: Whoso breaks fast of a man or supplies a warrior with war-materials, there is for him reward equivalent to the reward of the latter. 2055 —*Baihaqi.*

عن زيد بن خالد قال قال رسول الله صلعم من فطر صائما اوجهز غازيا فله مثل اجره - (البيهقي)

SECTION 4

2056. Things which break fast

The following duties are Farz in fasts and breach of one of them shall make the fast null and void.

i. If some one sees the moon, or anybody reliable as a witness attests that he has seen it, it becomes compulsory on the former to keep fast.

ii. Niyyat of fast is Farz. In every night after Sehri tiffin, niyyat must be made in mind or uttered by the tongue for the following day's fast. According to some Imams, the time extends up to mid-day.

iii. Anything wilfully introduced unto the body from outside makes the fast void; but if it is introduced out of forgetfulness or if anything goes unto the body as a result of involuntary action, fasting will not be void. Therefore smoking, wilful vomitting, wilful

2055. Baihaqi narrated it in Shu'abul I'man, and Muhiyus-Sunnat in Masabih.

taking of medicine and acts of similar nature make the fas void, but if one takes in something as food or drink out of forgetfulness, or vomits a little quantity involuntarily, or somehow or other allows water to get in without any intention, he will not injure fast. Cleansing the mouth or teeth by gurgling or snipping water into nostrils does not break fast.

iv. Sexual intercourse during the hours of fasting is prohibited. If resumed, it will make the fast void but there is no prohibition at night. Kissing or embracing is however allowed. Masturbation or taking out semen renders the fast also void.

v. In many cases the Prophet held that one who does not resist from false talk and false action is not required to keep fast. Once he advised two men to break fast because they rendered it void by back-biting—4:152w. He said: Fast is meaningless if one speaks falsehood and is engaged in bad actions—4:20. The jurists did not take it as one of the rules which break fast, because it is difficult to judge a man by inward actions. The Prophet therefore made the Charity of Fitr compulsory as a protection of fast from vile discourse and vain talks—8:78.

In cases where a fast is rendered void, one is required to compensate it by fasting 60 consequitive days or in case of inability, to feed sixty poor men.

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37. Abu Hurairah reported that the Messenger of Allah said: Whoever does not give up false talk and action according to it, there is no need of Allah that he should give up his food and and drink. 2016a —*Bukhari.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلّٰهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ * (اَلْبُخَارِي)

38. Ayesha reported that the Messenger of Allah used to kiss and embrace while he was fasting and he had the greatest control among you over his passions. 2017 —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ رَسُولُ اللهِ صلعم يُقَبِّلُ وَيُبَاشِرُ وَهُوَ صَائِمٌ وَكَانَ أَمْلَكَكُمْ لِإِرْبِهِ * (مُتَّفَقٌ عَلَيْهِ)

2016a. The object of fasting is to bring evil attributes under control. If this object is not attained, mere depriving oneself of food and drink is nothing.

2017. The Holy Prophet had complete control over his passions. Inspite of kisses and embraces, he retained himself from having sexual intercourse during fasting.

39. **Same** reported that the dawn overtook the Prophet in Ramazan while he was impure without emission. He then took bath and kept fast. 2058 —*Agreed.*

عنها قالت كان رسول الله صلعم يدركه الفجر في رمضان وهو جنب من غير حلم فيغتسل يصوم * (متفق عليه)

40. **Ibn Abbas** reported that the Prophet took cupping while he was a pilgrim, and he took cupping while he was fasting. 2059

—*Agreed.*

عن ابن عباس قال إن النبي صلعم احتجم وهو محرم واحتجم وهو صائم * (متفق عليه)

41. **Abu Hurairah** reported that the Apostle of Allah said: Whoever forgot while he was fasting and ate or drank, let him complete his fast because Allah fed him and gave him drink.

—*Agreed.*

عن أبي هريرة قال قال رسول الله صلعم من نسي وهو صائم فأكل أو شرب فليتم صومه فإنما أطعمه الله وسقاه * (متفق عليه)

42. **Same** reported: While he was sitting near the Prophet when lo! a man came to him and enquired: O Ms. of Allah! I am undone! He asked: What is the matter with you? He replied: I cohabited with my wife while I was fasting. The Prophet enquired: Will you find a slave to free him? He replied: No. He asked: Are you able to fast for two consequitive months? 'No', said he. He enquired: Have you got means to feed sixty poor men? He said: No. He said: Sit down.

عنه قال بينما نحن جلوس عند النبي صلعم إذ جاءه رجل فقال يا رسول الله هلكت قال ما لك قال وقعت على امرأتي وأنا صائم فقال رسول الله صلعم هل تجد رقبة تعتقها قال لا قال فهل تستطيع أن تصوم شهرين متتابعين قال لا قال هل تجد إطعام ستين مسكينا

According to Hanifi Mazhab, these things are Makruh if there is fear of sexual intercourse.

2058. Here emission signifies emission by means other than by sexual intercourse. In case of sexual intercourse in Ramazan during the night, the Prophet sometimes took bath at day-break. This shows that fast is not void in case of nocturnal emission before dawn. Here emission was excepted as it did not occur in case of Prophets.

2059. According to three Imams, cupping is allowed in fasting, while Imam Ahmad holds that fasting becomes void in case of cupping.

The Prophet tarried a little. While we were in that condition, one Araq wherein there were dates (and an Araq is a big bag) was brought to the Prophet. He asked : Where is the questioner ? He replied : I. He said : Take this and give it in charity. The man said : To one poorer than myself, O Prophet of Allah ? By Allah, there is no inhabitant of a house out of what is between its two sides (meaning two mountains) who is poorer than the inmates of my house. The Prophet laughed, till his canine teeth were seen. He said : Feed your family therewith. 2060 —*Agreed.*

43. Ayesha reported that the Prophet used to kiss her and to chuck her tongue while he was fasting. 2060a —*Abu Daud.*

44. Abu Hurairah reported that a man 2061 asked the Prophet about physical embrace of a fasting man. He gave him permission. Another came to him and asked him but he prohibited him. The person whom he gave permission was an old man, and the person whom he prohibited was a youth. —*Abu Daud.*

45. Same reported that the Messenger of Allah said : Whoever ·tacked with vomitting 2062

قَالَ لَا قَالَ اجْلِسْ وَمَكَثَ النَّبِيُّ صلعم
فَبَيْنَا نَحْنُ عَلَى ذَلِكَ أُتِيَ النَّبِيُّ صلعم
بِعَرَقٍ فِيهِ تَمْرٌ وَالْعَرَقُ الْمِكْتَلُ الضَّخْمُ
قَالَ أَيْنَ السَّائِلُ قَالَ أَنَا قَالَ خُذْ هَذَا
فَتَصَدَّقْ بِهِ فَقَالَ الرَّجُلُ أَعَلَى أَفْقَرَ مِنِّي
يَا رَسُولَ اللهِ فَوَاللهِ مَا بَيْنَ لَابَتَيْهَا يُرِيدُ
الْحَرَّتَيْنِ أَهْلُ بَيْتٍ أَفْقَرُ مِنْ أَهْلِ بَيْتِي
فَضَحِكَ النَّبِيُّ صلعم حَتَّى بَدَتْ أَنْيَابُهُ
ثُمَّ قَالَ أَطْعِمْهُ أَهْلَكَ * (مُتَّفَقٌ عَلَيْهِ)

عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صلعم كَانَ يُقَبِّلُهَا
وَهُوَ صَائِمٌ وَيَمُصُّ لِسَانَهَا * (ابو داود)

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ
صلعم عَنِ الْمُبَاشَرَةِ لِلصَّائِمِ فَرَخَّصَ لَهُ
وَأَتَاهُ آخَرُ فَسَأَلَهُ فَنَهَاهُ فَإِذَا الَّذِي رَخَّصَ
لَهُ شَيْخٌ وَإِذَا الَّذِي نَهَاهُ شَابٌّ . (ابو داود)

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ

2060. Araq is a bag of corns of nearly 15 seers..

2060a. This hadis is said to be weak according to the author of Mazahare-Hoq as to chuck lip or tongue in fasting is prohibited.

2061. The man was Salmah-b-Sakhar-al-Ansari. If fasting is broken intentionally, expiation is obligatory.

2062. This was optional fasting. Imams Abu Hanifa, Ahmad and others hold that vomiting makes the fasting void while Imam Shafeyi holds otherwise.

while he is fasting, there is no Qaza; and whoever vomits intentionally, let him perform Qaza.
—*Tirmizi, Abu Daud, Ibn Majah* (*Rare*).

القيء وهو صائم فليس عليه قضاء ومن استقاء عمدا فليقض * الترمذي وابوداود وابن ماجة (غريب)

46. **Ma'dan-b-Talha** reported: Abu Darda'a informed him that the Prophet had vomitted and broken fast. He said: Then I met Saoban in the mosque of Damascus and said: Verily Abu Darda'a informed me that the Prophet had vomitted and then broken fast. He said: He has spoken the truth and I poured ablution water for him.
—*Abu Daud, Tirmizi, Darimi.*

عن معدان بن طلحة ان ابا الدرداء حدثه ان رسول الله صلعم قاء فافطر قال فلقيت ثوبان في مسجد دمشق فقلت ان ابا الدرداء حدثني ان رسول الله صلعم قاء فافطر قال صدق وانا صببت له وضوءه - (ابوداود والترمذي والدارمي)

47. **A'mer-b-Rabiyah** reported: I saw the Messenger of Allah without numbers using tooth stick while he was fasting [2063]
—*Tirmizi, Abu Daud.*

عن عامر بن ربيعة قال رايت النبي صلعم ما لا احصي يتسوك وهو صائم (الترمذي وابوداود)

48. **Anas** reported that a man came to the Prophet and said: I complain of my eyes. Shall I use antimony while I am fasting? 'Yes' said he. [2064]
—*Tirmizi.*

عن انس قال جاء رجل الى النبي صلعم قال اشتكيت عيني افاكتحل وانا صائم قال نعم * (الترمذي)

49. **Some one** of the companions of the Prophet reported: I have indeed seen the Prophet at Arj [2065] to pour water over his head while he was fasting on account of thirst or heat.
—*Malek, Abu Daud.*

عن بعض اصحاب النبي صلعم قال لقد رايت النبي صلعم بالعرج يصب على راسه الماء وهو صائم من العطش او من الحر * (مالك وابوداود)

2063. This hadis proves that teeth-cleansing is allowed in fasting.

2064. Imam Ahmad held that using antimony during Ramazan is Makruh (abominable), while other Imams hold it lawful. Tirmizi said that its isnad is weak and the narrator Abu A'ekah is less reliable.

2065. Arz is the name of a place between Mecca and Medina.

50. **Shaddad-b-Aus** reported that the Prophet came to a man at Baqi while he was taking cupping. He caught hold of my hand on the 18th Ramazan and said : The man taking cupping and the man giving it broke fast.[2066] —*Abu Daud, Ibn Majah, Darimi*

عن شداد بن اوس ان رسول الله صلعم اتى رجلا بالبقيع وهو يحتجم وهو اخذ بيدي لثماني عشرة خلت من رمضان فقال افطر الحاجم والمحجوم * (ابوداود وابن ماجة والدارمي)

51. **Abu Hurairah** reported that the Prophet said : Whoever breaks fast of one day of Ramazan without excuse and illness,[2067] his fasting of his whole age will not compensate it even if he keeps fast for it.[2068] —*Ahmad, Tirmizi, Abu Daud, Ibn Majah, Darimi.*

عن ابي هريرة قال قال رسول الله صلعم من افطر يوما من رمضان من غير رخصة ولا مرض لم يقض عنه صوم الدهر كله وان صامه * (احمد والترمذي وابوداود وابن ماجة والدارمي)

52. **Abu Sayeed** reported that the Apostle of Allah said : There are three things which do not break fast of a man-cupping, vomitting, and emission of semen.[2069] —*Tirmizi (Weak).*

عن ابي سعيد قال قال رسول الله صلعم ثلث لا يفطرن الصائم الحجامة والقيء والاحتلام * الترمذي (ضعيف)

53. **Sabet-al-Bonani** reported that Anas-b-Malek was asked : Did you dislike cupping for a fasting man during the time of the Messenger of Allah? He said : No, except on account of weakness. —*Bukhari.*

عن ثابت البناني قال سئل انس بن مالك كنتم تكرهون الحجامة للصائم على عهد رسول الله صلعم قال لا الا من اجل الضعف * (البخاري)

54. **Bukhari** reported a tradition without proof that Ibn

عن البخاري تعليقا قال كان ابن

2066. The majority of jurists hold that cupping does not make fasting void, as the Prophet took cupping during Ramazan. This is the Mazhab of Imams Abu Hanifa, Malek and Shafeyi. It is said by some that this tradition was abrogated.

2067. One intentional break of fast during Ramazan is compensated by a fast of two consequitive months.

2068. Bukhari narrated this hadis in Tarjamae-Bab. Tirmizi said that he heard Bukhari say that Abul Mutawwes, one of the narrators, is found only in this tradition.

2069. Tirmizi said that the narrator Abdur Rahman-b-Zayed is weak in authority. Darqutni and Baihaqi also reported this tradition.

Omar used to have cupping while he was fasting. Afterwards he gave it up and then he used to have cupping at night.

عمر يحتجم وهو صائم ثم تركه فكان يحتجم بالليل *

55. **Ata'a** reported that he said: If he (fasting man) gurgles and then throws off what is in his mouth from water, it will not injure him if he takes in his saliva and what remains in his month, and he shall not swallow cough. If he swallows the saliva of cough, I shall not say that he breaks fast, but he is prohibited from it. —*Bukhari.*

عن عطاء قال ان مضمض ثم افرغ ما فيه من الماء لا يضيره ان يزدرد ريقه وما بقي في فيه ولا يمضغ العلك فان ازدرد ريق العلك لا اقول انه يفطر ولكن ينهى عنه * (البخاري)

556w. **Abu Hurairah** reported that the Messenger of Allah said: How many a fasting man there are for whom there is no fast but only thirst; and how many standing (in prayer at night) there are for whom there is nothing of standing at night but sleeplessness. —*Darimi.*

عن ابي هريرة قال قال رسول الله صلعم كم من صائم ليس له من صيامه الا الظماء وكم من قائم ليس له من قيامه الا السهر - (الدارمي)

SECTION 5

2070. Traveller's Fast

The Quran says: Whoever among you is sick or upon a journey, (he shall fast) a like number of days—2:184Q. This shows that the traveller or the sick man is not absolutely exempted from the fast. He has been given the option either to fast in Ramazan or to break it. Some of the traditions support this Quranic verse. There are some traditions (85, 59, 63 and 64) which apparently show that a traveller shall break fast in journey. These traditions manifest the extremely hard circumstances under which the orders were issued. They do not mean that a traveller must compulsorily break fast but it is fair to break fast in cases of extreme difficulty in journey.

To define the limit of journey is very difficult. See note 1940 for details. In one case the Prophet is reported to have given injunction for fast where there was conveyance to take a man from a fixed place to a fixed placed within the hours of fasting—35:62. A traveller is compulsorily to fast if he comes to a place with the intention of permanently residing there.

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56. Ayesha reported that Hamzah-b-Amr al Aslami asked the Prophet: Is there any fasting in journey? And he was a great fasting man. He said: Fast if you like, and break if you like. [2071]

—*Agreed.*

عَائِشَةَ قَالَتْ اِنَّ حَمْزَةَ بْنَ عَمْرٍو الْاَسْلَمِيَّ قَالَ لِلنَّبِيِّ صلعم اَصُومُ فِي السَّفَرِ وَكَانَ كَثِيرَ الصِّيَامِ فَقَالَ اِنْ شِئْتَ فَصُمْ وَاِنْ شِئْتَ فَاَفْطِرْ * (مُتَّفَقٌ عَلَيْهِ)

57. Abu Sayeed al Khodri reported: We joined the Prophet in a holy war on the 16th of Ramazan. There were some of us who fasted and some did not fast. The fasting one did not rebuke one who was fasting, nor one who was not fasting rebuked one who was fasting.

—*Muslim.*

عَنْ اَبِي سَعِيدِ نِ الْخُدْرِيِّ قَالَ غَزَوْنَا مَعَ رَسُولِ اللهِ صلعم لِسِتَّ عَشْرَةَ مَضَتْ مِنْ شَهْرِ رَمَضَانَ فَمِنَّا مَنْ صَامَ وَمِنَّا مَنْ اَفْطَرَ فَلَمْ يَعِبِ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ * (مُسْلِم)

58. Jaber reported that the Messenger of Allah was in journey. He saw a crowd and a man who was surrounded. So he asked: What is it? They said: A fasting man. He said: There is no fast for a pious man in jour- ney.

—*Agreed.*

عَنْ جَابِرٍ قَالَ كَانَ رَسُولُ اللهِ صلعم فِي سَفَرٍ فَرَاٰى زِحَامًا وَرَجُلًا قَدْ ظُلِّلَ عَلَيْهِ فَقَالَ مَا هٰذَا قَالُوْا صَائِمٌ فَقَالَ لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ (مُتَّفَقٌ عَلَيْهِ)

59. Anas reported: We were with the Prophet in a journey.

عَنْ اَنَسٍ قَالَ كُنَّا مَعَ النَّبِيِّ صلعم

2071. According to Imam Shafeyi, journey for illegal act cannot exempt a compulsory fasting. Imam Abu Hanifa holds it lawful.

Some of us were fasting and some were not. We alighted at a place on a hot-day, and those keeping fast fell down, and those who did not keep remained standing. They pitched their tents and watered their camels. The Prophet said: Those who did not keep fast went with the rewards to-day. —*Agreed.*

في السفر فمنا الصائم ومنا المفطر فنزلنا منزلا في يوم حار فسقط الصوامون وقام المفطرون فضربوا الابنية وسقوا الركاب فقال رسول الله صلعم ذهب المفطرون اليوم بالاجر * (متفق عليه)

60. **Ibn Abbas** reported that the Messenger of Allah came out from Medina towards Mecca. He fasted till he reached Osfan. 2072 Then he called for water, raised it afterwards to his hand in order to show it to the people and then broke fast till he reached Mecca, and this was in the month of Ramazan. Ibn Abbas used to say: The Messenger of Allah kept fast and broke it. So whoever wishes shall fast and whoever wishes shall break it. *And in a narration of Muslim from Jaber*: he had a drink after after-noon prayer. —*Agreed.*

عن ابن عباس قال خرج رسول الله صلعم من المدينة الى مكة فصام حتى بلغ عسفان ثم دعا بماء فرفعه الى يديه ليراه الناس فافطر حتى قدم مكة وذلك في رمضان فكان ابن عباس يقول قد صام رسول الله صلعم وافطر فمن شاء صام ومن شاء افطر متفق عليه وفي رواية لمسلم عن جابر انه شرب بعد العصر *

61. **Anas-b-Malek al Ka'bi** reported that the Apostle of Allah said: Verily Allah has put down half of a prayer from a traveller, and fast from a traveller and from a suckling woman and from a pregnant woman. 2073 —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عن انس بن مالك الكعبي قال قال رسول الله صلعم ان الله وضع عن المسافر شطر الصلوة والصوم عن المسافر وعن المرضع والحبلى * (ابوداود والترمذي والنسائي وابن ماجة)

2072. Osfan is a place which is only two stations off from Mecca.

2073. Here those pregnant and suckling women have been meant as have got the

62. **Salamah b-ab-Muhabbaq** reported that the Messenger of Allah said: Whoever has got a riding animal which can give him refuge to an abode, let him keep fast of Ramazan where it overtakes him.[2074] —*Abu Daud.*

عن سلمة بن المحبق قال قال رسول الله صلعم من كان له حمولة تاوي الى شبع فليصم رمضان حيث ادركه * (ابوداود)

63. **Jaber** reported that the Apostle of Allah came out in the year of victory to Mecca during Ramazan. He kept fast till he reached Kora'al Gamim The people fasted. Then he called a jug of water and raised it up till the people saw it. Then he drank water. It was questioned to him after that: Verily some people fasted. He said: Those are transgressors. Those are transgressors.—*Muslim.*

عن جابر ان رسول الله صلعم خرج عام الفتح الى مكة في رمضان فصام حتى بلغ كراع الغميم فصام الناس ثم دعا بقدح من ماء فرفعه حتى نظر الناس اليه ثم شرب فقيل له بعد ذلك ان بعض الناس قد صام فقال اولئك العصاة اولئك العصاة * (مسلم)

64. **Abdur Rahman-b-Auf** reported that the Apostle of Allah said: One who fasts in Ramazan in journey is like one who does not keep fast in residence.[2074a] —*Ibn Majah.*

عن عبد الرحمن ابن عوف قال قال رسول الله صلعم صائم رمضان في السفر كالمفطر في الحضر * (ابن ماجة)

65. **Hamjah-b-Amr al Aslami** reported that he enquired: O Ms. of Allah! I see strength in myself to keep fast in journey. Is there any sin on me? He said: That is a permision from Allah, the High and Exalted. So whoever takes

عن حمزة بن عمرو الاسلمي انه قال يارسول الله اني اجد بي قوة على الصيام في السفر فهل علي جناح قال هي رخصة من الله عز وجل فمن اخذ بها فحسن

chance of either injuring the child in womb or the infant at breast. Where there is no such fear, fast shall be kept.

2074. This does not prohibit fasting in journey. All jurists are unanimous in holding that fasting in journey is not compulsory.

2074a. This is applicable in a place where there is danger of life.

it is good; and whoever likes to keep fast, there is no sin on him. —*Muslim.*

وَمَنْ اَحَبَّ اَنْ يَصُوْمَ فَلَا جُنَاحَ عَلَيْهِ * (مُسْلِم)

SECTION 6

2075. Qaza Fast

He who does not keep fast without lawful excuse must fast an equal number of other days in the year. Such is the case with a traveller, a sick man, a menstruating or pregnant or suckling woman. In case of intentional breaking of fast in Ramazan without any lawful excuse, the fast of its one day is to be compensated by a fast of sixty consequitive days.

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66. **Ayesha** reported: There were dues of the fast of Ramazan upon me. I could not perform Qaza except in Sha'ban. —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كَانَ يَكُوْنُ عَلَيَّ الصَّوْمُ مِنْ رَمَضَانَ فَمَا اَسْتَطِيْعُ اَنْ اَقْضِيَ اِلَّا فِيْ شَعْبَانَ - (مُتَّفَقٌ عَلَيْهِ)

67. **Abu Hurairah** reported that the Messenger of Allah said: It is not lawful for a woman to keep fast while her husband is present without his permission;[2076] nor will she entertain (any) in his house except by his permission. —*Muslim.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم لَا يَحِلُّ لِلْمَرْاَةِ اَنْ تَصُوْمَ وَزَوْجُهَا شَاهِدٌ اِلَّا بِاِذْنِهِ وَلَا تَاْذَنُ فِيْ بَيْتِهِ اِلَّا بِاِذْنِهِ * (مُسْلِم)

68. **Mu'azah al-Adawiyyah** reported that she asked Ayesha: What is the order for a menstruating woman who fulfils her past fast but does not fulfil her prayer. Ayesha said: That affected us and we were

عَنْ مُعَاذَةَ الْعَدَوِيَّةِ اَنَّهَا قَالَتْ لِعَائِشَةَ مَا بَالُ الْحَائِضِ تَقْضِى الصَّوْمَ وَلَا تَقْضِى الصَّلٰوةَ قَالَتْ عَائِشَةُ كَانَ يُصِيْبُنَا ذٰلِكَ

2076. Optional fast is to be observed with the permission of husband.

ordered to fulfil past fast while we were not ordered to fulfil past prayer.[2077] —*Muslim.*

فنؤمر بقضاء الصوم ولا نؤمر بقضاء الصلوة - (مسلم)

69. Ayesha reported that the Messenger of Allah said: Whoso dies while there is fast due from him, his heir shall fast for him.[2078] —*Agreed.*

عن عائشة قالت قال رسول الله صلعم من مات وعليه صوم صام عنه وليه - (متفق عليه)

70. Nafe' from Ibn Omar reported from the Prophet who said: Whoever dies with fast of Ramazan due on him, let a poor man be given food on his behalf in place of a day. —*Tirmizi.*

عن نافع عن ابن عمر عن النبي صلعم قال من مات وعليه صيام شهر رمضان فليطعم عنه مكان كل يوم مسكين - (الترمذي)

557w. Malek reported: It reached him that Ibn Omar was asked: Can anybody fast for another, or can anybody pray for another? He replied: Nobody can keep fast for another and nobody can pray for another. —*Muatta.*

عن مالك بلغه ان ابن عمر كان يسأل هل يصوم احد عن احد او يصلي احد عن احد فيقول لا يصوم احد عن احد ولا يصلي احد عن احد - (الموطا)

SECTION 7

2079. Optional Fast

Besides the compulsory fast in Ramazan, every Muslim is allowed to keep voluntary fasts on any day he likes besides the I'd days and the three days of Tashriq (11th, 12th and 13th of Zil-Haj) provided his health and constitution allow him, and in case of husband and wife with mutual consent. These fasts

2077. Hazrat Ayesha was under menstruation for some months of Ramazan. Qaza fast could not be fulfilled by her till Sha'ban owing to her engagement with the Prophet.

2078. Imams Abu Hanifa, Malek and majority of the jurists hold that such fast will not reach the dead and that its meaning is that in exchange of fast, the heir should give alms in charity. Imam Ahmad sticks to this tradition literally. If death-declaration is left, the heir is bound to compensate the father's fast to the extent of half of the property left by him. This view has been sponsored by Imam Abu Hanifa. According to Imam Shafeyi, compensation must be made even with the entire property if necessary.

should not be continuous without any break or always on fixed days. Friday shall not be specially chosen for optional fast. Generally three days' fast in a month has been recommended by the Prophet; and according to him, the best optional fast is on every alternate days. David used to keep such sort of fast. The Prophet used to pray: O Allah, keep me hungry for one day so that I may seek help from Thee and give me food on the following day, so that I may be thankful to Thee. The Prophet used to keep optional fasts on the following days: (i) Ashura'a day on the 10th Muharram; (ii) Ayyame-Biz i. e. on the 13th, 14th or 15th of every lunar month; (iii) first six days of Shawwal; (iv) on the 13 to 15th of Sha'ban, (v) 25th and 26th of Rajab (for Miraj); (vi) Monday and Thursday; and (viii) Thursday and Friday.

Voluntary fast may be broken at the request of a host, husband or wife, or in case of sudden ill-health. Fasting for a whole month is held to be Makruh as it makes the body incapable of doing any work.

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71. **Ayesha** reported: The Messenger of Allah used to keep fast so much so that we would say "He will never break fast". And he used to break it so much so that we would say: 'He will never keep fast'. And I did never see the Messenger of Allah completing the fast of one month except Ramazan, and I did not see him to keep more fast in any month than in Sha'ban. In a narration, she said: He used to fast the entire Sha'ban, and he used to fast the Sha'ban but a little.
—*Agreed.*

عن عائشة قالت كان رسول الله صلعم
يصوم حتى نقول لا يفطر ويفطر حتى
نقول لا يصوم وما رأيت رسول الله صلعم
استكمل صيام شهر قط رمضان وما رأيته
في شهر أكثر منه صياما في شعبان
وفي رواية قالت كان يصوم شعبان كله كان
يصوم شعبان إلا قليلا ـ (متفق عليه)

72. **Abdullah-b-Shaqiq** reported: I asked Ayesha: Has the Prophet fasted the whole of any month? She said: I did

عن عبد الله بن شقيق قال قلت
لعائشة أكان النبي صلعم يصوم شهرا كله

case of one who fasts throughout the whole year? He said that he did neither fast, nor was without fast; (or he said: He did never fast nor was without fast). He enquired: How is the case of one who is fasting two days and is not fasting another? He said: Somebody can do that. He asked: How is the case of one who fasts a day and does not keep it for another? He said: That is the fast of David. He enquired: How is the case of one who fasts a day and does not keep it for two days? He said: I would like that I would be given strength for that. Then the Prophet said: Three days in every month and one Ramazan to another—this is fasting for the whole year. The fast on the day of Arafat, I hope from Allah, is compensation for the year previous to it and for the year after it; and the fast on the day of Ashura'a, I hope from Allah, is compensation for the year previous to it. 2084 —*Muslim.*

مَنْ يَصُومُ الدَّهْرَ كُلَّهُ قَالَ لَا صَامَ وَلَا
أَفْطَرَ أَوْ قَالَ لَمْ يَصُمْ وَلَمْ يُفْطِرْ قَالَ كَيْفَ
مَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا قَالَ وَيُطِيقُ
ذَلِكَ أَحَدٌ قَالَ كَيْفَ مَنْ يَصُومُ يَوْمًا
وَيُفْطِرُ يَوْمًا قَالَ ذَلِكَ صَوْمُ دَاوُدَ قَالَ
كَيْفَ مَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ قَالَ
وَدِدْتُ أَنِّي طُوِّقْتُ ذَلِكَ ثُمَّ قَالَ رَسُولُ
اللهِ صلعم ثَلَثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ
إِلَى رَمَضَانَ فَهَذَا صِيَامُ الدَّهْرِ كُلِّهِ صِيَامُ
يَوْمِ عَرَفَةَ أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ
السَّنَةَ الَّتِي قَبْلَهُ وَالسَّنَةَ الَّتِي بَعْدَهُ وَصِيَامُ
يَوْمِ عَاشُورَاءَ أَحْتَسِبُ عَلَى اللهِ أَنْ يُكَفِّرَ
السَّنَةَ الَّتِي قَبْلَهُ * (مُسْلِمٌ)

80. **Same** reported that the Prophet was questioned about the fast of Monday. He said: Therein I was born and therein revelation came to me. —*Muslim.*

عَنْهُ قَالَ سُئِلَ رَسُولُ اللهِ صلعم عَنْ
صَوْمِ الْإِثْنَيْنِ فَقَالَ فِيهِ وُلِدْتُ وَفِيهِ
أُنْزِلَ عَلَيَّ * (مُسْلِمٌ)

2084. Fasting on the day of Arafat has been allowed for non-pilgrims only. Fasting for the whole month excepting the prohibited days is held to be makruh by Durre-Mukhtar, Fatwa Alamgiri and other books as such fasting makes the body incapable of doing any work.

81. **Muazah-b-Adwiyyah** reported that she asked Ayesha: Was the Prophet accustomed to fasting three days in every month? 'Yes' she replied. I asked her: On which days of a month did he fast? She said: He had no particular care for which days of a month he should have fasted. —*Muslim.*

عن معاذة العدوية انها سالت عائشة اكان رسول الله صلعم يصوم من كل شهر ثلثة ايام قالت نعم فقلت لها من اي ايام الشهر كان يصوم قالت لم يكن يبالي من اي ايام الشهر يصوم * (مسلم)

82. **Abu Ayyub-al-Ansari** reported that he had narrated it: The Prophet said: Whoever fasts Ramazan and then makes it to follow the six days of Shawwal, it becomes like the fasting of the whole year. —*Muslim.*

عن ابي ايوب الانصاري انه حدثه ان رسول الله صلعم قال من صام رمضان ثم اتبعه ستا من شوال كان كصيام الدهر * (مسلم)

83. **Abu Sayeed-al Khodri** reported that the Prophet prohibited fast on the days of Fitr and Sacrifice. 2085 —*Agreed.*

عن ابي سعيد الخدري قال نهى رسول الله صلعم عن صوم يوم الفطر والنحر * (متفق عليه)

84. **Same** reported that the Apostle of Allah said: There is no fast on two days-Fitr and Al-Azha. —*Agreed.*

عنه قال قال رسول الله صلعم لا صوم في يومين الفطر والاضحى - (متفق عليه)

85. **Nobaisha Al-Huzali** reported that the Messenger of Allah said: The days of Tashriq are the days of eating and drinking and the remembrance of Allah 2086 —*Muslim.*

عن نبيشة الهذلي قال قال رسول الله صلعم ايام التشريق ايام اكل وشرب وذكر الله * (مسلم)

86. **Abu Hurairah** reported: None of you should fast on Friday except that he should fast either

عن ابي هريرة قال قال رسول الله صلعم لا يصوم احدكم يوم الجمعة الا ان

2085. Fasting on the I'd day and on the four days of Sacrifice and Tashriq is prohibited according to this hadis.

2286. The days of Tashriq commences from the 11th of Zil-Haj to 13th.

before it or after it.[2087]

—*Agreed.*

يصوم قبله او يصوم بعده ـ (متفق عليه)

87. **Same** reported that the Messenger of Allah said: Don't specialise the Friday night among the nights for standing (in prayer), and don't specialise Friday amongst the days for fasting except that one of you is in fasting which he is accustomed to fast.[2088]

—*Muslim.*

عنه قال قال رسول الله صلعم لا تختصوا ليلة الجمعة بقيام من بين الليالي ولا تختصوا يوم الجمعة بصيام من بين الايام الا ان يكون في صوم يصومه احدكم * (مسلم)

88. **Abu Sayeed al Khodri** reported that the Messenger of Allah said: Whoever fasts a day in the way of Allah, Allah will keep his face at a distance of 70 years from the Fire.

—*Agreed.*

عن ابي سعيد ن الخدري قال قال رسول الله صلعم من صام يوما في سبيل الله بعد الله وجهه عن النار خريفا * (متفق عليه)

89. **Abdullah-b-Amr-b-A's** reported that the Apostle of Allah said to me: He has not fasted who has fasted for the whole year. Fast for three days in a month is the fast for the whole year. Fast three days in every month and read the Quran in every month. I said: Surely I am able to do more than that. He said: Fast; the best fast is the fast of David—fasting a day and breaking it for another. Read the Quran once in every seven nights, and don't do more than that.

—*Agreed.*

عن عبد الله ابن عمرو ابن العاص قال قال لي رسول الله صلعم لا صام من صام الدهر صوم ثلثة ايام من كل شهر صوم الدهر كله صم كل شهر ثلثة ايام واقرا القران في كل شهر قلت اني اطيق اكثر من ذلك قال صم افضل الصوم صوم داود صيام يوم وافطار يوم واقرا في كل سبع ليال مرة ولا تزد على ذلك * (متفق عليه)

2287. The reason of discouragement is to oppose the notions of the Jews and the Christians who set apart particular days for divine worship.

2288. The Jews and the Christians observe a particular day for divine sermon, and for the rest six days they remain idle. This is strictly prohibited in Islam. Daily divine service is necessary for soul as daily food is necessary for the body. Man should call God always irrespective of days, and man should succour help from God whenever it is necessary. Therefore Islam unlike Christianity and Judaism inculcated divine worship every time.

90. **Ayesha** reported that the Apostle of Allah used to keep fast on Monday and Thursday.
—*Tirmizi, Nisai.*

عن عائشة قالت كان رسول الله صلعم يصوم الاثنين والخميس *
(الترمذي والنسائى)

91. **Abu Hurairah** reported that the Messenger of Allah said: Actions are presented on Monday and Thursday. So I like that my actions should be presented while I am fasting.
—*Tirmizi.*

عن ابي هريرة قال قال رسول الله صلعم تعرض الاعمال يوم الاثنين والخميس فاحب ان يعرض عملي وانا صائم *
(الترمذي)

92. **Abu Zarr** reported that the Messenger of Allah said: O Abu Zarr! when you fast three days out of a month, fast on the 13th, 14th, and 15th days.
—*Tirmizi, Nisai.*

عن ابي ذر قال قال رسول الله صلعم يا ابا ذر اذا صمت من الشهر ثلثة ايام نصم ثلث عشرة واربع عشرة وخمس عشرة * (الترمذي والنسائي)

93. **Abdullah-b-Mas'ud** reported that the Apostle of Allah used to keep fast for three days in the course of a month, and rarely did he break fast on Friday.[2090]
—*Tirmizi, Nisai, Abu Daud.*

عن عبد الله بن مسعود قال كان رسول الله صلعم يصوم من غرة كل شهر ثلثة ايام وقلما كان يفطر يوم الجمعة .
(الترمذي والنسائي وابوداود)

94. **Ayesha** reported that the Messenger of Allah used to fast on Saturday, Sunday and Monday in a month; and on Tuesday, Wednesday and Thursday in the latter part of a month.
—*Tirmizi.*

عن عائشة قالت كان رسول الله صلعم يصوم من الشهر السبت والاحد والاثنين ومن الشهر الاخر الثلثاء والاربعاء والخميس *
(الترمذي)

95. **Omme Salamah** reported: The Messenger of Allah used to

عن ام سلمة قالت كان رسول الله

2039. Some portion of the hadis as reported in Mishkat has been given in another place (4:146). Hence it has been omitted here for fear of repetition.

2090. Abu Daud reported up to 'Month'.

enjoin me to keep fast for three days out of every month, of which the first was Monday or Thursday. —*Nisai, Abu Daud.*

يَأْمُرُنِي أَنْ أَصُومَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ أَوَّلُهَا الْاِثْنَيْنِ وَالْخَمِيسِ * (أبوداود والنسائي)

96. **Muslim-al-Quraishi** reports: I asked (or the Apostle of Allah was asked) about fasting for the whole year. He said: Verily your wife has got a right over you. Fast Ramazan and that which follows it, and every Wednesday and Thursday. In that case you will be fasting throughout the whole year. —*Abu Daud, Tirmizi.*

عَنْ مُسْلِمِ نِ الْقُرَيْشِيِّ قَالَ سَأَلْتُ أَوْ سُئِلَ رَسُولُ اللّٰهِ صلعم عَنْ صِيَامِ الدَّهْرِ قَالَ إِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا صُمْ رَمَضَانَ وَالَّذِي يَلِيهِ وَكُلَّ أَرْبِعَاءَ وَخَمِيسٍ فَإِذًا أَنْتَ قَدْ صُمْتَ الدَّهْرَ كُلَّهُ * (أبوداود والترمذي)

97. **Abu Hurairah** reported that the Apostle of Allah prohibited fasting on the Arafat day at Arafat. —*Abu Daud.*

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللّٰهِ صلعم نَهَى عَنْ صَوْمِ يَوْمِ عَرَفَةَ بِعَرَفَةَ - (أبوداود)

98. **Abdullah-b-Busr** reported that the Apostle of Allah said: Don't fast on Saturday except what has been made compulsory on you. If any one of you does not find except refuge of grapes, or wood of a tree, let him chew it [2091] —*Ahmad, Abu Daud, Tirmizi, Ibn Majah, Darimi.*

عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ أَنَّ رَسُولَ اللّٰهِ صلعم قَالَ لَا تَصُومُوا يَوْمَ السَّبْتِ إِلَّا فِيمَا افْتُرِضَ عَلَيْكُمْ فَإِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ عِنَبَةٍ أَوْ عُودَ شَجَرَةٍ فَلْيَمْضَغْهُ * (أحمد وأبوداود والترمذي وابن ماجة والدارمي)

99. **Abu Omamah** reported that the Messenger of Allah said: Whoever fasts a day in the way of Allah, [2092] Allah makes a ditch between him and the Fire just as between heaven and earth. —*Tirmizi.*

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللّٰهِ جَعَلَ اللّٰهُ بَيْنَهُ وَبَيْنَ النَّارِ خَنْدَقًا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ * (الترمذي)

2091. This has not been prohibited but it is only a pious wish to oppose the Jews as they observe Saturday as a special day for divine worship.

2092. 'Way of Allah' signifies holy war, pilgrimage or journey for education.

100. **A'mer-b-Mas'ud** reported that the Messenger of Allah said: The reward is (in) the cold season—fasting in winter.

—*Ahmad, Tirmizi* (*Defective*).

عَنْ عَامِرِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم الْغَنِيمَةُ الْبَارِدَةُ الصَّوْمُ فِي الشِّتَاءِ ۔ أَحْمَدُ وَالتِّرْمِذِيُّ (مُرْسَلٌ)

101. **Ibn Abbas** reported that the Apostle of Allah came to Medina and found the Jews fasting on the day of Ashura'a. The Apostle of Allah asked them: Which is this day on which you fast? They replied: This is a great day on which Allah rescued Moses and his people, and drowned Pharaoh and his people. Moses then kept fast on it by way of gratefulness, and we are fasting it. Then the Apostle of Allah said: We are more true to, and more-friendly with, Moses than yourselves. Then the Apostle of Allah fasted it and issued order for its fasting.

—*Agreed.*

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللّٰهِ صلعم قَدِمَ الْمَدِينَةَ فَوَجَدَ الْيَهُودَ صِيَامًا يَوْمَ عَاشُورَاءَ فَقَالَ لَهُمْ رَسُولُ اللّٰهِ صلعم مَا هٰذَا الْيَوْمُ الَّذِي تَصُومُونَهُ فَقَالُوا هٰذَا يَوْمٌ عَظِيمٌ أَنْجَى اللّٰهُ فِيهِ مُوسٰى وَقَوْمَهُ وَغَرَّقَ فِرْعَوْنَ وَقَوْمَهُ فَصَامَهُ مُوسٰى شُكْرًا فَنَحْنُ نَصُومُهُ فَقَالَ رَسُولُ اللّٰهِ صلعم فَنَحْنُ أَحَقُّ وَأَوْلٰى بِمُوسٰى مِنْكُمْ فَصَامَهُ رَسُولُ اللّٰهِ صلعم وَأَمَرَ بِصِيَامِهِ * (مُتَّفَقٌ عَلَيْهِ)

102. **Jaber-b-Samorah** reported that the Apostle of Allah used to direct us to keep fast on the day of Ashura'a, and he used to goad us for it and pre-warn us at its advent. When Ramazan was made obligatory, he did neither direct us, nor prohibit us therefrom, nor pre-warn us at its advent.

—*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم يَأْمُرُنَا بِصِيَامِ يَوْمِ عَاشُورَاءَ وَيَحُثُّنَا عَلَيْهِ وَيَتَعَاهَدُنَا عِنْدَهُ فَلَمَّا فُرِضَ رَمَضَانُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا عَنْهُ وَلَمْ يَتَعَاهَدْنَا عِنْدَهُ ۔ (مُسْلِمٌ)

103. **Hafsah** reported: There are four things which the Prophet did not give up-fasting on the Ashura'a day, the 10 days, 3 days out of every month, and

عَنْ حَفْصَةَ قَالَتْ أَرْبَعٌ لَمْ تَكُنْ يَدَعُهُنَّ النَّبِيُّ صلعم صِيَامُ عَاشُورَاءَ وَالْعَشْرِ وَثَلَاثَةُ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَانِ قَبْلَ

two rak'ats before the early morning prayer. 2038 —*Nisai.*

الفجر * (النسائي)

104. **Ibn Abbas** reported: The Apostle of Allah was not without fast on the days of full light either in residence or in journey. 2014 —*Nisai.*

عن ابن عباس قال كان رسول الله صلعم لا يفطر ايام البيض في حضر ولا سفر (النسائي)

105. **Abu Hurairah** reported that the Apostle of Allah said: There is Zakat for every thing, and Zak'at for the body is fasting. —*Ibn Majah.*

عن ابي هريرة قال قال رسول الله صلعم لكل شيء زكوة وزكوة الجسد الصوم - (وابن ماجة)

106. **Same** reported that the Apostle of Allah kept fast on Monday and Thursday. It was questioned: O Ms. of Allah! do you keep fast on Monday and Thursday? He said: Verily on Monday and Thursday, Allah forgives every Muslim except two men who forsake each other, saying 'Leave them till they come to terms.' —*Ahmad, Ibn Majah.*

عنه ان النبي صلعم كان يصوم يوم الاثنين والخميس فقيل يا رسول الله انك تصوم يوم الاثنين والخميس فقال ان يوم الاثنين والخميس يغفر الله فيهما لكل مسلم الا ذا هاجرين يقول دعهما حتى يصطلحا - (احمد وابن ماجة)

107. **Ayesha** reported: The Prophet came to me one day and said: Have you got anything? 'No' replied we. He said: Then I am fasting. Afterwards he came to us on another day. So we asked: O Ms. of Allah! 'Hais' food has come to us as present. He said: Show it to me because I rose fasting at dawn. Then he ate. 2095 —*Muslim.*

عن عائشة قالت دخل علي النبي صلعم ذات يوم فقال هل عندكم شيء فقلنا لا قال فاني اذا صائم ثم اتانا يوما اخر فقلنا يا رسول الله اهدي لنا حيس فقال ارينيه فلقد اصبحت صائما فاكل - (مسلم)

2038. This is Sunnat Muakkadah. Ten day, are the day, before the day of I'dul Azha.

2024 Three nights of full light are the 13th, 14th, and 15th of every lunar month. These three nights are called the days of Bees (full light). They are so called because the fasting on these days drive away the minor sins and fill up the h[eart] with light.

108. **Anas** reported: The Prophet went to Omme Solaim who brought date to him and ghee. He said: Keep your ghee in its pot and date in its vessel, because I am fasting. Then he stood up in a corner of the house and said prayers which were not prescribed; and then he prayed for Omme Solaim and the inmates of her house. 2096

—*Bukhari.*

عن انس قال دخل النبي صلعم على ام سليم فاتته بتمر و سمن فقال اعيدوا سمنكم في سقائه و تمركم في وعائه فاني صائم ثم قام الى ناحية من البيت فصلى غير المكتوبة فدعا لام سليم و اهل بيتها - (البخاري)

109. **Abu Hurairah** reported that the Messenger of Allah said: When one of you is invited to a feast while he is fasting, let him say: I am fasting. And in a narration, he said: When one of you is invited, let him respond; if he is fasting, let him pray; and if he is not fasting, let him partake of the feast. 2097 —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم اذا دعي احدكم الى طعام و هو صائم فليقل اني صائم و في رواية قال اذا دعي احدكم فليجب فان كان صائما فليصل و ان كان مفطرا فليطعم - (مسلم)

110. **Umme Hani** reported that when there came the day of the Conquest of Mecca, Fatema came and sat down on the left side of the Apostle of Allah and Umme Hani was on his right

عن ام هانيء قالت لما كان يوم الفتح فتح مكة جاءت فاطمة فجلست على يسار رسول الله صلعم و ام هانيء

2095. Hais is a kind of food prepared with dates and ghee. It is deduced from this hadis that niyyet of fasting can be made at day-break. Imam Malek holds otherwise. It appears also from this hadis that to break optional fast without any excuse is lawful. Imam Abu Hanifa differs from this view and holds that to complete it is wajeb, and that its breaking is only lawful in case of excuse, such as invitation, illness etc. To fulfil it in other days is wajeb.

2096. It shows that a fasting guest should invoke for blessing of the host for the invitation even though the guest cannot partake of the feast.

2097. It is wajeb on a fasting guest to break fast to partake of the feast of the host if there is fear that the host would be greatly dissatis fied with the refusal of the guest to accept food. Otherwise to break optional fast is only Mustahab. If, however, there is no pressure on the guest, or there is no other circumstance as above described, it is betterfor the guest to say: I am fasting.

side. Then Walidah came with a cup of water. He took it and drank from it. Then Umme Hani took it and drank therefrom. She said: O Ms. of Allah! I have broken fast during my fasting. He asked her: Have you performed a thing? 'No' said she. He said: It will not injure you if it is voluntary. *Abu Daud and Tirmizi narrated it. And in a narration of Ahmad and Tirmizi, there is a similar thing. Therein it was: She asked:* O Ms. of Allah! take caution, verily I was fasting. He said: A man keeping optional fast is a dictator of his self. If he wishes, he may fast, and if he wishes he may not fast.

عَنْ يَمِينِهِ فَجَاءَتِ الْوَلِيدَةُ بِإِنَاءٍ فِيهِ شَرَابٌ فَنَاوَلَتْهُ فَشَرِبَ مِنْهُ ثُمَّ نَاوَلَهُ أُمَّ هَانِيءٍ فَشَرِبَتْ مِنْهُ فَقَالَتْ يَا رَسُولَ اللهِ لَقَدْ أَفْطَرْتُ وَكُنْتُ صَائِمَةً فَقَالَ لَهَا أَكُنْتِ تَقْضِينَ شَيْئًا قَالَتْ لَا قَالَ فَلَا يَضُرُّكِ إِنْ كَانَ تَطَوُّعًا رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَفِي رِوَايَةٍ لِأَحْمَدَ وَالتِّرْمِذِيِّ نَحْوُهُ وَفِيهِ فَقَالَتْ يَا رَسُولَ اللهِ أَمَا إِنِّي كُنْتُ صَائِمَةً فَقَالَ الصَّائِمُ الْمُتَطَوِّعُ أَمِيرُ نَفْسِهِ إِنْ شَاءَ صَامَ وَإِنْ شَاءَ أَفْطَرَ

111. Al Zuhri reported from Urwah who from Ayesha who said: I and Hafsah were fasting. Food was then served before us. We were eager to eat it and so we ate therefrom. Hafsah then asked: O Ms. of Allah! we were fasting and food was served before us. We eagerly wanted it and we ate therefrom. He said: Observe another day in its place. 2098 —*Tirmizi.*

عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ كُنْتُ أَنَا وَحَفْصَةُ صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اشْتَهَيْنَاهُ فَأَكَلْنَا مِنْهُ فَقَالَتْ حَفْصَةُ يَا رَسُولَ اللهِ إِنَّا كُنَّا صَائِمَتَيْنِ فَعُرِضَ لَنَا طَعَامٌ اشْتَهَيْنَاهُ فَأَكَلْنَا مِنْهُ قَالَ اقْضِيَا يَوْمًا آخَرَ مَكَانَهُ * (التِّرْمِذِيُّ)

112. Umme Umarah-bn-Ka'ab reported: The Prophet went to her, and she called for food for him. He said to her: Eat. She said:

عَنْ أُمِّ عُمَارَةَ بِنْتِ كَعْبٍ أَنَّ النَّبِيَّ دَخَلَ عَلَيْهَا فَدَعَتْ لَهُ بِطَعَامٍ فَقَالَ لَهَا

2098. This hadis was also narrated by those who committed the Quran by heart. Abu Daud reported it from Jumail, a freed slave of Urwah. According to Imam Shafeyi, it is not necessary to observe another day of fasting if an optional fast is broken. On the basis of this hadis, Imam Abu Hanifa holds that to fulfil the Qaza fast is wajeb.

I am fasting. Then the Prophet said: Verily when something is eaten before a man keeping fast, the angels bless him till they finish. 2099 —*Ahmad Tirmizi, Ibn Majah, Darimi.*

كلي فقالت اني صائمة فقال النبي صلعم ان الصائم اذا اكل عنده صلت عليه الملائكة حتى يفرغوا ـ (احمد والترمذي وابن ماجة والدارمي)

558w. **Omme-Salamah** reported that the Apostle of Allah used to keep fast more on Saturday and Sunday than what he fasted on other days. He used to say: Verily they are the days of festivals for the polytheists, and I like to act contrary to them. 2100 —*Ahmad.*

عن ام سلمة قالت كان رسول الله صلعم يصوم يوم السبت ويوم الاحد اكثر مايصوم من الايام و يقول انهما يوما عيد لمشركين فانا احب ان اخالفهم * (احمد)

559w. **Abu Hurairah** reported that the Messenger of Allah said: Whoever fasts a day seeking pleasure of Allah, Allah will keep the Hell distant from him like the distance of a crow that has been flying when it is young till it gets extremely old. 2101 —*Ahmad, Baihaqi.*

عن ابي هريرة قال قال رسول الله صلعم صام يوم ن ابتغاء وجه الله بعده الله من جهنم كبعد غراب طائر و هو فرخ حتى مات هرما ـ (احمد والبيهقي)

560w. **Boraidah** reported that Bilal came to the Apostle of Allah while he was taking breakfast. The Messenger of Allah said: Break fast, O Bilal. He said: I am fasting, O Ms. of Allah. Then the Apostle of Allah said: We eat our provision, and the excess of the provision of Bilal is in Paradise. Have

عن بريدة قال دخل بلال على رسول الله صلعم و هو يتغدى فقال رسول الله صلعم الغداء يا بلال قال اني صائم يا رسول فقال رسول الله صلعم ناكل رزقنا و فضل رزق بلال في الجنة اشعرت يا بلال

2099. The angels bless him because he feels the temptation of eating but still he restrains himself to seek the pleasure of Allah.

2100. The Jews and the Christians have been meant here. The Jews observe the Sabbath day and the Christians Sunday as special days for divine service. The Jews and the Christians meant here are those who say that Ezra is son of God or that Jesus is son of God.

2101. Baihaqi reported it in Shuabul I'man from Salamah-b-Qais.

you understood, O Bilal, that as for a man who keeps fast, his veins glorify and the angels seek forgiveness for him for what is eaten near him? —*Baihaqi.*

أَنَّ الصَّائِمَ يُسَبِّحُ عِظَامُهُ وَيَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ مَا أُكِلَ عِنْدَهُ ۔ (الْبَيْهَقِيُّ)

SECTION 8

2102. The Blessed Night

(a) **The Blessed Night.** The Quranic verse 2:185 says: The month of Ramazan is that in which the Quran was revealed, a guidance to men and clear proofs of guidance, and the distinction. The verse 44:3Q reads: Surely We revealed it in a blessed night. Therefore it appears that the Universal Book was first revealed in a blessed night of Ramazan. Which is this Blessed night in Ramazan? There are different reports in different traditions but it is almost unanimous that the Blessed Night occurs in one of the last ten nights of Ramazan and more probably in one of the five odd nights i. e. 21st, or 23rd, or 25th, or 27th, or 29th night. The popular opinion is, however, in favour of the 27th night of Ramazan but that is not absolutely certain. The traditions indicate that it is to be sought in one of the last ten nights and preferably in the last three odd nights. It was therefore the practice of the Holy Prophet and of his companions to make I'tikaf in the mosque for the whole time divine service during the last 10 days of Ramazan. See the next article for I'tikaf.

(b) **Excellence of the Blessed Night.** A high place is assigned to this night by the Holy Quran and Hadis. The Quran says: Consider the Grand Book. Surely We revealed it in a Blessed Night, surely We are ever-warning. Therein every wise affair is made distinct, a command from Us, surely We are to send gifts, a mercy from your Lord —44:2 to 6Q. In this verse, it has been mentioned that in the night, God's command with regard to every affair for the year to come is made open and clear, and mercy and forgiveness from God descend for those who want them. In the chapter 97, the Quran says: Surely We revealed it in the Grand Night. And what will make you comprehend what the the Grand Night is? The Grand Night is better than a thousand nights. The angels and the Spirit descend in it by permission of

their Lord for every affair. Peace! it continues till the break of the dawn. The Quran says that the divine service of one night is equivalent to divine service for 83 years and 4 months. Therefore the whole night should be spent by those who seek good in praying, reading the Quran, invoking God's forgiveness and repenting with tears for the previous misdeeds and determining for future good works.

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113. **Ayesha** reported that the Apostle of Allah said: Search for the blessed night in odd (night) from the last ten (nights) of Ramazan. —*Bukhari.*

عن عائشة قالت قال رسول الله صلعم تحروا ليلة القدر في الوتر من العشر الاواخر من رمضان * (البخاري)

114. **Ibn Omar** reported that some men from the companions of the Prophet saw the blessed night in dream in the last seven nights. Then the Prophet said: I see that your dream has treaded the last seven (nights). Whoso searches it, let him search it in the last seven (nights). —*Agreed.*

عن ابن عمر قال ان رجالا من اصحاب النبي صلعم اروا ليلة القدر في السبع الاواخر فقال رسول الله صلعم ارى رؤياكم قد تواطات في السبع الاواخر فمن كان متحريها فليتحرها في السبع الاواخر * (متفق عليه)

115. **Ibn Abbas** reported that the Prophet said: Search for it, the Blessed Night, in the last ten (nights) of Ramazan, in the remaining ninth, in the remaining seventh, and in the remaining fifth nights.[2103] —*Bukhari.*

عن ابن عباس ان النبي صلعم قال التمسوها في العشر الاواخر من رمضان ليلة القدر في تاسعة تبقى في سابعة تبقى في خامسة تبقى - (البخاري)

116. **Abu Sayeed al-Khodri** reported that the Apostle of Allah secluded himself for divine service in the first ten (nights) of Ramazan. Then he secluded himself for the middle ten (nights) in a Turkish dome.[2104] Then he

عن ابي سعيد الخدري ان رسول الله صلعم اعتكف العشر الاول من رمضان ثم اعتكف العشر الاوسط في

2103. Counting in this place has been made from the last. It means that one should search for the blessed night on the 29th, 27th or 25th night.

2104. It is a peculiar kind of dome.

قبة تركية ثم اطلع راسه فقال اني اعتكفت العشر الاول التمس هذه الليلة ثم اعتكفت العشر الاوسط ثم اتيت فقيل لي انها في العشر الاواخر فمن كان اعتكف معي فليعتكف العشر الاواخر فقد اريت هذه الليلة ثم انسيتها وقد رايتني اسجد في ماء وطين من صبيحتها فالتمسوها في العشر الاواخر والتمسوها في كل وتر قال فمطرت السماء تلك الليلة وكان المسجد على عريش فوكف المسجد فبصرت عيناي رسول الله صلعم وعلى جبهته اثر الماء والطين من صبيحة احدى وعشرين (متفق عليه)

raised his head and said: Verily I secluded myself for the first ten (nights), seeking this night. Then I secluded myself for the middle ten nights. Then I was approached. It was questioned to me whether it is in the last ten nights. Whoever secludes himself with me, let him do it in the last ten, because it was shown to me in these nights but then I forgot it though I saw myself (in dream) prostrating in water and dust at its dawn. Then search for it in the last ten and search for it in every odd (night). He said: Then the sky rained that night and the mosque was made of grape branches. The mosque leaked and my eye saw the Prophet while there was the effect of water and dust on his forehead[2105] in the morning of 21st (date). —*Agreed.*

عن زر بن حبيش قال سالت ابي بن كعب فقلت ان اخاك ابن مسعود يقول من يقم الحول يصب ليلة القدر فقال رحمه الله اراد ان لا يتكل الناس اما انه قد علم انها في رمضان

117. Jerre-b-Hubaish reported: I asked Obay-b-Ka'ab and said: Verily your brother Ibn Mas'ud says: Whoever stands up (in prayer) for the year will find the Blessed Night. He said: May Allah bless him. He intended that the people may not sit idle. Behold! verily he knew that it is in the Ramazan and that it is in the last ten (nights),

2105. This signifies that the Holy Prophet exerted hard in divine service during the last 10 nights of Ramazan, kept himself awake throughout these nights for the purpose of divine service and advised his family members to do accordingly.

and that it is the 27th night. Then he took oath without making exception that it is the 27th night. I enquired: O Abul Munzir! for what thing do you say that? He said: On account of a sign or a signal which the Prophet communicated to us that it (sun) rises on that day without sun-shine. —*Muslim.*

وانها في العشر الاواخر وانها ليلة سبع وعشرين ثم حلف لا يستثني انها ليلة سبع وعشرين فقلت باي شيء تقول ذلك يا ابا المنذر قال بالعلامة او بالاية التي اخبرنا رسول الله صلعم انها تطلع يومئذ لا شعاع لها - (مسلم)

118. **Ayesha** reported that the Prophet used to strive hard in the last ten nights besides which he was not accustomed to strive so hard. —*Muslim.*

عن عائشة قالت كان رسول الله صلعم يجتهد في العشر الاواخر ما لا يجتهد في غيره - (مسلم)

119. **Same** reported that when the tenth (night) appeared, the Holy Prophet used to tie up his trousers and keep his night awake and keep his family awake. —*Agreed.*

عنها قالت كان رسول الله صلعم اذا دخل العشر شد ميزره واحيى ليله وايقظ اهله * (متفق عليه)

120. **Ayesha** reported: I asked: O Apostle of Allah! inform me that if I recognise any night as the blessed night, what I should say therein. He said: Say: O Allah! Thou art Forgiving, loving forgiveness. So forgive me. —*Ahmad, Ibn Majah, Tirmizi* (*Authentic*).

عن عائشة قلت يا رسول الله صلعم ارايت ان علمت اي ليلة ليلة القدر ما اقول فيها قال قولي اللهم انك عفو تحب العفو فاعف عني (احمد و ابن ماجة والترمذي) (صحيح)

121. **Abu Bakrah** reported: I heard the Apostle of Allah say: Search for it, that is the Blessed Night, in the last 9th night, or in the last 5th night, or in the last 3rd night or in the last night. —*Tirmizi.*

عن ابي بكرة قال سمعت رسول الله صلعم يقول التمسوها يعني ليلة القدر في تسع يبقين او في سبع يبقين او في خمس يبقين او ثلث يبقين او اخر ليلة * (الترمذي)

SECTION 9

2109. Total Seclusion

I'tikaf literally means to stay in a place. Technically it signifies total seclusion from worldly duties and staying in a mosque for a certain number of days, specially in the last ten days in the month of Ramazan for whole-time divine service. The Holy Prophet used to observe I'tikaf in the mosque of Medina during the last days of Ramazan; and in the year in which he died he observed I'tikaf during the last 20 days of Ramazan. Hence I'tikaf is sunnat Muakkadah. Durre Mukhtar says that it is Sunnat Kefayah. During the time of I'tikaf, one is not allowed to do any worldly duties besides what is absolutely necessary, such as calls of nature or bath. He is, however, to take his food and drink within the mosque. There is difference of opinion whether fast is necessary in case of Itikaf in months other than in Ramzan. The general opinion is that it is necessary. The time of I'tikaf should begin from after the Fajr prayer orafter the Magrib prayer.

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125. Ayesha reported that the Messenger of Allah used to seclude himself for the last ten (nights) of Ramazan till Allah took away his life. Afterwards his wives secluded themselves after him. —*Agreed.*

عن عائشة ان النبي صلعم كان يعتكف العشر الاواخر من رمضان حتى توفاه الله ثم اعتكف ازواجه من بعده (متفق عليه)

126. Ibn Abbas reported that the Messenger of Allah was the most generous of men with regard to wealth, and he was charitable to the extreme in Ramazan. Gabriel used to meet him in every night of Ramazan and the Prophet used to read the Quran before him. When Gabriel met him, he was more

عن ابن عباس قال كان رسول الله صلعم اجود الناس بالخير وكان اجود ما يكون في رمضان كان جبرئيل يلقاه كل ليلة في رمضان يعرض عليه النبي صلعم القرآن فاذا لقيه جبرئيل كان اجود

charitable with regard to his wealth than the passing wind. —*Agreed.*

بالخير من الريح المرسلة - (متفق عليه)

127. **Abu Hurairah** reported that the Quran was presented to the Prophet once in every year. It was twice presented to him in the year in which he died; and he used to seclude himself every year for ten (nights) while he secluded himself for 20 (nights) in the year in which he died. —*Bukhari.*

عن ابي هريرة قال كان يعرض على النبي صلعم القران كل عام مرة فعرض مرتين في العام الذي قبض و كان يعتكف كل عام عشرا فاعتكف عشرين في العام الذي قبض - (البخاري)

128. **Ayesha** reported: When the Apostle of Allah secluded himself, he extended his head towards me while he was in the mosque and then I combed him, and he used not to enter the house except for human needs. —*Agreed.*

عن عائشة قالت كان رسول الله صلعم اذا اعتكف ادنى الي راسه و هو في المسجد فارجله وكان لا يدخل البيت الا لحاجة الانسان * (متفق عليه)

129. **Ibn Omar** reported that Omar had asked the Prophet who had said: I took a vow in the days of Ignorance to seclude myself for one night in the sacred mosque (of the Ka'ba). He said: Fulfil your vow. —*Agreed.*

عن ابن عمر ان عمر سال النبي صلعم قال كنت نذرت في الجاهلية ان اعتكف ليلة في المسجد الحرام قال و اوف بنذرك - (متفق عليه)

130. **Anas** reported that the Apostle of Allah used to seclude himself in the last ten (nights) of Ramazan and he did not isolate himself for a year. When the following year came to pass he isolated himself for 20 days. —*Tirmizi, Abu Daud, Ibn Majah.*

عن انس قال كان النبي صلعم يعتكف في العشر الاواخر من رمضان و لم يعتكف عاما فلما كان العام المقبل اعتكف عشرين * (الترمذي و ابوداود وابن ماجة)

131. **Ayesha** reported that when the Apostle of Allah intended to seclude himself, he said the Fajr prayer and then he

عن عائشة قالت كان رسول الله صلعم اذا اراد ان يعتكف صلى الفجر

entered in to his place of seclusion[2110] —*Abu Daud, Ibn Majah.*

ثم دخل في معتكفه ـ (ابوداود وابن ماجة)

132. **Same** reported that the Prophet used to visit the sick while he was in seclusion, and he used to pass as he wished and he used not to turn away to ask him. —*Abu Daud.*

عنها قالت كان النبي صلعم يعود المريض وهو معتكف فيمر كما هو فلا يعرج يسال عنه ـ (ابوداود)

133. **Same** reported: It is sunnat upon the man of seclusion that he shall not visit the sick, nor shall he be present at funeral prayer,[2110a] nor shall he touch a woman, nor shall he cohabit with her, nor shall he come out for a necessity except for a thing from which there is no escape, and there is no seclusion without fast, and no seclusion except in congregational mosque. —*Abu Daud.*

عنها قالت السنة على المعتكف ان لا يعود مريضا ولا يشهد جنازة ولا يمس المرأة ولا يباشرها ولا يخرج لحاجة الا لما لابد منه ولا اعتكاف الا بصوم ولا اعتكاف الا في مسجد جامع * (ابوداود)

134. **Ibn Omar** reported from the Prophet who said: When he made seclusion, his bedding was spread for him, or his bed was placed for him behind the pillar of repentance.[2111] —*Ibn Majah.*

عن ابن عمر عن النبي صلعم انه كان اذا اعتكف طرح له فراشه او يوضع له سريره وراء اسطوانة التوبة ـ (ابن ماجة)

135. **Ibn Abbas** reported that the Messenger of Allah said about the man in seclusion: And he isolates himself from sins, and good deeds bring their rewards for him like those of one who acts all the good deeds. —*Ibn Majah.*

عن ابن عباس ان رسول الله صلعم قال في المعتكف وهو يعتكف الذنوب ويجري له من الحسنات كعامل الحسنات كلها ـ (ابن ماجة)

2110. According to the four Imams, I'tikaf should begin from Magrib or sun-set prayer and end after Magrib prayer.

2110a. These two things are allowed when necessity requires his coming out from the mosque.

2111. One of the pillars of the Prophet's mosque at Medina is known as the pillar of repentance. It was so named as Abu Lubabah Ansari committed a guilt for which he tied himself up with a pillar of the mosque for three days His repentance was afterwards accepted. Hence the pillar gained the name of repentance.

CHAPTER XXXVI

SECTION 1

2112. Pilgrimage

(a) **Pilgrimage.** Haj has been ordained as one of the five fundamental articles of Islam in 9 A. H. It is the perfection of faith and true surrender to the Almighty. It introduced new meaning and added method and regularity. It is the symbol of the final stage in the spiritual development of men. Some religions introduced the theory of asceticism and absolute monkery and prescribed measures too rigid and hard. Christianity invented monkery. Hinduism introduced the system of *Banaprasta* wherein a Hindu is advised to go to jungles and exclusively devote himself to divine service. Islam abolished this idea of self-isolation as man is a social being. It prescribes rules and regulations of life which will lead to the perfect development of a man both in the material and spiritual world. It has, therefore, instead of taking the extreme rigour of life, introuced Haj and Jihad. The forces of matter are removed by Jihad and the forces of evil by Haj.

(b) **Pilgrimage existed from before.** Pilgrimage is not an institution introduced for the first time by the Holy Prophet. The origin of this institution is unknown and cannot be traced back in history. Mr. Muir says "Tradition represents the Ka'ba as from time immermorial the scene of pilgrimage from all quarters of Arabia,.........So extensive a homage must have had its beginning in an extremely remote age." The Holy Ka'ba was visited by the Semitic people. They used to circumbulate it in a naked state and worshipped innumerable idols that were instalted within the holy shrine. On this occasion, they used to hold fairs and bazars, and even pre-Islamic poets had their poetical duels therein. The Holy Prophet was greatly moved to see all these pagan practices linked with the oldest shrine of monotheism and so he revived the original spirit of pilgrimage as founded by the

Patriarch Abraham, the spiritual leader of Judaism, Christianity and Islam and abolished the polytheistic nature of the Haj rituals.

(c) **Chief objects of Haj.**

(1) **Hightest training for spiritual advancement.** Haj affords the best training ground for absolute and complete surrender to the Divine Command. There the pilgrim forgets his own hearth and home, his comforts and amenities of life, his dear wives and children, his hard-earned wealth, his friends and relatives and everything he possesses, and in their stead takes up an arduous journey to a barren and unproductive land with a great risk of life, pangs of absence from near and dear ones, and take up a dress of two unsewn pieces of cloth bidding adieu to all physical comforts and luxuries. Do not these things afford a sufficient training for true self-surrender ? Is it not a severance of all worldly counections to meet the Great High ? For whom are all these things done ? It is only for the sake of Allah. It is for this reason that the Holy Prophet said : A Haj compensates every sin of a man. Physical pilgrimage is a prelude to spiritual pilgrimage towards God and all cry in a body : We are present to Thee, O Lord, we are present to Thee.'

(ii) **It fosters a brotherhood of mankind.** Haj has got another object, namely, to foster a spirit of brotherly love and affection among the Muslims of different countries and climes. It is the highest manifestation of Islamic brotherhood and Islamic democracy. Nature dictates that brothers should have one common meeting ground for exchange of love and affection. Haj fulfils this object in the most effective way as it is an universal assemblage of the brethren-in-faith at the central place of monotheism represented by the Holy Ka'ba. Not only there is uniformity of religion among the pilgrims, but there are also unity of dress, unity of living and unity of feelings in Ihram. Dr. Laner says about it in his 'Religious systems of the world' : "The demonstration of equality furnished on the occasion of Haj is so complete that it is well-nigh impossible to distinguish a servant from a master. The whole of humanity assumes one aspect and one attitude and thus the noblest sight of equality and brotherhood is witnessed in Haj. There is in this city a force which transcends the littleness and divisions of mankind." The Quran says : There is no blame on you in seeking

bounty from your Lord—2:198Q. This bounty includes other advantages, namely, conference for the wel-fare of the community as a whole for the whole Muslim world. This has been expressly encourged by another verse in connection with the Haj: Help one another in goodness and piety, and do not help one another in sin and aggression—5:2Q. These have been corroborated by the following verses: Therein are advantages for men (in Haj)—22:28Q. Their affairs are by mutual consultation—(42:38Q). Thus a World Congress of the Muslims is contemplated among other objects by the institution of Haj in the central place of Mecca

(iii) **Haj affords a practical example** to believe in the divin. origin of all revealed books. It is universally admitted that the Ka'ba is an old shrine and the memories of the Patriarch Abraham and his struggle for pure monotheism are deeply associated with it. The Haj is a commemoration of the great sacrifice of Abraham and his triump. He banished his wife Hajra in the place where the Ka'ba stands now. She had a son born to her called Ismail. There being nobody by her side at the time of her delivery, she called for help but there was no help near by. Then she ran between Safa and Merwa seven times in search of fire but it was all in vain. When she returned to her baby, she found a well beneath the feet of Ismail which is now known as the famous Zem Zem well. Then Abraham and Ismail raised the God's house. Thereafter Abraham was orderd to sacrifice his most beloved son Ismail. Both father and son were found neady to obey the divine command and the father was about to sacrifice his son at the foot of a mountain near Mina when revelation came down: We have indeed proved your dream true, O Abraham. That great sacrificial spirit of Abraham and Ismail has been corroborated by the sacrifice of I'd-ul-Azha. Again when Abraham was taking his son for sacrifice he was thrice reminded by the devil of his filial affection for his son and thrice did he throw stones to drive it away. When a pilgrim does the duties of running between Safa and Merwa, throwing stones and other rituals of Haj, he is reminded of the fact that the entire institution of Haj existed from the time of Abraham as a commemoration of his acts and trials of life. This shows that the Prophet followed the religion of Islam existing at the time with the exception that he put the seal of perfection to this religion. The Quran says: My Lord guided me to the right, to a most right religion, the faith of Abraham, the upright one—

6:162Q. Haj is therefore a practical example that we should believe in the divine origin of all Prophets and of all revealed books. Is this catholic spirit found in any other religious system ?

(iv) **Haj gives us opportunities for Mutual help.** The Quran says: There is no blame on you for seeking bounty from your Lord--2:198Q. The Meccas who have got no land and property get provision annually from the pilgrims by selling their camels cows, goats and rams for the purpose of sacrifice. They have also other gains from other sources sufficient to supply their provision for at least a year. The poor and the needy get help from the rich and thus a spirit of benevolence is created. The Quran says: Feed the distressed one, the needy—22:28Q.

(d) **Spiritual Significance of Haj rituals.** Pilgrimage is performed in the sacred months of Shawwal, Zi'qad and the first 9 days of Zil-Haj. In these months, everyone stops his hand from foul things of every description. The Quran says: Whoever determines the performance of pilgrimage therein, there shall be no amorous speech, no abusing and no disputing in Haj—2:197Q. Leaving aside the petty jealousies and enmities of life, the pilgrim enters into a heavenly life wherein there is nothing but divine glory and divine grandeur. Haj teaches us complete submission to Divine Will because one, without sufficiently understanding the inner meanings of going round the Ka'ba, kissing the Black Stone, running between Safa and Merwa, and throwing stones at Zamrahs, does these things in blind submission to Divine order. Therefore God becomes pleased with His servant saying: 'Without seeking any reason of order, he obeyed Me'. If a servant goes to question the propriety of his master's order without obeying it then and there, the master is not surely very much pleased with him. The Quran says, therefore, about the motive behind the rituals: What ! do you make the giving of drink to the pilgrims and the visit of the sacred mosque like one who believes in Allah and the latter day and strives hard in Allah's way? —9:19Q. It is not righteousness that you turn your faces towards the east and the west but righteousness it is that one should believe in Allah etc—(2:177Q). These verses teach us that behind the rituals there is the grand object of the remembrance of Allah. It has been emphasised in another verse: And pilgrimage to the House is incumbent upon men *for the sake of Aeeah*—3:96Q.

Pilgrimage stands as a symbol as to how to prepare for the next world

after cutting of all worldly connections and to have a sight of the Lord. The Ka'ba is the house of Allah and the surrounding hills are its walls. His grand Durbar is held at Arafat. No tree or even grass can be cut off from the neighbourhood of Allah's house and its court yard. The circumbulation round the Ka'ba and the running between Safa and Merwa are the pilgrim's efforts to get a clue to Allah. In order to meet Him, a pilgrim cuts off all connections from his world as if he is going to the next world to meet Him after death. As the wordly means are necessary for the journey, the good deeds are likewise necessary for the spiritual journey. The greater are the means, the greater are the comforts in journey. Likewise the greater are the good deeds, the greater are the com forts in the spiritual journey. After death the spiritual journey begins. Therefore a pilgrim puts the dress of death i. e. two unsewn pieces and cries: I am present to Thee, O God, I am present to Thee. The loud voices of all the pilgrims in such a way fill up the atmosphere with divine glory. In this journey, none is allowep to do any harm to any animal. The great hardships of the journey represent punishment in the grave. Then actually reaching the Ka'ba, the believer's heart is filled up with electricity of Divine Presence because he sees the House of Allah and circumbulates round it with the hope of getting a sight of His appearance. The stones and cover of the Imperial House are kissed. The kissing of the Black Stone represents the registration of names for the Great Interview in the black page of the stone. If gramaphone records can preserve the deeds of men, it is not impossible for the Black Stone to register the names of pilgrims, so that it may be opened on the Resurrection Day before the Divine presence. Being baffled there, the pilgrim goes to run between Safa and Merwa and looks often to the Imperial House in eager search for the Beloved. Then knowing that all will be allowed to see Him in the general court yard at Arafat, he runs towards the vast field which represents the great universal Assemblage of the people in the next world for accounts. There the interview will be granted after a review of the deeds. Arafat is therefore the highest manifestation of spiritual advancement.

Then in the field of Arafat, he lears that everybody is not granted interview on account of the deeds he has done. He then hastens to his world with the best training. He remains at Muzdalafah with the expectation of being called again for the Great Interview. Finding no response, he goes to Mina where he

still waits and dedicates his dear animals and hard-earned wealth to please Allah. The devil comes in but he keeps the devil at a stone's throw by throwing stones. Then he goes again to visit the Ka'ba and hears this lesson : 'In order to realise God, do good deeds'.

All these things are lessons for higher spiritual experience which is achieved among the discordant elements of society. Then he is brought nearer and nearer to God.

(e) **Compulsory Haj** The following five conditions make Haj compulsory on a Muslim : (1) He shall be free and not slave, (2) he shall be a major person ; (3) he shall be sane, (4) he shall have a sound body and (5) he shall have ability to undertake a journey. All these things combined make a Haj compulsory on a person only once in his life. The Quran says : And pilgrimiage to the House is incumbent upon men for the sake of Allah, upon everyone who is able to undertake the journey to it—3:96Q. The fifth condition depends on two circumstances—safe journey and sufficient means for taking a journey to Mecca and to return home and for provision for the dependants during absence from home. The Quran lays down : And make provision, for the benefit of provision is God-fear—2:197Q. To take provision is true God-reliance (36:28). As soon as a man finds himself in the above conditions, haj becomes Farz on him ; and if after some time, he becomes ill or poor or loses one of the five conditions, he will not be exonerated from the sin of not making pilgrimiage in due time. He is free to absolve himself from the duty by performing it at any time during his life, and after his death his heirs may perform it on his behalf with the assets left by him and free him from the sin (36:7, 8, 23). A representative may make pilgrimiage on behalf of another person provided he performed his own pilgrimage previously (36:24). Haj is also Farz on a women provided her husband or one of her relatives within the prohibited degrees is available to accompany her to Mecca—36:29,9.

(f) **Farz in Haj.** The following are the Farz duties in Haj. If one of them is given up, Haj becomes void. (1) To observe Ihram, (2) to wait at Arafat, (3) to make Tawaf round the Ka'ba and (4) to observe the above duties in order.

(g) **Wajeb in Haj.** There are five wajeb in Haj. If anybody breaks one of these duties, he does not thereby render his Haj void but only invalid. He shall then have to make amends by the sacrifice of at least a goat. (1) To run between Safa and Merwa,

(2) To stay at Muzdalafah on the 10th night of Zil-Haj, (3) to throw stones at Jamrahs, (4) to shave or cut the hairs of the head and (5) to make Tawaf at the time of leaving the city of Mecca.

(h) **Three procedures of Haj.** Haj may be performed in either of the following three modes. These are known as (1) *Hajje-Ifrad* (2) *Hajje-Qeran, and* (3) *Hajje-Tamattu.*

(1) **Hajje-Ifrad** (حج افراد) is the best method of Haj. Therein, Ihram is made for Haj and it continues up to the day of Sacrifice. Then the pilgrim goes outside Mecca and makes Ihram again for Umrah.

(2) **Hajje-Qeran** (حج قران) is a pilgrimage in which Ihram for both Umrah and Haj is made at a time and it does not end till both are performed. For such a pilgrim, it is wajeb to sacrifice a goat. If he does not find it, he shall have to observe ten days of fasting, three days before Zil-Haj and seven days at home.

(3) **Hajje-Tamattu** (حج تمتع) In this Haj, Ihram is made first for Umrah and then for Haj during the days of Haj. There are therefore two distinct Ihrams in this pilgrimage. This is called pilgrimage of Tamattu' (enjoyment) because between the two Ihrams, one is allowed to enjoy everything like a non-pilgrim. The sacrifice of one goat is wajeb in this Haj, in default ten days fasting. In case a pilgrim takes the sacrificeal animal with him, he shall remain in Ihram in this haj till the day of Sacrifice.

(I) **Rules before a pilgrim starts for pilgrimage.** (1) He shall make Taubah (repentance). (2) He shall pay compensation to the injured and the oppressed. (3) His debts must be cleared. (4) He must leave sufficient means for the maintenance of his family during his absence. (5) He shall make wasiat (death instructions). (6) He must take lawful earnings for expense. (7) He shall do some charitable acts. (8) He shall embark on fast conveyance. (9) He shall take an honest and well-informed Muallim. (10) He shall seek blessings from, and pray for blessings on, his friends, relatives and members of his family. (11) He shall pray 2 rak'ats on the eve of his coming out of his house by reciting the first chapter and the chapter 'Infidels' in the first rak'at, and the first chapter and chapter 'Ikhlas' in the second.

(j) **Merits of pilgrimage.** A pilgrim is a guest of God when he goes to make pilgrimage—36:31. If he dies on the way, he gets the rewards of a Gazi—36:564w. If he seeks forgiveness for anybody, it is generally accepted—36:563w. Haj is practically Jihad

and brings rewards of Jihad—36:10. An accepted haj has got no less a reward than Paradise—36:4. He who dies without performing Haj though it was incumbent upon him, dies a Jew or a Christian—36:17.

(k) **General Procedure of Haj.** Starting from home, a pilgrim shall enter into Ihram at least at Miqat. When reaching Mecca, he shall make Tawaf seven times and Sa'y between Safa and Merwa seven times. If the Ihram ends there, he shall shave or cut the hairs of his head. Then with a fresh Ihram on the 8th or 9th Zil-Haj, he shall start for Arafat and reach there for waiting at noon. In the evening of the same day, he will return to Muzdalafah and spend the night there. In the early dawn of 10th Zil-Haj, he shall start for Mina reaching there at noon and instantly proceed to throw stones at Jamrah Aqabah. Finishing there, he shall return to Mina and after shaving shall offer animals for sacrifice. On the 11th and 12th Zil-Haj, he will remain at Mina throwing seven stones in the afternoon of each day in the Jamrahs. Then he may remain at Mina on the 13th or return to Mecca on the 12th evening. After returning, he shall proceed to make Tawaf and Sa'y. When leaving, he shall make a final Tawaf.

(L) **Some Arabic words in Haj defined.**

Al-Haj—One who makes Haj (pilgrimage).

Haj—Pligrimage to the Ka'ba at Mecca at the fixed time from 8th to 13th Zil-Haj of which the necessary rituals and devotions are called *Manasik*.

Umrah—A visit to the Holy Ka'ba at any time. In Umrah, waiting at Arafat and sacrifice of animals are dispensed with.

Ihram—The state in which a pilgrim doing Haj or Umrah is required to remain in and observe particular fixed rules for passing it. A man observing Ihram is called Muhrim.

Talbiyah—To recite in a loud voice: 'Labbaik Allahomma Labbaik'—Present to Thee, O Allah, present to Thee. Its full term will appear in its proper section.

Miqat (muhill)—It is a fixed place near Mecca from which Ihram is to begin.

Tawaf—Circumbulation round the Ka'ba with devotional recitations.

Aqabah—The last place of throwing stones.

Jamrah—The place of throwing stones.

1. **Abu Hurairah** reported: The Messenger of Allah delivered us sermon and said: O men! pilgrimage has certainly been made obligatory on you. So make pilgrimage. A man enquired: O Apostle of Allah! is it in every year? He remained silent till he (the man) repeated it thrice. Then he said: If I would have said 'Yes', it would have surely become obligatory and you would have had no option. Afterwards he said: Leave me till I leave you, because surely those who were before you [2113] were destroyed on account of their frequent questions and their difference over their Prophets. So when I bid you anything, do it if you are able; and when I forbid you anything, leave it.
—*Muslim.*

عن ابي هريرة قال خطبنا رسول الله صلعم فقال يا ايها الناس قد فرض عليكم الحج فحجوا فقال رجل اكل عام يا رسول الله صلعم فسكت حتى قالها ثلثا فقال لو قلت نعم لوجبت ولما استطعتم ثم قال ذروني ما تركتكم فانما هلك من كان قبلكم بكثرة سوالهم واختلافهم على انبيائهم فاذا امرتكم بشيء فأتوا منه ما استطعتم واذا نهيتكم عن شيء فدعوه * (مسلم)

2. **Same** reported that the Apostle of Allah was asked: Which of the actions is best? He replied: Faith in Allah and His Apostle. He was questioned: What is next? He said: Jihad in the way of Allah. He was questioned: What is next? He replied: An accepted pilgrimage.
—*Agreed.*

عنه قال سئل رسول الله صلعم اي العمل افضل قال ايمان بالله ورسوله قيل ثم ماذا قال الجهاد في سبيل الله قيل ثم ماذا قال حج مبرور * (متفق عليه)

3. **Same** reported that the Messenger of Allah said: Whoso

عنه قال قال رسول الله صلعم من

2113. (i) The Jews and the Christians have been meant in this tradition. (ii) The man who asked the question was Aqra'a-b-Habes. He asked the Prophet whether pilgrimage is obligatory in every year. The Prophet was enraged at this question and

makes pilgrimage for Allah[2114] without making any sexual intercourse and doing anything foul, returns as on a day on which his mother gave birth to him. —*Agreed.*

حج لله فلم يرفث ولم يفسق رجع كيوم ولدته امه * (متفق عليه)

4. **Same** reported that the Messenger of Allah said: One Umrah up to (another) Umrah makes amends of what (sin) is between them[2115] and an accepted pilgrimage has got no reward except Paradise. —*Agreed.*

عنه قال قال رسول الله صلعم العمرة الى العمرة كفارة لما بينهما والحج المبرور ليس له جزاء الا الجنة * (متفق عليه)

5. **Ibn Abbas** reported that the Apostle of Allah said: Verily Umrah during Ramazan is equal to one pilgrimage (in reward). —*Agreed.*

عن ابن عباس قال قال رسول الله صلعم ان عمرة في رمضان تعدل حجة - (متفق عليه)

6. **Same** reported that the Prophet met a caravan at Raoha'a[2116] and enquired who the people were. They replied: Muslims. They asked: Who are you? He replied: Messenger of Allah. Then a woman raised up a boy before him and asked: Is there any pilgrimage for him? 'Yes' said he,

عنه قال ان النبي صلعم لقي ركبا بالروحاء فقال من القوم قالوا المسلمون فقالوا من انت قال رسول الله فرفعت اليه امرأة صبيا فقالت ألهذا حج قال

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said that it is obligatory only once in life. (iii) 'Leave me till I leave you' means—'leave me questioning till I give you the explanation of your query.'

2114. In order to get the merits, a Muslim must make pilgrimage with no other motive but to satisfy Allah and to obey His command. 'Foul' stands for a great sin and repetition of a minor sin.

2115. All minor sins are forgiven between two Umrahs.

2116. Raoha'a is the name of a place which is seventy two miles off from Medina. This shows that a minor boy or girl is not deprived of the rewards of an optional pilgrimage. By this act, the duty of compulsory pilgrimage is not dropped on his or her attainment of puberty. A slave is also subject to the above law, but a poor man is exempted from another pilgrimage if he happens to be sick after his pilgrimage during his poverty.

'and there is reward (also) for you.' —*Muslim.*

نعم ولك اجر * (مسلم)

7. **Same** reported that a woman of Khashama (tribe) enquired: O apostle of Allah! verily the obligatory injunction of Allah over His servants regarding pilgrimage has overtaken my aged father who can not travel over a conveyance. Shall I make pilgrimage for him? 'Yes' said he. And that was at the Farewell pilgrimage.[2117] —*Agreed.*

عنه قال ان امرأة من خثعم قالت يارسول الله ان فريضة الله على عباده في الحج ادركت ابي شيخا كبيرا لا يثبت على الراحلة افاحج عنه قال نعم وذلك في حجة الوداع - (متفق عليه)

8. **Same** reported that a man came to the Prophet and enquired: Verily my sister made a vow to make pilgrimage but she has died. The Prophet said: If there had been any debt due from her, would you pay it up? 'Yes' said he. He said: Then pay the debt of Allah, as it has got more right to be paid up.[2118] —*Agreed.*

عنه قال اتى رجل ن النبي صلعم فقال ان اختي نذرت ان تحج وانها ماتت فقال النبي صلعم لو كان عليها دين اكنت قاضيه قال نعم قال فاقض دين الله فهو احق بالقضاء * (متفق عليه)

9. **Same** reported that the Messenger of Allah said: No man shall remain alone with a woman, nor shall a woman make journey except with a relative within the prohibited degrees. A man asked: O Ms. of Allah! I have been enrolled for such and such a battle, but my wife intends to go out to make pilgrimage. He said:

عنه قال قال رسول الله صلعم لا يخلون رجل بامرأة ولا تسافرن امرأة الا ومعها محرم فقال رجل يارسول الله اكتتبت في غزوة كذا وكذا وخرجت امرأتي حاجة قال اذهب فاحجج مع

2117. It is the duty of an heir that he should make pilgrimage for his predecessor with the income of his inherited property.

2118. If pilgrimage becomes compulsory on a woman, it is wajeb on her part to take either her husband or a relative within the prohibited degrees with her in the journey.

Go; then make pilgrimage with your wife. —*Agreed.*

امرأتك * (متفق عليه)

10. **Ayesha** reported: I asked permission of the Prophet to make Jihad. He said: Your Jihad is pilgrimage. —*Agreed.*

عن عائشة قالت استأذنت النبي صلعم في الجهاد فقال جهادكن الحج - (متفق عليه)

11. **Abu Hurairah** reported that the Apostle of Allah said: No woman shall make journey to the distance of one day and one night except with a man within the prohibited degrees. —*Agreed.*

عن أبي هريرة قال قال رسول الله صلعم لا تسافر امرأة مسيرة يوم وليلة الا ومعها ذو محرم - (متفق عليه)

12. **Ibn Abbas** reported that the Messenger of Allah fixed Zul-Halifah for the inhabitants of Medina, and Hujfah for the Syrians, and Qarn Manajel for the people of Najd, and Yalalam for the people of Yemen. So these are for them and for those who come through them without being their inhabitants—for those who wish to make pilgrimage and Umrah; whoever lives nearer (Mecca), his Ihram is from his residence. (The case is) such and such; even the people of Mecca shall make Ihram from it (Mecca).[2119] —*Agreed.*

عن ابن عباس قال وقت رسول الله صلعم لأهل المدينة ذا الحليفة ولأهل الشام الجحفة ولأهل نجد قرن المنازل ولأهل اليمن يلملم فهن لهن ولمن أتى عليهن من غير أهلهن لمن كان يريد الحج والعمرة فمن كان دونهن فمهله من أهله وكذاك حتى أهل مكة يهلون منها - (متفق عليه)

13. **Jaber** reported from the Apostle of Allah who said: The

عن جابر عن رسول الله صلعم قال

2119. Zul-Halifa is the name of a place which is only twelve miles off from Medina to the south. Najd means an elevated place, but it is now the high plateau between Mecca and Iraq. Qarn Manajel is the name of a place near Tayef. Yalamlam is the name of a chain of hills two stations off from Mecca to the south-west. These are fixed places where the vow of Ihram is taken. Whoever comes through these places for Haj or Umrah must take Ihram from those places and proceed towards Mecca. As for those who start from places nearer Mecca but not beyond the fixed places, they need not take Ihram to enter Mecca.

place of Ihram for the people of Medina is Zul Halifah, and another place is Huzfah, and the place of Ihram for the people of Iraq is Zate-Erq, and the place for the people of Najd is Qarn, and the place for the inhabitants of Yemen is Yalamlam.

—*Muslim.*

مهل اهل المدينة من ذي الحليفة والطريق الآخر الجحفة ومهل اهل العراق من ذات عرق ومهل اهل نجد قرن ومهل اهل اليمن يلملم * (مسلم)

14. **Anas** reported that the Messenger of Allah made Umrah for four times each being in Zul-Qa'dah except that (Umrah) which was joined with Haj. The Umrah from Hudaibiyah was in Zul-Qa'dah, the Umrah in the following year was in Zul-Qa'dah, the Umrah from Je-erranah was where the booties of Hunain were divided in Zul-Qa'dah and the Umrah was with his Haj.
2120 —*Agreed.*

عن انس قال اعتمر رسول الله صلعم اربع عمر كلهن في ذي القعدة الا التي كانت مع حجته عمرة من الحديبية في ذي القعدة وعمرة من العام المقبل في ذي القعدة وعمرة من الجعرانة حيث قسم غنائم حنين في ذي القعدة وعمرة مع حجته * (متفق عليه)

15. **Bara'a-b-A'jeb** reported that the Apostle of Allah made Umrah twice in Zul-Qa'dah before he performed Haj.—*Bukhari.*

عن البراء ابن عازب قال اعتمر رسول الله صلعم في ذي القعدة قبل ان يحج مرتين * (البخاري)

16. **Ibn Abbas** reported that the Messenger of Allah said: O men! verily Allah prescribed pilgrimage for you. Aqra'a-b-Habes got up and said: Is it in every year, O Apostle of Allah? He said: If I had said 'Yes', it would have become obligatory;

عن ابن عباس قال قال رسول الله صلعم يا ايها الناس ان الله كتب عليكم الحج فقام الاقرع ابن حابس فقال افي كل عام يارسول الله قال لو

2120. (i) The first Umrah of the Prophet took place on Monday, the first date of Zul-Qa'dah in 6 A. H. There were 1400 companions with the Prophet at that time. According to the terms of the Hudaibiyah treaty, he had to return then with the condition of making Umrah in the following year. In the following year, he performed the Qaza Umrah. The third Umrah took place in 8 A. H. after the conquest of Mecca. The Prophet started after night prayer and returned to Je-erranah(which is 18 miles off from Mecca). The fourth Umrah occurred after 9 A. H. when pilgrimage was made comulsory It took place in the month of Zil-haj.

and if it had been made compulsory, you would not have acted it, nor you would have been able. And pilgrimage is (obligatory) for once, and whoever observes (it) more, it is optional.

—*Ahmad, Nisai, Darimi.*

قلتها نعم لوجبت ولووجبت لم تعملوا بها ولم تستطيعوا والحج مرة فمن زاد فتطوع * (احمد والنسائي والدارمي)

17. **Ali** reported that the Messenger of Allah said: Whoso has got provision and conveyance to take him to the House of Allah but does not make pilgrimage, there is no difference whether he dies a Jew or a Christian, and that is because Allah, the Blessed and the High, says: And for Allah over men, there is the pilgrimage of the House for one who has got means of journeying to it 3:96Q. [2121] ——*Tirmizi* (*Rare*)

عن علي قال قال رسول الله صلعم من ملك زادا وراحلة تبلغه الى بيت الله ولم يحج فلا عليه ان يموت يهوديا او نصرانيا وذلك ان الله تبارك وتعالى يقول ولله على الناس حج البيت من استطاع اليه سبيلا * الترمذي (غريب)

18. **Ibn Abbas** reported that the Apostle of Allah said: There is no Sarurah In Islam. [2122]

—*Abu Daud.*

عن ابن عباس قال قال رسول الله صلعم لا صرورة في الاسلام * (ابوداود)

19. **Same** reported that the Messenger of Allah said: Whoever intends to make pilgrimage, let him hasten (it). [2123]

—*Abu Daud, Darimi.*

عنه قال قال رسول الله صلعم من اراد الحج فليعجل - (ابوداود والدارمي)

2121. (i) Tirmizi says that Hilal-b-Abdullah, one of the narrators, is not known and hence it is a rare tradition. (ii) The last sentence signifies that he who has got means to perform pilgrimage but still does not finish it is not within the fold of Islam. In other words, he is not a perfect Muslim. Such is the importance given to the institution of pilgrimage.

2122. Sarurah means to lead a life of celibacy and to give up the compulsory pilgrimage. He who leads the life of a bachelor is not a perfect Muslim. So also is the case of one who makes no pilgrimage.

2123. Imams Malek, Abu Hanifah and Ahmad hold that as soon as a Muslim attains maturity and has got means, pilgrimage becomes obligatory on him; and if he does not perform it at that time, he remains in constant transgression till pilgrimage

20. **Ibn Masud** reported that the Apostle of Allah said: Make Haj and Umrah follow one after another because they both remove poverty[2124] and sins, just as a hammer removes rust of iron, gold and silver; and there is no reward for an accepted pilgrimage except Paradise. —*Tirmizi, Nisai, Ahmad and Ibn Majah from Omar up to 'rust of iron.*

عن ابن مسعود قال قال رسول الله صلعم تابعوا بين الحج والعمرة فانهما ينفيان الفقر والذنوب كما ينفي الكير خبث الحديد والذهب والفضة وليس للحجة المبرورة ثواب الا الجنة *

(الترمذي والنسائي واحمد وابن ماجة عن عمر الى خبث الحديد)

21. **Ibn Omar** reported that a man came to the Prophet and asked: O Apostle of Allah! what makes the pilgrimage compulsory? He replied: Means and conveyance.[2115] —*Tirmizi, Ibn Majah.*

عن ابن عمر قال جاء رجل الى النبي صلعم فقال يارسول الله ما يوجب الحج فقال الزاد والراحلة *

(الترمذي وابن ماجة)

22. **Same** reported that a man asked the Apostle of Allah and said: What is (the description of) a pilgrim? He said: One dishevelled in hairs, giving out bad smell. Another got up and enquired: O Apostle of Allah! which (thing in) pilgrimage is best? He said: Loud respond to *Labbaik* and sacrifice of animal. Another stood up and

عنه قال سأل رجل رسول الله صلعم فقال ما الحاج قال الشعث التفل فقام اخر فقال يارسول الله صلعم اي الحج افضل قال العج والثج فقام اخر فقال

is finished; and during this period his evidence cannot be taken. Imam Shafeyi says that the right to make pilgrimage exists up to the last day of one's life and there is no sin if it is performed in the mean time. If he loses his means after the Haj becomes obligatory on him, the duty does not cease. Therefore the earlier it is done, the better.

2124. This refers to Hajje-Qeran which has been explained in the head note. By performing this kind of pilgrimage, a man becomes wealthy both in the temporal and spiritual worlds.

2125. There are two conditions which make Haj compulsory—means sufficient for the journe and provison for maintenance of one's family during his absence and the expeynses of conveyance. Imam Malek says that the latter condition is not necessary.

enquired: O Ms. of Allah! what are (the things necessary for) the journey? [2126] He said: Means and conveyance.

—*Ibn Majah, Sharhi-Sunnat.*

يارسول الله ما السبيل قال زاد و راحلة -
(ابن ماجة و شرح السنة)

23. Abu Razin-al Oqaili reported that he came to the Prophet and asked: O Ms. of Allah! my father is an old man unable to perform pilgrimage and visit the House and ride on. He said: Make pilgrimage for your father and visit the House.

—*Abu Daud, Nisai, Tirmizi* (*Approved, Correct*).

عن ابي رزين العقيلي انه اتى النبي صلعم فقال يارسول الله ان ابي شيخ كبير لا يستطيع الحج ولا العمرة ولا الظعن قال حج عن ابيك واعتمر *
الترمذي و ابوداود والنسائي (حسن صحيح)

24. Ibn Abbas reported that the Messenger of Allah heard a man saying 'Labbaik on behalf of Shubramah'. He asked: Who is Shubramah? He replied: A brother of mine or a relative of mine. He asked: Have you not made pilgrimage for yourself? 'No' said he. He said: Make pilgrimage for yourself and then make pilgrimage for Shubramah. [2127]

—*Shafey, Abu Daud, Ibn Majah.*

عن ابن عباس قال ان رسول الله صلعم سمع رجلا يقول لبيك عن شبرمة قال من شبرمة قال اخ لي او قريب لي قال احججت عن نفسك قال لا قال حج عن نفسك ثم حج عن شبرمة *
(الشافعي)
(و ابوداود وابن ماجة)

25. Same reported that the Apostle of Allah fixed 'Aqiq'

عنه قال وقت رسول الله صلعم لاهل

2126. This refers to the word 'Sabil' in the following verse of the Quran: (obligatory upon) one who has got the means of taking a journey to it—2:96 Q. Ibn Majah narrated only the first part of this tradition.

2127. This is the Mazhab of Imam Shafeyi and Ahmad. They hold that one who has not already performed pilgrimage can not perform it on behalf of another. Imams Malek and Abu Hanifa hold otherwise. They explain this tradition by saying that this was only recommended and not made obligatory. Abu Hanifah says also that this traditions is weak.

f or the people of the east. 2128
—*Tirmizi, Abu Daud.*

الْمَشْرِقِ وَالْعَقِيقَ (اَلتِّرْمِذِيُّ وَ اَبُوْدَاوُدَ)

26. **Ayesha** reported that the Prophet fixed Za'te Erq for the people of Iraq. —*Abu Daud, Nisai.*

عَنْ عَائِشَةَ اَنَّ رَسُوْلَ اللّٰهِ صلعم وَقَّتَ لِاَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ - (وَابُوْدَاوُدَ وَالنَّسَائِيُّ)

27. **Omme Salamah** reported: I heard the Apostle of Allah say: Who so makes Ihram for Haj or for Umrah from the distant mosque (at Jerusalem) to the sacred mosque (of the Ka'ba), is forgiven of all sins that was committed before and that may be committed hereafter; or Paradise will become due for him. 2129
—*Abu Daud, Ibn Majah.*

عَنْ اُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُوْلَ اللّٰهِ صلعم يَقُوْلُ مَنْ اَهَلَّ بِحَجَّةٍ اَوْ عُمْرَةٍ مِنَ الْمَسْجِدِ الْاَقْصٰى اِلَى الْمَسْجِدِ الْحَرَامِ غُفِرَلَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَاَخَّرَ اَوْ وَجَبَتْ لَهُ الْجَنَّةُ (اَبُوْدَاوُدَ وَابْنُ مَاجَةَ)

28. **Ibn Abbas** reported that the people of Yemen used to make pilgrimage but without (sufficiant) means. They used to say: We are a people who relies on Allah. When they reached Mecca, they begged of men. Then the almighty Allah revealed: Take provisions, and verily the benefit of provision is piety. 2130 —*Bukhari.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ اَهْلُ الْيَمَنِ يَحُجُّوْنَ فَلَا يَتَزَوَّدُوْنَ وَيَقُوْلُوْنَ نَحْنُ الْمُتَوَكِّلُوْنَ فَاِذَا قَدِمُوْا مَكَّةَ سَاَلُوا النَّاسَ فَاَنْزَلَ اللّٰهُ تَعَالٰى وَ تَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ التَّقْوٰى * (اَلْبُخَارِيُّ)

2128. Aqiq is a place opposite to Zate-Erq. These are the two places for the eastern people for taking Ihram.

2129. It appears from this that the more is the distance of the place of Ihram, the more are the rewards, and that it is lawful to make Ihram from any place beyond the fixed places. It is however Makruh to make Ihram before the sacred months. The above is the view of three Imams. Imam Shafeyi is reported to have said that Ihram beyond the fixed places is illegal.

2130. It occurs in 3: 96Q. 'The benefit of provision is piety' means that the best kind of piety consists in supplying oneself with both physical and spiritual food. If on of the two is neglected, it does not become perfect and a man cannot be called a perfecely pious man. The real pious man is he who strives hard both for bread and piety.

29. **Ayesha** reported : I asked : O Ms. of Allah ! is there any Jihad for women ? 'Yes' replied he, 'there is for them Jihad wherein there is no fighting- Haj and Umrah'. —*Ibn Majah.*

عن عائشة قالت قلت يا رسول الله على النساء جهاد قال نعم عليهن جهاد لا قتال فيه الحج والعمرة - (ابن ماجة)

30. **Abu Hurairah** reported from the Prophet who said : The pilgrim and the observer of Umrah are guests of Allah. If they call Him, He responds to them ; and if they beg pardon of Him, He grantsthem pardon. —*Ibn Majah*

عن أبي هريرة عن النبي صلعم أنه قال الحاج والعمار وفد الله إن دعوه أجابهم وإن استغفروه غفر لهم * (ابن ماجة)

31. **Same** reported : I heard the Prophet say : The guests of Allah are three—the Gazi, the pilgrim and the observer of Umrah. —*Nisai, Baihaqi.*

عنه قال سمعت رسول الله صلعم يقول وفد الله ثلثة الغازي والحاج والمعتمر * (النسائي والبيهقي)

562w. **Abu Omamah** reported that the Messenger of Allah said : Whomsoever an open necessity, or a tyrant king, or a confining disease does not prevent from making pilgrimage and who dies without making pilgrimage, let him die a Jew if he likes, or a Chirstian if he likes. 2181 —*Darimi.*

عن أبي أمامة قال قال رسول الله صلعم من لم يمنعه من الحج حاجة ظاهرة أو سلطان جائر أو مرض حابس فمات ولم يحج فليمت إن شاء يهوديا وإن شاء نصرانيا - (الدارمي)

563w. **Ibn Omar** reported : I heard the Apostle of Allah say : When you meet a pilgrim, salute him and shake hands with him and tell him to ask for giveness for you before he enters his house because he has been forgiven of his sins). —*Ahmad.*

عن ابن عمر قال قال رسول الله صلعم إذا لقيت الحاج فسلم عليه وصافحه ومره أن يستغفر لك قبل أن يدخل بيته فإنه مغفور له * (احمد)

2181. In other words, if any Muslim is free to make pilgrimge and has got means of performing the same and is not prevented by any cause whatsoever, he must make Haj. If he does not, he will die a transgressor like a Jew or a Christian.

564w. **Abu Hurairah** reported that the Apostle of Allah said: Whoever goes out as a pilgrim, or as a visitor of the House, or as a Gazi and afterwards dies in his way, Allah will write for him the rewards of a Gazi and a pilgrim and a visitor of the House. —*Baihaqi.*

عن ابي هريرة قال قال رسول الله صلعم من خرج حاجا او معتمرا او غازيا ثم مات في طريقه كتب الله له اجر الغازي والحاج والمعتمر * (البيهقي)

SECTION 2

2132. Miqat, Ihram and Talbiyah

(a) **Miqat:** Ihram is observed from Miqat or the fixed places. There are different Miqats for the people of different countries. Pilgrims coming through or near these places are required to enter upon the state of Ihram from those places. The Miqats are the following:—

Zul Halifah—for pilgrims coming from the direction of Medina.

Zuhfah—for pilgrims coming from the direction of Syria and Egypt.

Qrn-al-Manazil—for pilgrims coming from the direction of Najd.

Yalamlam—for pilgrims coming from the direction of Yemen.

Za'te Erq—for pilgrims coming from the direction of Iraq.

Mecca—for the people of Mecca.

(b) **Ihram:** A pilgrim can enter into Ihram as soon as he starts from his home but as it is excessively hard on him to follow the rules of Ihram from a distant land he may travel in normal state till he reaches the Miqat where he is required compulsorily to enter into Ihram. The first thing for Ihram is to have a bath or at least ablution (36:39). Then two unsewn pieces of white cloth, one covering the lower portion and another the upper portion of the body are worn. Women may wear dress according to their habits. Then after performing two rak'ats of prayer, Niyyat shall be taken for Haj: "O Allah! I make Niyyat for Haj and Umrah (or for Umrah or for Haj). So make them easy for me and accept them from me." Talbiyah shall next be recited aloud. After that the following things become unlawful till the pilgrim gets out of Ihram:—

(1) To wear rich dresses, (2) to use scents, (3) to pair off nails, or shave, cut or pluck out hairs, (4) to have sexual intercourse

or to play with wife sexually, (5) to marry, (6) to hunt a game except fish in sea, and (7) to have dispute, or quarrel or to do any other unlawful thing. The Quran says: So whoever determines to make pilgrimage, there shall be no amorous speech, no abusing and no disputing in Haj—2:197Q. In case of breach of any of these rules, sacrifice of an animal becomes wajeb. Ihram ends in Hajje Tamattu' after the first circumbulation round the Ka'ba and running between Safa and Merwa provided no sacrificial animal has been taken with a pilgrim; then Ihram for Haj will be taken in the days of Haj and it will end on the 10th Zil-Haj. In case of other kinds of Haj, Ihram will continue up to 10th of Zil-Haj. The Prophet in his Haj in 10 A.H. taught his followers the rules and regulations of Haj by practical examples.

(c) **Talbiyah** is to recite 'Labbaik' as recorded in tradition 36:33. To recite it is wajeb according to Imam Abu Hanifah and sunnat according to Imam Shafeyi. It shall be recited at the end of each prayer, in the morning and evening, at the time of meeting a caravan and of rising up and coming down.

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32. **Ayesha** reported: I used to apply perfume to the Apostle of Allah for his Ihram before he made Ihram and for his coming out of Ihram before going round the House with a perfume wherein there was musk; as if I was smelling the fragrance of the perfume in the parting hairs of the Messenger of Allah while he was under Ihram. [2183] —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ كُنْتُ أُطَيِّبُ رَسُولَ اللهِ صلعم لِإِحْرَامِهِ قَبْلَ اَنْ يُحْرِمَ وَلِحِلِّهِ قَبْلَ اَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ كَأَنِّي اَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللهِ صلعم وَهُوَ مُحْرِمٌ * (مُتَّفَقٌ عَلَيْهِ)

33. **Ibn Omar** reported: I heard the Apostle of Allah proclaim with a loud voice with his head covered with saffron "Present to Thee, [2184] O Allah,

عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يُهِلُّ مُلَبِّدًا يَقُولُ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ

2183. Imams Ahmad and Abu Hanifa said on the basis of this tradition that even if the affects of perfume remain after Ihram, there is no harm. Imams Shafeyi and Malek held it as Makruh.

2184. Talbih is the act of a man in Ihram for covering the hairs of his head [illegible] Saffron in order to keep the dust away.

present to Thee! Present to Thee! No partner for Thee! Present to Thee! Verily all praise and all beneficence are for Thee, and also kingdom. There's no partner for Thee, without making my exaggaration in these words. —*Agreed.*

لبيك لا شريك لك لبيك ان الحمد والنعمة لك والملك لا شريك لك لا يزيد على هؤلاء الكلمات * (متفق عليه)

34. **Same** reported that when the Prophet placed his leg in the stirrup and his camel took him up standing, he recited Labbaik near the mosque of Zul-Halifah.[135] —*Agreed.*

عنه قال كان رسول الله صلعم اذا ادخل رجله في الغرز واستوت به ناقته قائمة اهل من عند مسجد ذي الحليفة - (متفق عليه)

35. **Abu Sayeed-al-khodri** reported: We came out with the Apostle of Allah for pilgrimage crying Labbaik loudly. —*Muslim.*

عن ابي سعيد ن الخدري قال خرجنا مع رسول الله صلعم نصرخ بالحج صراخا * (مسلم)

36. **Anas** reported: I was riding behind Abu Talha while they were all crying in a loud voice 'Haj and Umrah,' joining them together. —*Bukhari.*

عن انس قال كنت رديف ابي طلحة وانهم ليصرخون بهما جميعا الحج والعمرة * (البخاري)

37. **Ayesha** reported: We came out with the Apostle of Allah in the year of the Farewell Pilgrimage. There were some amongst us who made Ihram for Umrah, and there were some amongst us who made Ihram for Haj and Umrah, and there were some amongst us who made Ihram for Haj and the Prophet made Ihram for Haj. As for those who made Ihram for Umrah, it became lawful; and

عن عائشة قالت خرجنا مع رسول الله صلعم عام حجة الوداع فمنا من اهل بعمرة ومنا من اهل بحج وعمرة ومنا من اهل بالحج واهل رسول الله صلعم بالحج فاما من اهل بعمرة فحل واما

135. There are three different traditions on this subject. Imam Shafeyi holds on the basis of this tradition that Ihram begins without any prayer, while the other three Imams hold that, before Ihram, two rak'ats of prayer should be recited by a pilgrim.

as for those who made Ihram for only Haj or joined Haj and Umrah together, it was not lawful till the day of sacrifice came to pass. —*Agreed.*

مَنْ أَهَلَّ بِالحَجِّ أَوْ جَمَعَ الحَجَّ وَالعُمْرَةَ فَلَمْ يَحِلُّوا حَتَّى كَانَ يَوْمُ النَّحْرِ * (مُتَّفَقٌ عَلَيْهِ)

38. **Ibn Omar** reported that the Apostle of Allah enjoyed in the Farewell Pilgrimage Umrah with Haj. He began and made Ihram for Umrah and then made Ihram for Haj. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ تَمَتَّعَ رَسُولُ اللهِ صلعم فِي حَجَّةِ الوَدَاعِ بِالعُمْرَةِ إِلَى الحَجِّ بَدَأَ فَأَهَلَّ بِالعُمْرَةِ ثُمَّ أَهَلَّ بِالحَجِّ * (مُتَّفَقٌ عَلَيْهِ)

39. **Zaid-b-Sabet** reported that he saw the Prophet preparing for his Ihram and taking bath. —*Tirmizi, Darimi.*

عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّهُ رَأَى النَّبِيَّ صلعم تَجَرَّدَ لِإِهْلَالِهِ وَاغْتَسَلَ * (التِّرْمِذِيُّ وَالدَّارِمِيُّ)

40. **Ibn Omar** reported that the Prophet arranged his head with wash. —*Abu Daud.*

عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صلعم لَبَّدَ رَأْسَهُ بِالغَسْلِ * (أَبُودَاوُدَ)

41. **Khallad-b-Sa'yeb** reported from his father who said that the Apostle of Allah said: Gabriel came to me and directed me to order my companions to raise up their voices high with Ihram or with Labbaik.[2136] —*Nisai, Ibn Majah, Darimi, Malek, Tirmizi, Abu Daud.*

عَنْ خَلَّادِ بْنِ السَّائِبِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللهِ صلعم أَتَانِي جِبْرَئِيلُ فَأَمَرَنِي أَنْ آمُرَ أَصْحَابِي أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالإِهْلَالِ أَوِ التَّلْبِيَةِ - (مَالِكٌ وَالتِّرْمِذِيُّ وَأَبُودَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

42. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: No Muslim utters Labbaik, except that those who are in his right and in his left utter Labbaik from stones, trees and clots of earth, till the earth is resounded from here and there. —*Tirmizi, Ibn Majah.*

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا مِنْ مُسْلِمٍ يُلَبِّي إِلَّا لَبَّى مَنْ عَنْ يَمِينِهِ وَشِمَالِهِ مِنْ حَجَرٍ أَوْ شَجَرٍ أَوْ مَدَرٍ حَتَّى تَنْقَطِعَ الأَرْضُ مِنْ هَهُنَا وَهَهُنَا - (التِّرْمِذِيُّ وَابْنُ مَاجَةَ)

2136. The narrator had doubt whether Ihram or Labbaik was uttered by the Prophet.

43. **Ibn Omar** reported that the Messenger of Allah used to say two rak'ats at Zul-Halifah. Next when the she-camel kept standing near the mosque of Zil-Halifah, he used to make Ihram with these words and say: Labbaik, O Allah, Labbaik and Labbaik, seeking fortune from Thee; and good is in Thy hand, present to Thee, and inclining to Thee and to actions. —*Agreed.*

عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللّٰهِ صلعم يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ ثُمَّ إِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ أَهَلَّ بِهٰؤُلَاءِ الْكَلِمَاتِ وَيَقُولُ لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ فِي يَدَيْكَ لَبَّيْكَ وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ * (مُتَّفَقٌ عَلَيْهِ)

44. **Jaber** reported that when the Apostle of Allah intended to make pilgrimage, he proclaimed (it) among men. Then they gathered together. When he came to Baida'a, he made Ihram —*Bukhari.*

عَنْ جَابِرٍ أَنَّ رَسُولَ اللّٰهِ صلعم لَمَّا أَرَادَ الْحَجَّ أَذَّنَ فِي النَّاسِ فَاجْتَمَعُوا فَلَمَّا أَتَى الْبَيْدَاءَ أَحْرَمَ * (اَلْبُخَارِيُّ)

45. **Ibn Abbas** reported that the polytheists used to say Labbaik, there's no partner for Thee'. The Prophet then used to say: Woe to you! thus far! thus far! except a partner who is for Thee, which Thou controleth and he controleth not. They used to say this and go round the House. —*Muslim.*

عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ الْمُشْرِكُونَ يَقُولُونَ لَبَّيْكَ لَا شَرِيكَ لَكَ فَيَقُولُ رَسُولُ اللّٰهِ صلعم وَيْلَكُمْ قَدْ قَدْ إِلَّا شَرِيكًا هُوَ لَكَ تَمْلِكُهُ وَمَا مَلَكَ يَقُولُونَ هٰذَا وَهُمْ يَطُوفُونَ بِالْبَيْتِ * (مُسْلِمٌ)

565w. **Umarah-b-Khuzaimah** reported from his father who narrated that when the Prophet had done with the crying of Labbaik, he begged Allah of His pleasure and Paradise and begged refuge to Him out of His mercy from the Fire. —*Shafeyi.*

عَنْ عُمَارَةَ ابْنِ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صلعم أَنَّهُ كَانَ إِذَا فَرَغَ مِنْ تَلْبِيَتِهِ سَأَلَ اللّٰهَ رِضْوَانَهُ وَالْجَنَّةَ وَاسْتَعْفَاهُ بِرَحْمَتِهِ مِنَ النَّارِ - (اَلشَّافِعِيُّ)

SECTION 3

2137. Farewell Pilgrimage

In 10 A. H., The Holy Prophet set out on pilgrimage to Mecca and waited at Arafat where nearly 124,000 persons were present from various parts of Arabia representing various tribes and clans. The whole atmosphere was surcharged with divine glory and the Prophet saw the full triump of his mission from all sides. The verse then came down: To-day I have perfected your religion for you and completed My favours on you—5:3 Q. The Prophet thus set the seal of perfection to Islam and delivered the ever memorable sermon in the field of Arafat which is a standing monument of Prophet's mission of prophethood for the guidance of mankind and its due accomplishment.

46. **Jaber-b-Abdullah** reported: The Apostle of Allah stayed at Medina for nine years without making pilgrimage. Then in the tenth year it was proclaimed among men that the Messenger of of Allah intended pilgrimage. Thereafter many men assembled at Medina and we came out with him, till we came to Zul-Halifah. There Asma'a, daughter of Umais, gave birth to Muhammad, son of Abu Bakr. She sent (news) to the Prophet: What shall I do? He said: Take bath and cover (private parts) with a rag and make Ihram.[2138] The Prophet then prayed in the mosque and next rode on Qaswa' (she-camel), till when it took him up to Baida'a, he made Ihram with the declaration of Tauhid, and with 'O Allah! Labbaik, Labbaik; there's no

عن جابر بن عبد الله ان رسول الله صلعم مكث بالمدينة تسع سنين لم يحج ثم اذن فى الناس بالحج فى العاشرة ان رسول الله صلعم حاج فقدم المدينة بشر كثير فخرجنا معه حتى اذا اتينا ذا الحليفة فولدت اسماء بنت عميس محمد ابن ابي بكر فارسلت الى رسول الله صلعم كيف اصنع قال اغتسلي واستثفري بثوب واحرمي فصلى رسول الله صلعم فى المسجد ثم ركب القصواء حتى اذا استوت به ناقته على البيداء اهل بالتوحيد لبيك اللهم لبيك لبيك لا

2138. Bath on the part of a woman who has given birth to a child for the purpose of Ihram is Sunnat. The jurists are unanimous in holding that such a woman can make Ihram quite lawfully.

partner for Thee, Labbaik, verily all praise and help are for Thee; and the kingdom too, there is no partner for Thee. Jaber said: We did not intend but pilgrimage. We did not know Umrah, till we came to the House with him. He touched the corner and made seven rounds, three rounds by mild running and four by walking. Then he proceeded to the place of Abraham and recited: Take the place of Abraham as a praying place. He prayed two rak'ats and kept the Place between him and the House. 2139 In a narration: He recited in the two rak'ats: Say, He is Allah (112), and say, O you unbelievers! (109). Afterwards he returned to the corner, and then kissed it. He then came by the door to Safa. When he came near Safa, he read: Verily Safa and Marwah are of the signs of Allah. He began as Allah showed him how to begin with it. He began with Safa and ascended thereon till he saw the House. Then he turned his face towards the Ka'ba, declared the Unity of Allah and glorified Him and said: There is no god but Allah, He is one, there's no partner for Him, the kingdom is His, and all praise is His and He

شريك لك لبيك ان الحمد والنعمة
لك والملك لا شريك لك قال جابر
لسنا ننوي الا الحج لسنا نعرف العمرة
حتى اذا اتينا البيت معه استلم الركن
فطاف سبعا فرمل ثلثا ومشى اربعا ثم تقدم الى
مقام ابراهيم فقرأ واتخذوا من مقام ابراهيم
مصلى ركعتين فصلى فجعل المقام بينه وبين
البيت وفي رواية انه قرأ في الركعتين
قل هو الله احد وقل يا ايها الكافرون *
ثم رجع الى الركن فاستلمه ثم خرج
من الباب الى الصفا فلما دنى من
الصفا قرأ ان الصفا والمروة من شعائر
الله ابدأ بما بدأ الله به فبدأ بالصفا
فرقي عليه حتى رأى البيت فاستقبل
القبلة فوحد الله وكبره وقال لا اله الا
الله وحده لا شريك له له الملك وله
الحمد وهو على كل شيء قدير لا اله الا

2139. These two rak'ats of prayers at the place of Abraham are wajeb according to Abu Hanifa, and sunnat according to Shafeyi. In the first rak'at, the chapter Ikhlas and in the second the chapter 'Say, O you unbelievers', should be read though the latter, according to the general practice, should first be read.

is powerful over all things. There is no god but Allah, the Single. He fulfilled His promise and helped His servant and routed the Allies. Then he sought succour in the midst of that. He uttered a similar thing thrice. Then he got down and walked to Merwah, till his feet touched the bottom of the valley. Then he ran till he ascended and then walked till he came to Merwah. He did on Merwah just as he had done on Safa, till when the last of his rounds was on Marwah, he proclaimed while he was on Marwah and the people were behind him. He said: Had I knewn my affairs before as I know them after, I would not have driven sacrificial animals and made their Umrah. If there is any of you with whom there is no sacrificial animal, let him make it lawful and let him make it for Umrah. Seraqah-b-Malek got up and asked: O Ms. of Allah! is this for this year of ours or forever? The Prophet entered his fingers, one unto another and said: Umrah has entered unto Haj twice; no, rather forever and forever. 2140 And Ali came from Yemen with camels of the Prophet and said: What did you utter when you made pilgrimage compulsory? He said: I said: O Allah, I make Ihram just as Thy Prophet made. He said: There is sacrificing

اللهُ وحده أنجز وعده ونصر عبده وهزم
الاحزاب وحده ثم دعا بين ذلك قال
مثل هذ ثلاث مرات ثم نزل ومشى
الى المروة حتى انصبت قدماه في
بطن الوادي ثم سعى حتى اذا صعدتا
مشى حتى أتى المروة ففعل على
المروة كما فعل على الصفا حتى اذا كان
اخر طواف على المروة نادى وهو على
المروة والناس تحته فقال لو أني
استقبلت من امري ما استدبرت لم
اسق الهدي وجعلتها عمرة فمن كان منكم
ليس معه هدي فليحل وليجعلها عمرة
فقام سراقة ابن مالك فقال يارسول الله
العامنا هذا ام لابد فشبك رسول
الله صلعم اصابعه واحدة في الاخرى وقال
دخلت العمرة في الحج مرتين لابل
لابد ابد *

قدم علي من اليمن ببدن النبي
صلعم فقال ماذا قلت حين فرضت الحج
قال قلت اللهم اني اهل بما اهل به

2140 This clearly shows that Islam will continue up to the end of the world and that pilgrimage is coextensive with Islam,

animal with me. So don't make it lawful. The collection of sacrifing animals which Ali brought from Yemen and which the Prophet brought with him was one hundred. The people, every one of them, made lawful and cut short (their hairs) except the Prophet and those with whom there were sacrificing animals. When there came the 8th day of Zil-Haj, they turned towards Mina and made Ihram for pilgrimage. The Prophet rode on. He prayed there Zuhr, Asr, Magrib, Isha and Fajr. Then he stayed for a while till the sun rose high. He then ordered for a tent of fur to be pitched at Namerah. The Prophet then made journey while the Quraish did not doubt that he would stay at Masharul Haram as the Quraish in the Days of ignorance used to do. Then the Messenger of Allah went on till he came to Arafat. He found a tent that had been pitched up for him at Namerah. He got down therein, till when the sun inclined towards the west, he ordered for his she-camel Qaswa which conveyed him. Then he came to the foot of the valley and addressed the people and said:

"Verily your lives and your properties are sacred to you like the sacredness of this day of yours in this month of yours in

رسولك قال فان معي الهدي فلا تحل
فكان جماعة الهدي الذي قدم به
علي من اليمن والذي اتى به النبي
صلعم مائة فحل الناس كلهم وقصروا
الا النبي صلعم ومن كان معه هدي فلما
كان يوم التروية ترجهوا الى منى فاهلوا
بالحج وركب النبي صلعم فصلى بها
الظهر والعصر والمغرب والعشاء والفجر ثم
مكث قليلا حتى طلعت الشمس وامر
بقبة من شعر تضرب له بنمرة فسار رسول
الله صلعم ولا تشك قريش الا انه واقف
عند المشعر الحرام كما كانت قريش
تصنع في الجاهلية فاجاز رسول الله صلعم
حتى اتى عرفة فوجد القبة قد ضربت
له بنمرة فنزل بها حتى اذا زاغت الشمس
امر بالقصواء فرحلت له فاتى بطن
الوادي فخطب الناس وقال *

ان دماءكم واموالكم حرام عليكم
كحرمة يومكم هذا في شهركم هذا في

this city of yours.

بلدكم هذا ألا كل شيء من أمر الجاهلية

Behold! everything of the days of Ignorance has been destroyed under my feet and the blood claims of the Days of Ignorance have been remitted, and verily the first murder of the muders of ours which I remit was the murder of Ibn-Rabiyah, son of Hares, who was nursed among Banu-Sa'ad. Huzail killed him.

تحت قدمي موضوع ودماء الجاهلية
موضوعة وإن أول دم أضع من دمائنا
دم ابن ربيعة ابن الحارث وكان
مسترضعا في بني سعد فقتله هذيل *

And verily all usury of the days of Ignorance is forbidden, and the first usury of our usuries that was forbidden was the usury of Abbas, son of Abdul Muttaleb, and that is entirely forbidden.

وربا الجاهلية موضوع وأول ربا أضع
من ربانا ربا عباس بن عبد المطلب فإنه
موضوع كله *

Fear Allah about women, because you have taken them with the trust of Allah and made their private parts lawful with the word of Allah. You have got right over them that they shall not entertain anybody on your bed which you dislike. If they do that, scourge them without being opperessive. And they have got right over you that you shall clothe them and feed them in a just manner.

فاتقوا الله في النساء فإنكم أخذ
تموهن بأمان الله واستحللتم فروجهن
بكلمة الله ولكم عليهن أن لا يوطئن
فرشكم أحدا تكرهونه فإن فعلن ذلك
فاضربوهن ضربا غير مبرح ولهن عليكم
رزقهن وكسوتهن بالمعروف *

And I have left for you a thing which if you adhere to, you will never be misguided after me, the Book of Allah and what you get from me by questions.

وقد تركت فيكم ما لن تضلوا بعده
إن اعتصمتم به كتاب الله وأنتم
تسألون عني *

So what do you say? They said: We have witnessed that you have certainly communicated message, fulfilled and given admonition. Then he said with his ring finger raised up towards heaven and pointing it towards men: O Allah, bear

فما أنتم قائلون قالوا نشهد أنك
قد بلغت وأديت ونصحت فقال بإصبعه
السبابة يرفعها إلى السماء وينكتها إلى

witness, O Allah! bear witness (thrice). Afterwards Bilal proclaimed Azan; then he read Aqamat and prayed the Zulhr prayer. Then he read Aqamat and prayed Asr without praying anything between them. Then he rode on till he came to the halting place (Arafat). He turned the back of his camel Qaswa towards the stones and kept Hablut Mushat in his gront and faced the Qibla h. He continued to stay till the sun set in or the reddish colour, went a little till the light of the sun disappeared.

He took Osamah on his riding animal and marched on till he came to Muzdalafah. He prayed Magrib and Isha prayers there with one Azan and two Aqamats without any Tasbih between these two. Then he slept till there was dawn. He prayed Fajr when it was early dawn with one Azan and one Aqamat.

Then he rode on Qaswa till he reached Masharul Haram. He then turned towards the Qiblah, invoked Him, glorified Him, recited Tahlil and declared His unity. He continued to stay (there) till it was very clear.

Then he began to march before the sun rose and took Fazl-b-Abbas behind, till he came to the valley of Mohasser He halted a little and then treaded the middle way which comes out over the greater Jamrah, till he came to a

الناس اللهم اشهد اللهم اشهد ثلاث مرات *

ثم اذن بلال ثم اقام فصلى الظهر ثم اقام فصلى العصر ولم يصل بينهما شيئا ثم ركب حتى اتى الموقف فجعل بطن ناقته القصواء الى الصخرات وجعل حبل المشاة بين يديه واستقبل القبلة فلم يزل واقفا حتى غربت الشمس وذهبت الصفرة قليلا حتى غاب القرص *

واردف اسامة ودفع حتى اتى المزدلفة فصلى بها المغرب والعشاء باذان واحد واقامتين ولم يسبح بينهما شيئا ثم اضطجع حتى طلع الفجر فصلى الفجر حين تبين له الصبح باذان واقامة *

ثم ركب القصواء حتى اتى المشعر الحرام فاستقبل القبلة فدعاه وكبره وهلله ووحده فلم يزل واقفا حتى اصفر جدا *

فدفع قبل ان تطلع الشمس واردف الفضل بن عباس حتى اتى بطن محسر فحرك قليلا ثم سلك الطريق الوسطى التي تخرج على الجمرة الكبرى حتى

And as for those who united Pilgrimage and Umrah, they only circumbulated once. [2141a]—*Agreed.*

جمعوا الحج والعمـــرة فانما طافوا طوافا واحدا * (متفق عليــه)

48. **Abdullah-b-Omar** reported that the Apostle of Allah in the Farewell Pilgraimage combined Umrah with the Haj. He led the sacrificial animal with him from Zul-Halaifah. He began and made Ihram for Umrah and then he made Ihram for Haj. The people also combined with the Prophet Umrah with Haj. So there were some among men who took sacrificial animals and some who did not. When the Prophet returned to Mecca, he said to the people: As for one among you who has taken a sacrificial anmial, verily nothing is unlawful for him which has been made unlawful for him, till he performs his pilgrimage; and whose among you has not taken a sacrificial animal, let him go round the House and Safa and Mrewah and let him cut (his hairs) and come out of Ihram. Afterwards let him make Ihram for Haj and let him take a sacrificial animal. Whoever does not find any sacrificial animal, let him keep fast for three days during the Haj, and seven when he returns to his family. Then he went round the House when he came to Mecca and kissed the Black Stone first.

عن عبد الله بن عمر قال تمتع رسول الله صلعم في حجة الوداع بالعمرة الى الحـــج فساق معه الهــدي من ذى الحليفة وبدأ فاهل بالعمرة ثم اهل بالحج فتمتع الناس مع النبي صلعم بالعمرة الى الحج فكان من الناس من اهدى ومنهم من لم يهد فلما قدم النبي صلعم مكة قال للناس من كان منكم اهدى فانه لايحل من شيء حرم منه حتى يقضي حجه ومن لم يكـــن منكـــم اهدى فليطف بالبيت وبالصفا والمروة وليقصر وليحلل ثم ليهل بالحج وليهد فمن لـــم يجد هديا فليصم ثلثة ايام في الحج وسبعة اذا رجع الى اهله فطاف حين قدم مكة واستلم الركن اول شيء ثـم

2141a. Imam Shafeyi holds that one Tawaf is sufficient for a pilgrtm who unites Haj with Umrah while Imam Abu Hamfs says that that two Tawafs are necessary tor such a pilgrim, first at the time of entring Mecoa and thereafter after Haj. Tawaf is always attended with running between safa and Merwa.

خب ثلثة اطواف ومشى اربعا فركع حين قضى طوافه بالبيت عند المقام ركعتين ثم سلم فانصرف فاتى الصفا فطاف بالصفا والمروة سبعة اطواف ثم لم يحل من شيء حرم منه حتى قضى حجه ونحر هديه يوم النحر وافاض فطاف بالبيت ثم حل من كل شيء حرم منه وفعل مثل ما فعل رسول الله صلعم من ساق الهدي من الناس * (متفق عليه)

Then he made three rounds by mild running and four by walking. He prayad two rak'ats when he finished his circumbulation of the House near the place (of Abraham). Then he greeted and went away. Then he came to Safa and went round Safa and Merwah for seven times and then he did not make anything lawful which was prohibited for him, till he performed his Haj and sacrificed his animal on the day of sacrifice. Then he hastened and went round the House and then made lawful every thing which he prohibited for himself, and he who led his sacrificial animal did like what the Aposthe of Allah had done among men. [2143] —*Agreed*

عن ابن عباس قال قال رسول الله صلعم هذه عمرة استمتعنا بها فمن لم يكن عنده الهدي فليحل الحل كله فان العمرة قد دخلت في الحج الى يوم القيمة * (مسلم)

49. **Ibn Abbas** reported that the Apostle of Allah said: This is the Umrah which we enjoyed with it. So whoever has got no sacrificial animal, let him make everything lawful because Umrah has entered unto Haj up to the Resurrection Day. [2144] —*Muslim*

عن عطاء قال سمعت جابر بن عبد الله في ناس معي قال اهللنا اصحاب محمد بالحج خالصا وحده قال عطاء قال

50. **Ata'a** reported: I heard Ja'ber-b-Abdullah say among men including myself: We, the companions of Muhammad, made Ihram for Haj sincerely for Him alone. Ata'a reported that Jaber

2143. It appears from this hadis that the Prophet observed Hajje 'Tamattu' but the fact is that he observed Hajje-Qeran. Here the word 'Tamattu' has not been used in its technical sense.

2144. Here also the word 'Tamattu' has been used not in its technical sense.

had narrated : Then the Prophet started on the 4th day of the morning that passed from Zil-Haj and ordered us to come out of Ihram. *Ata'a reported that* he had said : Make lawful and go unto women. Ata'a said that he (Prophet) did not make it obligatory on them but he made them lawful for them. We enquired (being wondered) when there remained only 5 nights between us and Arafat. He ordered us to cohabit with our wives. We came to Arafat while the sexual organs urged to drop semen. Then the Prophet got up among us and said : You certainly know that I am the most fearful of Allah among you all, the most truthful among you all, and the most pious of you all. But for my sacrificial animal, I would have certainly made lawful as you are making lawful. Had I known out of my affairs what I came to know afterwards, I would not have driven the sacrificial animal. So make lawful. So we made lawful, heard and obeyed. Then Ali came from his work and said : With which thing have you made Ihram? He said to him : With that with which the Prophet made Ihram. The Apostle of Allah said : Send sacrificial animal and stay in Ihram. Ali then sacrified an animal for him. Soraqah-b-Malek asked : O Apostle of Allah ! is this for this year of ours or for

جابر فقدم النبي صلعم صبح رابعة مضت
من ذي الحجة فامرنا ان نحل قال
عطاء قال حلوا واصيبوا النساء قال عطاء
ولم يعزم عليهم ولكن احلهن لهم فقلنا
لما لم يكن بيننا وبين عرفة الا خمس
امرنا ان نفضي الى نسائنا فنأتي
عرفة تقطر مذاكيرنا المني فقام
النبي صلعم فينا فقال قد علمتم اني
اتقكم لله واصدقكم وابركم ولولا هديي
لحللت كما تحلون ولو استقبلت من
امري ما استدبرت لم اسق الهدي
فحلوا فحللنا وسمعنا واطعنا فقدم علي
من سعايته فقال بم اهللت قال بما
اهل به النبي صلعم فقال له رسول الله
صلعم فاهد وامكث حراما واهدى له
علي هديا فقال سراقة بن مالك يارسول

ever. He replied : For ever.
—*Muslim.*

الله أعلمنا هذا أم لأبد قال لأبد * (مسلم)

51. **Ayesha** reorted : The Apostle of Allah started on the 4th or 5th of Zil-Haj and came to me while he was angry. I asked : O Apostle of Allah ! who has enraged you ? May Allah admit him in the Fire ! He said : What ! do you not know that I ordered men with an affair but they are entertaining doubt ? Had I known out of my affairs what I came to know after, I would not have led a sacrificial animal with me, till I have purchased it and then made lawful as they made lawful. —*Muslim.*

عن عائشة أنها قالت قدم رسول الله صلعم لأربع مضين من ذي الحجة أو خمس فدخل علي وهو غضبان فقلت من أغضبك يا رسول الله صلعم أدخله الله النار قال أوما شعرت أني أمرت الناس بأمر فإذا هم يترددون ولو أني استقبلت من أمري ما استدبرت ما سقت الهدي معي حتى أشتريه ثم أحل كما حلوا * (مسلم)

SECTION 4

2145. Entry into Mecca, Tawaf and Sa'y.

(a) **Entry in to Mecca.** The pilgrim shall after entry into Mecca recite fhe following invocation as soon as the Ka'ba falls in sight.

"There is no god but Allah ; Allah is greatest. O Allah ! Thou art Peace, and from Thee peace, and Thy abode is the abode of peace. Thou art Blessed, O Possessor of glory and honour. O Allah ! this is Thy house. Thou hast made it great and given it honour and respect. O Allah ! increase its greatness, and increase its honour and respect, and increase its awe, and who soever makes pilgrimage to it, increase his piety and

لا إله إلا الله والله أكبر اللهم أنت السلام ومنك السلام ودارك دار السلام تباركت ياذا الجلال والإكرام اللهم هذا بيتك عظمته وشرفته وكرمته اللهم فزده تعظيما وزده تشريفا وتكريما وزده مهابة وزد من حجه برا وكرامة اللهم افتح

honour. O Allah! open for me Thy doors of mercy and admit me in Thy paradise, and give me refuge from the accursed devil.

لِي أَبْوَابَ رَحْمَتِكَ وَأَدْخِلْنِي جَنَّتَكَ
وَأَعِذْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ *

(*b*) **Tawaf**. It signifies circumbulation round the Ka'ba. The Quran says: And then go round the Ancient House—22:29 Q. It occupies the most important place in the devotional acts of Haj as it is the first act when a pilgrim arrives at Mecca and the last act when he leaves it. The former is called Tawaf-ul-Qudum (the Tawaf of arrival) and the tatter Tawaf al Wada (Tawaf of departure). There is another Tawaf called Tawaf az-Zeyarat (Tawaf of visit). It is done on the 10th Zil-Haj and included within the acts of Haj. It may also be performed on the final arrival at Mecca.

Tawaf begins from the Black Stone and ends up to it. Kissing the Black Stone, if possible, the pilgrim shall recite the following invocation:—

'O Allah! with (due) faith and testifying Thy Book, and in fulfilment of Thy covenant, and in obedience to the way of Thy Prophet Muhammad (P. H.).'

اللَّهُمَّ إِيمَانًا وَتَصْدِيقًا بِكِتَابِكَ
وَوَفَاءً بِعَهْدِكَ وَاتِّبَاعًا لِسُنَّةِ نَبِيِّكَ
مُحَمَّدٍ صلعم

When the pilgrim reaches the door of the Ka'ba the following shall be read:—

"O Allah! this house is Thy House, and this Sanctuary is Thy Sanctuary, and this security is Thy security and this House is a place of refuge to Thee from the fire."

اللَّهُمَّ هٰذَا الْبَيْتُ بَيْتُكَ وَهٰذَا
الْحَرَمُ حَرَمُكَ وَهٰذَا الْأَمْنُ أَمْنُكَ وَهٰذَا
مَقَامُ الْعَائِذِ بِكَ مِنَ النَّارِ

Then reaching the Rukn-Iraqi, the following invocation shall be read:—

"O Allah! I seek refuge to Thee from doubt, polytheism, infidelity, hypocrisy, enmity, bad conduct and bad look in family, property and children."

اللَّهُمَّ أَعُوذُبِكَ مِنَ الشَّكِّ وَالشِّرْكِ
وَالْكُفْرِ وَالنِّفَاقِ وَالشِّقَاقِ وَسُوءِ الْأَخْلَاقِ
وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ *

Then proceeding further, the following invocation may be recited :—

"O Allah ! give me shade under Thy shade on the day on which there will be no shade but the shade of Thy Throne. O Allah ! give me with the cup of Muhammad (P. H.) such a drink that will not thereafter leave any thirst."

اللهم اظلني تحت عرشك يوم
لا ظل الا ظل عرشك اللهم اسقني بكاس
محمد صلعم شربة لا اظماء بعد ابدا *

Thereafter reaching the Rukn-Shami, the following invocation shall be read :—

"O Allah ! make it an accepted Haj, and an accepted effort of greatfulness, and a forgiven sin and a merchandise that is never destroyed. O Almighty ! O Forgiver ! forgive and show mercy and pardon what Thou knowest. Verily Thou art the Most Glorious, the Most Honourable."

اللهم اجعله حجا مبرورا وسعيا مشكورا
وذنبا مغفورا وتجارة لن تبور يا عزيز
يا غفور اغفر وارحم وتجاوز عما تعلم انك
انت الاعز الاكرم *

Thereafter reaching the Rukn-Yamani, the following invocation shall be read :

"O Allah ! I seek refuge to Thee from infidelity, and I seek refuge to Thee from poverty, and from the punishment of the grave, and from the calamities of life and death, and I seek refuge to Thee from disgrace of this world and the hereafter.

اللهم اني اعوذ بك من الكفر
واعوذ بك من الفقر ومن عذاب القبر
ومن فتنة المحيا والممات واعوذ بك
من الخزي فى الدنيا والاخرة *

When going to finish the round near the Black Stone, the pilgrim shall read the following:—

O Allah, O our Lord, give us good in this world and good in the hereafter, and save us by Thy mercy from the punishment of grave and the punishment of the **Fire.**

اللهم ربنا اتنا فى الدنيا حسنة
وفى الاخرة حسنة وقنا برحمتك عذاب
القبر وعذاب النار *

There shall be at first three mild runnings (Raml) and then four walkings in Tawaf. The Black Stone shall be kissed if possible at the end of each round. Necessary but not frivolous talk is allowed in Tawaf. A pilgrim is allowed to make Tawaf on conveyance if he is ill. Women are permitted to go round the Ka'ba along with the males but they are prohibited from doing it and running between Safa and Merwah when they are in their monthly courses.

Then two rak'ats of prayer shall be offered in front of 'Maqame Ibrahim.'

(*c*) **Sa'y.** Afterwards the pilgrim shall run seven times between the mounts Safa and Merwah. The Quran says: Surely Safa and Merwah are among the signs appointed by Allah. So whoso makes Haj to the House or Umrah, there is no blame on him if he goes round them—2: 158 Q. When running, the following invocation has been recommended :—

"O Lord ! forgive and show mercy and pardon what Thou knowest. Verily Thou art the Most Glorious and the Most Honourable. O Allah ! give us good in this world and good in the hereafter and save us from the fire.

رَبِّ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ اَللّٰهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ *

If the Ihram terminates there, the hairs of the head shall be shaved or cut.

52. **Nafe'** reported : Ibn Omar narrated that he did not come to Mecca but passed the night at Zi-at-Towa [2146] till morning. Then he took bath and prayed before he entered Mecca during day time. And when he came out of it (Mecca), he passed by Zi-at-Towa and passed the night there till (next) morning. He narrated : The Prophet used to do it. —*Agreed*

عَنْ نَافِعٍ قَالَ إِنَّ ابْنَ عُمَرَ كَانَ لَا يَقْدَمُ مَكَّةَ إِلَّا بَاتَ بِذِي طُوًى حَتَّى يُصْبِحَ وَيَغْتَسِلَ وَيُصَلِّيَ فَيَدْخُلَ مَكَّةَ نَهَارًا وَإِذَا نَفَرَ مِنْهَا مَرَّ بِذِي طُوًى وَبَاتَ بِهَا حَتَّى يُصْبِحَ وَيَذْكُرُ أَنَّ النَّبِيَّ صلعم كَانَ يَفْعَلُ ذٰلِكَ * (مُتَّفَقٌ عَلَيْهِ)

2146. Zu-at-Towa is the name of a place within the sacred limits of Mecca.

53. **Ayesha** reported: When the Prophet came to Mecca, he entered it from its valley and went out from its meadow. —*Agreed.*

عن عائشة قالت ان النبي صلعم لما جاء الى مكة دخلها من اعلاها وخرج من اسفلها * (متفق عليه)

54. **Urwah-b-zubair** reported : the Prophet performed Haj. Ayesha informed me that the first thing with which he began when he came to Mecca was ablution. Then he went round the House and then Umrah was no more. Next Abu Bakr performed Haj and the first thing with which he began was circumbulation of the House and then Umrah was no more. Thereafter Omar and therafter Osman (did) like that. —*Agreed.*

عن عروة بن الزبير قال حج النبي صلعم فاخبرتني عائشة ان اول شيء بدابه حين قدم مكة انه توضاء ثم طاف بالبيت ثم لم تكن عمرة ثم حج ابوبكر فكان اول شيء بدأبه الطواف بالبيت ثم لم تكن عمرة ثم عمر ثم عثمان مثل ذلك * (متفق عليه)

55. **Ibn Omar** reported : When the Apostle of Allah performed circumbulation during Haj or Umrah, the first thing which proceeded was that he ran three rounds and walked four rounds and then made two prostrations. Afterwards he went round Safa and Merwah.—*Agreed.*

عن ابن عمر قال كان رسول الله صلعم اذا طاف في الحج او العمرة اول ما يقدم سعى ثلثة اطواف ومشى اربعة ثم سجد سجدتين ثم يطوف بين الصفا والمروة * (متفق عليه)

56. **Same** reported that the Apostle of Allah ran thrice from the Stone to the Stone and walked four times, and he ran down the valley of Masil when he went round Safa and Merwah.[2147] —*Muslim.*

عنه قال رمل رسول الله صلعم من الحجر الى الحجر ثلثا ومشى اربعا وكان يسعى ببطن المسيل اذا طاف بين الصفا والمروة * (مسلم)

2147. According to Hanifi Mazhab, to run between Safa and Merwah seven times is wajeb, while Shafeyi Mazhab does not hold it to be so. Batn-al-Masil is the name of place between Safa and Merwah.

57. **Ja'ber** reported : When the Prophet reached Mecca, he came to the Stone and kissed it and then walked to its right and ran thrice and walked four times. —*Muslim.*

عن جابر قال ان رسول الله صلعم لما قدم مكة اتى الحجر فاستلمه ثم مشى على يمينه فرمل ثلثا ومشى اربعا * (مسلم)

58. **Zubair-b-Arabiy** reported : A man asked Ibn Omar about kissing of the Stone. He said: I saw the Prophet touching and kissing it. —*Bukhari*

عن الزبير بن عربي قال سال رجل ن ابن عمر عن استلام الحجر فقال رايت رسول الله صلعم يستلمه ويقبله * (البخاري)

59. **Omar** reported: I did not see the Prophet touch the Stone except the two stones of the two right sides. —*Agreed*

عن عمر قال لم ار النبي صلعم يستلم من البيت الا الركنين اليمانيين (متفق عليه)

60. **Ibn Abbas** reported : the Prophet went round in the Farewell Pilgrimage riding a camel, kissing the Stone by touch with a stick. —*Agreed.*

عن ابن عباس قال طاف النبي صلعم في حجة الوداع على بعير يستلم الركن بمحجن * (متفق عليه)

61. **Same** reported that the Aposth of Allah went round the House riding on a camel. When he came to the Stone, he hinted at it with a thing in his hand and uttered Takbir. —*Bukhari.*

عنه ان رسول الله صلعم طاف بالبيت على بعير كلما اتى على الركن اشار اليه بشيء في يده وكبر - (البخاري)

62. **Abu Tofail** reported ; I saw the Apostle of Allah going round the House and touching the Stone by a stick with him and kissing the stick. —*Muslim.*

عن ابي الطفيل قال رايت رسول الله صلعم يطوف بالبيت ويستلم الركن بمحجن معه ويقبل المحجن - (مسلم)

63. **Ayesha** reported: We came out with the Prophet. We did not talk except about Haj. When we came to Saraf,[2147 a] I

عن عائشة قالت خرجنا مع النبي صلعم لا نذكر الا الحج فلما كنا بسرف

2147 a. Saraf is a place 12 miles off from Mecca.

perceived menstruation. The Prophet came while I was weeping. He said: Perhaps you are menstruating. "Yes" replied I. He said: Verily that is a thing which Allah gifted for the daughters of Adam. So do what a pilgrim does without going round the House till you become pure. —*Agreed.*

طمثت فدخل النبي صلعم وانا ابكي فقال لعلك نفست قلت نعم قال فان ذلك شيء كتبه الله على بنات آدم فافعلي ما يفعل الحاج غير ان لا تطوفي بالبيت حتى تطهري - (متفق عليه)

64. **Abu Hurairah** reported: Abu Bakr sent me dnring the Pilgrimage about which the Prohhet appointed him the leader before the Farewell Pilgrimage on the day of sacrifice among a company. He ordered him to proclaim among men: Behold! no poyltheist shall make Haj afte this year and none shall go naked round the House.[2148] —*Agreed.*

عن ابي هريرة قال بعثني ابوبكر في الحجة التي امره النبي صلعم عليها قبل حجة الوداع يوم النحر في رهط امره ان يؤذن في الناس الا لايحج بعد العام مشرك ولا يطوفن بالبيت عريان- (متفق عليه)

65. **A Refugee** from Mecca reported that Jaber was asked about a man who raised his hand after seeing the House. He said: We have made Pilgrimage with the Prophet but we did not do it.[2149] —*Abu Daud, Tirmizi*

عن المهاجر المكي قال سئل جابر عن الرجل يرى البيت يرفع يديه فقال قد حججنا مع النبي صلعم فلم نكن نفعله * (الترمذي و ابو داود)

66. **Abu Hurairah** reported that the Apostle of Allah came and entered Mecca. He then came to the Stone, kissed it by

عن ابي هريرة قال اقبل رسول الله صلعم فدخل مكة فاقبل الى الحجر

2148. The polytheists used to go round the Ka'ba naked before Islam was preached. This custom was abolished along with the order that the non-Muslims will not be allowed to enter the sacred boundary. The Quran says: Verily the polytheists are impure. So they shall not come near the Sacred Mosque after this year (Q).

2149. This is the opinion of Imams Abu Hanifa, Shafeyi and Malek. Imam Ahmad holds that a man shall raise up his hands as soon as he sees the Holy Ka'ba. The Hedayah and Durre Mukhtar support the former view.

touch and then went round the House. Then he came to Safa and ascended it till he looked at the House. He then raised his hands and began to remember Allah and to call (Him) as he was pleased. —*Abu Daud.*

فاستلمه ثم طاف بالبيت ثم أتى الصفا فعلاه حتى ينظر الى البيت فرفع يديه فجعل يذكر الله ما شاء و يدعو (ابوداود)

67. **Ibn Abbas** reported that the Messenger of Allah said: Circumbulation round the House is like prayer except that you can talk therein. So whoeover talks therein, he must not talk but good. —*Tirmizi, Nisai, Darimi.*

عن ابن عباس ان النبي صلعم قال الطواف حول البيت مثل الصلوة الا انكم تتكلمون فيه فمن تكلم فيه فلا يتكلمن الا بخير * (الترمذي و النسائي و الدارمي)

68. **Same** reported that the Apostle of Allah said: The Black Stone came down from Paradise. It was intensely whiter than milk, but afterwards the sins of the children of Adam made it black. —*Ahmad, Tirmizi (Approved, correct).*

عنه قال قال رسول الله صلعم نزل الحجر الاسود من الجنة هو اشد بياضا من اللبن فسودته خطايا بني ادم * احمد و الترمذي (حسن صحيح)

69. **Same** reported that the Apostle of Allah said about the Stone: By Allah, Allah will certainly raise it up on the Resurrection Day while it will have two eyes to see therewith, and a tongue to speak therewith and to attest for one who kissed it by touch with sincerety[2150]

—*Tirmizi, Ibn Majah, Darimi.*

عنه قال قال رسول الله صلعم في الحجر و الله ليبعثنه الله يوم القيمة له عينان يبصر بهما و لسان ينطق به يشهد على من استلمه بحق * (الترمذي و ابن ماجة و الدارمي)

70. **Ibn Omar** reported that I heard the Prophet say: Verily the Black Stone and the place (of Abraham) are two emeralds from the emeralds of Paradise. Allah removed their splendour.

عن ابن عمر قال سمعت رسول الله صلعم يقول ان الركن و المقام ياقوتتان من ياقوت الجنة طمس الله نورهما ولو

2150. Truth signifies faith in the unity of Allah and in the prophethood of Muhammad (P. H.)

Had their splendour not been removed, they would have shed lustre on what is between the east and the west. —*Tirmizi*

لم يطمس نورهما لاضاء ما بين المشرق والمغرب * (الترمذي)

71. **Obaid-b-Omair** reported that Ibn omar used to rush through the crowd to the two corners for which I did not see anybody out of the companions of the Prophet to rush through the crowd towards them. He said: If I do (it), it is because I heard the Prophet say: Verily to touch them both is expiation of minor sins. I heard him also say: Whoso goes round this House for a week and observes it, shall get as it were (the rewards of) the emancipation of a captive. And I heard him also say: No step is taken and no step is raised up but Allah puts off therewith one sin from him and writes for him therewith one reward. —*Tirmizi.*

عن عبيد بن عمير ان ابن عمر كان يزاحم على الركنين زحاما ما رأيت احدا من اصحاب رسول الله صلعم يزاحم عليه قال ان افعل فاني سمعت رسول الله صلعم يقول ان مسحهما كفارة للخطايا وسمعته يقول من طاف بهذا البيت اسبوعا فاحصاه كان كعتق رقبة وسمعته يقول لا يضع قدما ولا يرفع اخرى الا حط الله عنه بها خطيئة وكتب له بها حسنة - (الترمذي)

72. **Abdullah-b-Sa'eb** reported: I heard the Apostle of Allah pray between the two corners: O our Lord! give us reward in this world and reward in the hereafter and save us from the fire. —*Abu Daud.*

عن عبد الله بن السائب قال سمعت رسول الله صلعم يقول ما بين الركنين ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار * (ابوداود)

73. **Ya'la-b-Umayyah** reported: The Apostle of Allah went round the House being covered with a green sheet.[2151] —*Tirmizi, Abu Daud, Ibn Majah, Darimi.*

عن يعلى بن امية قال ان رسول الله صلعم طاف بالبيت مضطبعا ببرد اخضر (الترمذي وابوداود وابن ماجة والدارمي)

2151. اضطباع means to put on a sheet covering the upper portion of the body and taking the rest below the right armpit and throwing it over the left shoulder.

74. **Ibn Abbas** reported that the Prophet and his companions made Umrah at Je'erranah. They mildly ran round the House thrice putting their sheets under their armpits and throwing them over their left shoulders. —*Abu Daud.*

عن ابن عباس ان رسول الله صلعم واصحابه اعتمروا من الجعرانة فرملوا بالبيت ثلثا وجعلوا اوديتهم تحت اباطهم ثم قذفوها على عواتقهم اليسرى - (ابوداود)

75. **Ibn Omar** reported: We did not omit to kiss by touch these two, right corners, the two right corner and the Stone with difficulty and ease since I saw the Apostle of Allah kissing them by touch. *Agreed upon. And in a narration reported by them both, Nafe' said:* I saw Ibn Omar touching the Stone with his hand and thereafter kissing his hand. And he said: I did not give it up since I saw the Prophet doing it.

عن ابن عمر قال ما تركنا استلام هذين الركنين اليماني والحجر في شدة ولا رخاء منذ رايت رسول الله صلعم يستلمهما متفق عليه وفي رواية لهما قال نافع رايت ابن عمر استلم الحجر بيده فقبل يده وقال ما تركته منذ رايت رسول الله صلعم يفعله *

76. **Omme Salamah** reported: I complained to the Prophet that I was ill. He said: Go round the House from behind the people by riding. So I went round the House while the Prophet was praying by a side of the House reading 'The Tur and the written Book' 2152 —*Agreed.*

ام سلمة قالت شكوت الى رسول الله صلعم انى اشتكي فقال طوفي من وراء الناس وانت راكبة فطفت ورسول الله صلعم يصلي الى جنب البيت يقرأ بالطور وكتب مسطور - (متفق عليه)

77. **A'bes-b-Rabiah** reported: I saw Omar kissing the Stone and saying: Verily I know that thou art but a mere stone having no power of doing any benefit and injury. Had I not seen

عن عابس بن ربيعة قال رايت عمر يقبل الحجر ويقول انى لاعلم انك حجر ما تنفع ولا تضر ولولا

2152. 'The Tur and the written Book' is chapter 25Q.

the Prophet to kiss (thee), I would not have kissed thee.

—*Agreed.*

أني رأيت رسول الله صلعم يقبل ما قبلتك - (متفق عليه)

78. **Abu Hurairah** reported that the Apostle of Allah said: Seventy angels are entrusted to it, that is the Stone in the right corner. So whoso says "O Allah! verily I seek forgiveness to thee and peace of mind in this world and the hereafter. O our Lord! grant us good in this world and good in the hereafter, and protect us from the fire," they respond "Ameen".

—*Ibn Majah.*

عن أبي هريرة أن النبي صلعم قال وكل به سبعون ملكا يعني الركن اليماني فمن قال اللهم إني أسألك العفو والعافية في الدنيا والآخرة ربنا آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار قالوا آمين - (ابن ماجة)

79. **Same** reported that the Prophet said: Whoso goes round the House seven times without holding any talk except "Glory be to Allah, all praise is for Allah, there is no god but Allah, Allah is Greatest, there is no power, and no strength except through Allah," ten sins are effaced from him, and ten rewards are written for him, and ten ranks are raised up for him. And whoso goes round the House and holds talk while he is in that condition drives off gifts with his feet just as one who pushes off water with his feet.

—*Ibn Majah.*

عنه أن النبي صلعم قال من طاف بالبيت سبعا ولا يتكلم إلا بسبحان الله والحمد لله ولا إله إلا الله والله أكبر ولا حول ولا قوة إلا بالله محيت عنه عشر سيات وكتب له عشر حسنات ورفع له عشر درجت ومن طاف فتكلم وهو في تلك الحال خاض في الرحمة برجليه كخائض الماء برجليه - (ابن ماجة)

566w. **Safiyyah-bn-Shaibah** reported: The daughter of Abu Tujrah informed me saying: I went with some women of the Quraish to the house of the father of Hussain's family in

عن صفية بنت شيبة قالت أخبرتني بنت أبي تجراة قالت دخلت مع نسوة من قريش دار آل أبي حسين

order to see the Apostle of Allah while he was running between Safa and Merwah. I saw him running while his trousers were moving to and on account of his running fast. I heard him say: Run, because Allah prescribed runnings for you. 2153

—*Sharhi-Suunat, Ahmad.*

لننظر إلى رسول الله صلعم وهو يسعى بين الصفا و المروة فرأيته يسعى و إن مئزره ليدور من شدة السعي و سمعته يقول اسعوا فإن الله كتب عليكم السعي *

(شرح السنة و احمد)

567 w. **Qodama-b-Addullah-b-Ammar** reported: I saw the Apostle of Allah running between Safa and Merwah by ridiing on a camel. There were no scourging and no driving and no saying 'Take care, take eare'. 2154

—*Sharhi Sunnat.*

عن قدامة بن عبد الله ابن عمار قال رأيت رسول الله صلعم يسعى بين الصفا و المروة على بعير لا ضرب ولا طرد ولا إليك إليك - (شرح السنة)

SECION 5

2155. Waiting at Arafat and Muzdalifah.

(a) **Arafat.** Arafat is the name of a plain surrounded on three sides by mountains. It is so called because pilgrims go there *to know* God. It is said that Adam and Eve came to know each other here after they had lost Paradise and that Abraham was taught here by Gabriel the various devotional acts of pilgrimage. Then the pilgrims, starting from Mecca on the 8th Zil-Haj and staying the night at Mina or starting from Mecca on the 9th morning, reach Arafat at noon and perform Zuhr and Asr prayers together with two Aqamats and wait there till sun-set with divine praises and glorifications. This waiting is so important that if anybody does not attend Arafat from noon of the 9th Zil-Haj till before the

2153. Ahmad narrated this hadis with a slight difference in text. Imam Shafeyi holds on the basis of the last sentence that to run Safa and Merwah is Farz, while Imam Abu Hanifah holds it as Wajeb. In the case of breach of the former, Haj becomes void but in the latter case it is only invalid which can be validated by the sacrifice of an animal.

2154. From this hadis, it is obvious that the Prophet ran between Safa and Merwah riding upon a camel. Imam Abu Hanifah is of opinion that to run between Safa and Merwah on foot for an able-bodied man is Wajeb. If it is given up without sufficient reason, its expiation is the sacrifice of an animal.

appearance of the dawn of 10th Zil-Haj, his Haj wouldbe considered as void. There the Imam delivers sermon on the mount to the vast assembly declaring the common fatherhood of God and the universal brotherhood of men.

(b) **Muzdalifah.** Then preferably after sun-set, they hasten to Muzdalifah and reaching there they perform Magrib and Isha prayers together. The Quran says: Then ccme out from the place from which the people come out—2:199Q. This place is known in the Quran as *'Mash'ar Al-Haram* (the Holy Monument) and sometimes in hadis as *Al-Jam* (the place of gathering). During the night at Muzdalifah, pilgrims ought to be engaged in divine glorifications. The Quran lays down: Then when you hasten from Arafat, remember Allah near the Holy Monument and remember Him as He has guided you though before that you have been of those who were misguided—2:198Q. Then after saying Fajr prayer at the early hours, the pilgrims start towards Mina on the 10th Zil-Haj reaching there the same day before noon.

80. **Muhammad-bn-Abi Bakr Saqafi** reported that he asked Anas-b-Malek while they were going at dawn from Mina to Arafat: How were you doing on this day with the Apostle of Allah? He said: Of us, there was some one who uttered Labbaik and it was not denied to him; and of us, there was some one who uttered Takbir and it was not denied to him.[2156] —*Agreed.*

عن محمد ابن ابي بكر الثقفي
انه سأل انس بن مالك و هما غاديان
من منى الى عرفة كيف كنتم تصنعون
في هذا اليوم مع رسول الله صلعم فقال
كان يهل منا المهل فلا ينكر عليه و يكبر
المكبر منا فلا ينكر عليه - (متفق عليه)

81. **Jaber** reported that the Apostle of Allah said: I slaughtered here and at Mina and every place therefrom is a place of slaughter to me. So slaughter

عن جابر ان رسول الله صلعم قال
نحرت ههنا و منى كلها منحر فانحروا

2156. To recite 'Labbaik' is Sunnat from this day up to the last day of stone-throwing. To recite Takbir from the morning of the Haj day at the end of Farz prayers is Wajeb for pilgrims as well as non-pilgrims up to the Asr prayer of the 13th Zil-Haj.

in your tents. I waited here and at Arafat. Every place therefrom is a place of waiting. I waited here and at Muzdalifah and every place therefrom is a place of waiting. —*Muslim.*

في رحالكم و وقفت ههنا وعرفة كلها موقف و وقفت ههنا وجمع كلها موقف
(مسلم)

82. Ayesha reported that the Apostle of Allah said: There is no day on which Allah sets free more servants from the fire than on the day of Arafat; and verily He comes near (with forgiveness) and then takes glorifications therewith from the angels. Then He says: What do these people want? —*Muslim.*

عن عائشة قالت ان رسول الله صلعم قال ما من يوم اكثر من ان يعتق الله فيه عبدا من النار من يوم عرفة و انه ليدنو ثم يباهي بهم الملئكة فيقول ما اراد هؤلاء * (مسلم)

83. Amr-bn-Abdullah reported from Yezid-b-Shaiban: He narrated: We were in a place of ours at Arafat far away from Amr and from the place of the Imam. The son of Merba Ansari came to us and said: I am the messenger of the Apostle of Allah to you to inform you: Wait at your place of divine service, and verily you are upon the footstep out of the footsteps of your fore-father Abraham (peace be on him). 2157 —*Abu Daud, Tirmizi, Nisai, Ibn Majah.*

عن عمرو بن عبد الله بن صفوان عن خال له يقال له يزيد ابن شيبان قال كنا في موقف لنا بعرفة يباعده عمرو من موقف الامام جدا فاتانا ابن مربع الانصاري فقال اني رسول رسول الله صلعم اليكم يقول لكم قفوا على مشاعركم فانكم على ارث من ارث ابيكم ابراهيم عليه السلام * (الترمذي و وابوداود والنسائي و ابن ماجة)

84. Jaber reported that the Apostle of Allah said: Every place at Arafat is a place of

عن جابر ان رسول الله صلعم قال كل عرفة موقف وكل منى منحر و كل

2157. It was the custom of the pre-Islamic Arabs that they set apart particular places at Arafat for particular peoples or tribes. The place of the tribe of Yezid-b-Shaibah was far away from the waiting place of the Prophet. The Prophet gave no religious sanction to this practice but on the contrary abolished it altogether making no difference between men and men in the field of Arafat.

waiting; and every place at Mina is a place of slaughter; and every place at Muzdalifa is a place of waiting; and every lane at Mecca is a way and a place of slaughter.

—*Abu Daud, Darimi*

المزدلفة موقف وكل فجاج مكة طريق ونحر * (ابوداود والدارمي)

85. **Khalid-b-Haozah** reported: I saw the Holy Prophet addressing the people on the Day of Arafat riding on a mule and standing on two stirrups. —*Abu Daud*

عن خالد بن هوذة قال رأيت النبي صلعم يخطب الناس يوم عرفة على بعير قائما في الركابين - (ابوداود)

86. **Amr-b-Shuaib** reported from his father who from his grandfather who said: The Holy Prophet said: The best invocation is the invocation on the day of Arafat and the best of what I and the Prophets before me said is: There is no god but Allah; He is one; there is no partner for Him; for Him is the kingdom and for Him is all praise, and He is powerful over all things. 2158

—*Tirmizi, Malek*

عن عمرو بن شعيب عن ابيه عن جده ان النبي صلعم قال خير الدعاء دعاء يوم عرفة وخير ما قلت انا والنبيون من قبلي لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير * (الترمذي ومالك)

87. **Ayesha** reported: The Quraish and those who followed their religion used to stay at Muzdalifah, and they used to be named 'Hums' (brave). The rest of the Arabs used to stay at Arafat. When Islam appreared, Allah ordered its Prophet to come to

عن عائشة قالت كان قريش ومن دان دينها يقفون بالمزدلفة وكانوا يسمون الحمس فكان سائر العرب يقفون بعرفة فلما جاء الاسلام امر الله نبيه ان

2158. Malek reported from Talhah-b-Obaidullah.

Arafat and to stay there and then to return therefrom. That is (because of) His saying, the Glorious and High: "Then return wherefrom people return". —*Agreed*

88. **Abbas-b-Merdas** reported: The Apostle of Allah prayed at Arafat at night for forgiveness of his followers. He was given the response: Verily I have forgiven them except the oppressors; and verily I shall compensate the oppressed therefrom. He said: O my Lord! if Thou wisheth, Thou besto-weth Paradise to the oppressed and forgiveth the oppressor. He was not given any response to it at night. When he waited at Muzdalifah up to morning, he repeated the invocation and he was given response to what he had implored. Then he Prophet laughed (or he said: he only smiled). Abu Bakr and Omar said to him: My father and mother be ransomed to thee! this is certainly an hour wherein you are not to laugh. What has made you laugh? May Allah make your teeth (always) laugh! He replied: When the devil, the enemy of Allah, learnt that the Almighty and Glorious Allah granted my prayer and pardoned my followers, he took earth and began to throw it upon his head and curse it with woe and destruction.

يأتي عرفات فيقف بها ثم يفيض منها
فذلك قوله عز وجل ثم افيضوا من
حيث افاض الناس - (متفق عليه)

عن عباس ابن مرداس ان رسول
الله صلعم دعا لامته عشية عرفة بالمغفرة
فاجيب اني قد غفرت لهم ما خلا الظالم
فاني اخذ للمظلوم منه قال اي رب ان
شئت اعطيت المظلوم من الجنة وغفرت
للظالم فلم يجب عشيته فلما اصبح بالمزدلفة
اعاد الدعاء فاجيب الى ما سال
فضحك رسول الله صلعم او قال
تبسم فقال له ابو بكر وعمر بابي انت
وامي ان هذه لساعة ما كنت تضحك
فيها فما الذي اضحكك اضحك الله سنك قال
ان عدو الله ابليس لما علم ان الله عز
وجل قد استجاب دعائي وغفر لامتي
اخذ التراب فجعل يحثوه على راسه و

The despondency I saw from him made me laugh.

—*Ibn Majah, Baihaqi.*

يدعوه بالويل و الثبور فاضحكني ما رايت
من جزعه * (ابن ماجة و البيهقي)

568w. **Talhah-b-Obaidullah-b-Kariz** reported that the Apostle of Allah said: The devil was not noticed on any day more debased, more enraged, more dishonoured and more displeased than on the day of Arafat. That was for nothing except that he saw the descent of gifts and Allah's pardon of great sins excepting what was noticed on the day of Bdr, and verily he saw Gabriel marshalling the angels in ranks: —*Malek, Sharhi Sunnat* (*Defective*).

عن طلحة بن عبيد الله بن كريز
ان رسول الله صلعم قال ما رأى الشيطان
يوما هو فيه اصغر ولا ادحر ولا احقر ولا
اغيظ منه في يوم عرفة وما ذالك الا
لما يرى من تنزل الرحمة و تجاوز الله
عن الذنوب العظام الا ما رأى يوم بدر
فانه قد رأى جبرائيل يزع الملئكة *
(مالك و شرح السنة (مرسلا)

569w. **Jaber** reported that the Apostle of Allah said. When the day of Arafat arrives, certainly Allah gets down to the nearest heaven and receives glorifications from the angels and says: Look to My servants. They have come to Me dishevelled in hairs and laden with dust and hastening from every distant corner. I bear witness to you that I have pardoned them. The angels say: O Lord! so and so was known as pious, and also so and so male and female. The Almighty and Glorious Allah says: I have forgiven them: The Prophet said: There is no day wherein He sets free from the

عن جابر قال قال رسول الله صلعم اذا كان
يوم عرفة ان الله ينزل الى السماء
الدنيا فيباهي بهم الملئكة فيقول
انظروا الى عبادي اتوني شعثا غبرا
ضاجين من كل فج عميق اشهدكم اني
قد غفرت لهم فيقول الملئكة يا رب فلان
كان يرهق و فلان و فلانة يقول الله
عز و جل قد غفرت لهم قال رسول الله
صلعم فما من يوم اكثر عتيقا من النار

fire a greater number than on the day of Arafat.

—*Sharhi-Sunnat*

من يوم عرفة * (شرح السنة)

89. **Hisham-b-Urwah** reported from his father who said: Osamah-b-Zaid was asked: How did the Apostle of Allah travel when he returned from the Farewell Pilgrimage? He said: He rode on hastily; and when he found any open space, he ran. —*Agreed*

عن هشام بن عروة عن ابيه قال سئل اسامة بن زيد كيف كان رسول الله صلعم يسير في حجة الوداع حين دفع قال كان يسير العنق فاذا وجد فجوة نص * (متفق عليه)

90 **Ibn Abbas** reported that he returned with the Prophet on the day of Arafat. The Prophet heard a loud noise from behind him and belabouring of camels. Then he hinted at them with his stick and said: O men! you should take to silence, and verily piety is not with the running. —*Bukhari.*

عن ابن عباس انه دفع مع النبي صلعم يوم عرفة فسمع النبي صلعم وراءه زجرا شديدا وضربا للابل فاشار بسوطه اليهم وقال يايها الناس عليكم بالسكينة فان البر ليس بالايضاع * (البخاري)

91. **Same** reported that Osamah-b-Zaid was riding behind the Prophet from Arafat to Muzdalifah. Thereafter Fazl rode behind him from Muzdalifah to Mina. Both of them reported: The Prophet continued to recite 'Labbaik,' till he threw stones at Jamrah Aqabah.

—*Agreed.*

عنه ان اسامة بن زيد كان ردف النبي صلعم من عرفة الى المزدلفة ثم اردف الفضل من المزدلفة الى منى فكلاهما قالا لم يزل النبي صلعم يلبي حتى رمى جمرة العقبة - (متفق عليه)

92. **Ibn Omar** reported that the Prophet amalgamated Magrib and I'sha prayers at Muzdalifah, each of them with a single Aqamat without any Tasbih between these two, nor at the

عن ابن عمر قال جمع النبي صلعم المغرب والعشاء بجمع كل واحدة منهما باقامة ولم يسبح بينهما

end of each of these two.[2159] —*Bukhari.*

ولا على اثر كل واحدة منهما ۔
(البخاري)

93. **Abdullah-b-Mas'ud** reported: I did not see the Apostle of Allah say any prayer but in its appointed time except two prayers, the Magrib and I'sha prayers at Muzdalifah; and he prayed Fajr on that day before its appointed time.[2160] —*Agreed.*

عن عبد الله ابن مسعود قال ما رأيت رسول الله صلعم صلى صلوة لميقاتها الا صلوتين صلوة المغرب والعشاء بجمع و صلى الفجر يومئذ قبل ميقاتها (متفق عليه)

94. **Ibn Abbas** reported: I was among the weaker ones of his family members[2161] whom the Prophet sent in advance during the night of Muzdalifah. —*Agreed.*

عن ابن عباس قال انا ممن قدم النبي صلعم ليلة المزدلفة في ضعفة اهله ۔
(متفق عليه)

95. **Same** reported from Fazl-b-Abbas who was riding behind the Prophet that he had said about the night at Arafat and the morning at Mazdalifah to the people when they were returning: 'March on with peace'. And he was (at that time) holding back his camel, until he entered Muhasser which is at Mina. He said: You should take the stones of Khazf for being thrown at Jamrah. And he said: The Apostle of Allah did not stop saying 'Labbaik' till he threw stones at Jamrah. —*Muslim.*

عنه عن الفضل بن عباس وكان رديف النبي صلعم انه قال في عشية عرفة وغداة جمع للناس حين دفعوا عليكم بالسكينة وهو كاف ناقته حتى دخل محسرا و هو من منى قال عليكم بحصى الخذف الذي يرمى به الجمرة وقال لم يزل رسول الله صلعم يلبي حتى رمى الجمرة
(مسلم)

2159. The sun-set optional prayers were said after the obligatory prayers of Magrib and I'sha.

2160 In other words, the Fajr prayer was said in darkness. It should be prayed, however, in the light of the dawn before sun-rise according to all jurists.

2161. (i) The weak ones were the women and children of the Prophet's family. (ii) To start from Muzdalifah towards Mina before sun-rise is sunnat. (iii) According to the Hanifi Mazhab, stone-throwing begins after sun-rise, while Imams Shafeyi and Ahmad held it lawful after midnight.

96. **Jaber** reported : The Prophet hastened from Muzdalifah with easy pace and also ordered them (to march) with easy pace. He hastened by the valley of Muhasser and ordered them to throw (like) the stones of Khazf [2162] and said : Perchance I may not see you after this year of mine. —*Agreed.*

عن جابر قال افاض النبي صلعم من جمع وعليه السكينة وامرهم بالسكينة واوضع في وادي محسر وامرهم ان يرموا بمثل حصى الخذف وقال لعلي لا اراكم بعد عامي هذا - (متفق عليه)

97. **Ibn Abbas** reported : During the night of Muzdalifah, the Prophet sent us, the young men of Abdul Muttaleb clan, (to Mina) on asses. Then he began to knock at our thighs and say : My darlings ! don't throw stones till the sun rises.

Abu Daud, Nisai, Ibn Majah.

عن ابن عباس قال قدمنا رسول الله صلعم ليلة المزدلفة اغيلمة بني عبد المطلب على حمرات فجعل يلطح افخاذنا ويقول ابيني لا ترموا الجمرة حتى تطلع الشمس (ابوداود والنسائي وابن ماجة)

98. **Ayesha** reported : The Prophet sent Omme Salamah during the night of slaughter. She threw stones at Jamrah before the early dawn and then departed and hastened. And that was a day wherein the Prophet was staying with her. —*Abu Daud.*

عن عائشة قالت ارسل النبي صلعم بام سلمة ليلة النحر فرمت الجمرة قبل الفجر ثم مضت فافاضت وكان ذلك اليوم الذي يكون رسول الله صلعم عندها (ابوداود)

99. **Ibn Abbas** reported : The permanent resident or the pilgrim shall recite Labbaik till he kisses the Stone by touch. [2163] —*Abu* Daud.

عن ابن عباس قال يلبي المقيم او المعتمر حتى يستلم الحجر - (ابوداود)

100. **Yaqub-b-A'sem-b-Urwah** reported that he heard Sharid say : I hastened with the Apostle of Allah. His feet did not touch the ground till he reached Muzdalifah. —*Abu Daud.*

عن يعقوب بن عاصم بن عروة انه سمع الشريد يقول افضت مع رسول الله صلعم فما مست قدماه الارض حتى اتى جمعا * (ابوداود)

2162. Khazf is small stones like date seeds.

2163. Abu Daud says that it is a Mauquf hadis raised up to Ibn Abbas.

101. **Ibn Shihab** reported: Salem informed me that Hajjaj-b-Yusuf [2164] had asked Abdullah in the year he killed Ibn Zubair: How shall we act in the waiting place on the day of Arafat? Salem replied: If you intend (to follow) Sunnat, pray at noon on the day of Arafat. Abdullah-b-Omar said: He has spoken the truth. They used to combine the Zuhr and Asr prayers in sunnat. I asked Salem: Did the Apostle of Allah do it? Salem said: Did they follow it except as his sunnat?

—*Bukhari.*

عن ابن شهاب قال اخبرني سالم ان الحجاج بن يوسف عام نزل بابن الزبير سأل عبد الله كيف نصنع بالموقف يوم عرفة فقال سالم ان كنت تريد السنة فهجر بالصلوة يوم عرفة فقال عبد الله بن عمر صدق انهم كانوا يجمعون بين الظهر والعصر في السنة فقلت لسالم افعل ذلك رسول الله صلعم فقال سالم وهل يتبعون ذلك الا سنته * (البخاري)

570w. **Muhammad-b-Qais**-b-Makhramah reported that the Prophet had delivered a sermon and said: Verily the pre-Islamic Arabs used to hasten from Arafat at the time when the sun became as it were the turbans of men upon their faces before it set in; and from Muzdalifah after the sun rose up, at a time when it became as it were the turbans of men upon their faces. We used not to hasten from Arafat till the sun set in and hasten from Muzdalifah before the sun rose. Our slaughter was opposite to the slaughter of the worshippers of idols and polytheism —*Ahmad.*

عن محمد بن قيس بن مخرمة قال خطب رسول الله صلعم فقال ان اهل الجاهلية كانوا يدفعون من عرفة حين تكون الشمس كانها عمائم الرجال في وجوههم قبل ان تغرب و من المزدلفة بعد ان تطلع الشمس حين تكون كانها عمائم الرجال في وجوههم و انا لا ندفع من عرفة حتى تغرب الشمس و ندفع من المزدلفة قبل ان تطلع الشمس هدينا مخالف لهدي عبدة الاوثان والشرك * (احمد)

2164. Hajjaj-b-Yusuf was a notorious tyrant who killed as many as 128000 persons. He was governor of Abdul Malek and killed Abdullah-b-Zubair in the precincts of the Holy Ka'ba. None dared to say anything opposed to his ideas. This tradition should therefore be taken with utmost caution.

SECTION 6

2165. Mina and throwing stones

Arriving at noon at Mina on the 10th Zil-Haj, the pilgrim shall proceed to throw stones which he has taken from a place near Muzdalifah. Then throwing seven stones at the last Jamrah called Jamrah Aqabah, he shall return to his camp. Takbir shall be recited at the time of each throwing. Thereafter animals shall be sacrificed. This right extends up to 12th Zil-Haj. On the 11th, 12th and 13th Zil-Haj which are known as the days of Tashriq, he will throw stones at three Jamrahs (places of stones) with seven stones at each Jamrah on each day. The three Jamrahs are called the first Jamrah, the middle Jamrah and the Jamrah Aqabah. If anybody remains at Mina on the 13th Zil-Haj, it is Wajeb on him to throw stones on that day. The pilgrim may however leave Mina on the 12th Zil-Haj in the afternoon. The Quran says: Whoso hastens in two days, there is no sin on him—2:203Q. On the 10th Zil-Haj or on any subsequent date, the pilgrim shall make Tawaf of the Ka'ba (one of the ingredients of Haj). If it is finished, and also the throwing of stones at Aqabah, the pilgrim gets out of Ihram and can live like a non-pilgrim; but if Tawaf remains due, he is prohibited from hunting and sexual intercourse though other things become lawful on the completion of stone-throwing at Aqabah and shaving of the hairs of the head.

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102. Jaber reported: I saw the Prophet throwing stones on the Day of Sacrifice from his riding animal and saying: You should learn your rites, because I don't know whether I would make pilgrimage other than this pilgrimage of mine.
—*Muslim*

عن جابر قال رأيت النبي صلعم يرمي على راحلته يوم النحر ويقول لتأخذوا مناسككم فإني لا أدري لعلي لا أحج بعد حجتي هذه * (مسلم)

103. Same reported: I saw the Apostle of Allah throwing stones similar to the stones of Khazf.
—*Muslim*

عنه قال رأيت رسول الله صلعم رمى الجمرة بمثل حصى الخذف * (مسلم)

104. Same reported: The Apostle of Allah threw stones on the Day of Sacrifice at noon, and afterwards at the time when the sun inclined. —*Agreed.*

عنه قال رمى رسول الله صلعم الجمرة يوم النحر ضحى و اما بعد ذلك فاذا زالت الشمس * (متفق عليه)

105. Abdullah-b-Mas'ud reported: He reached the greater Jamrah, and by keeping the House by his left side and Mina by his right he threw seven stones with the utterance of Takbir at each throwing. Then he said: Thus was the throwing of one on whom the Chapter 'Cow' was revealed. —*Agreed.*

عن عبد الله بن مسعود انه انتهى الى الجمرة الكبرى فجعل البيت عن يساره و منى عن يمينه و رمى بسبع حصيات يكبر مع كل حصاة ثم قال هكذا رمى الذي انزلت عليه سورة البقرة * (متفق عليه)

106. Jaber reported that the Prophet said: Istinja is Taw-wun, throwing at Jamrahs is Taw-wun, running between Safa and Merwah is Taw-wun and circumbulation is Taw-wun; and when some one of you throw stones, let him throw with Tawwun.[2166] —*Muslim.*

عن جابر قال قال رسول الله صلم الاستجمار تو و رمي الجمار تو والسعي بين الصفا و المروة تو و الطواف تو واذا استجمر احدكم فليستجمر بتو (مسلم)

107. Qodamah-b-Abdullah-b-Ammar reported: I saw the Prophet throwing stones on the Day of Sacrifice riding upon a red-white she-camel. There were no beating and no driving and no saying: Take your side, take your side:

—*Shafeyi Tirmizi, Nisai, Ibn Majah.*

عن قدامة بن عبد الله بن عمار قال رايت النبي صلم يرمي الجمرة يوم النحر على ناقة صهباء ليس ضرب ولا طرد وليس قيل اليك اليك * (الشافعي و الترمذي و النسائي وابن ماجة والدارمي)

2166 Istinja means to pass urine and to wash the organ according to the rules. Taw-wun signifies three to seven stones. Istinja is for three times and all other rites are for seven times.

108. **Ayesha** reported from the Prophet who said: Verily the stone-throwing and tne running between Safa and Merwah have been ordained for commemorating the remembrance of Allah. —*Darimi, Tirmizi* (*Approved, Correct*).

عن عائشة عن النبي صلعم قال إنما جعل رمي الجمار والسعي بين الصفا والمروة لإقامة ذكر الله *

(الترمذي والدارمي (حسن صحيح))

109. **Same** reported: We asked: O Apostle of Allah! shall we not build a structure for you which will give you shade at Mina? He said: No; Mina is the halting place of those who precede. —*Tirmizi, Ibn Majah, Darimi.*

عنها قالت قلنا يا رسول الله ألا نبني لك بناء يظلك بمنى قال لا منى مناخ من سبق *

(الترمذي وابن ماجة والدارمي)

571w. **Nafe'** reported: Ibn Omar used to stay near the first two Jamrahs a long stay uttering Takbir of Allah and His Tasbih and His Tahmid and invoking Allah; and he used not to stay at Jamrah Aqabah.[2167] —*Malek.*

عن نافع قال إن ابن عمر كان يقف عند الجمرتين الأوليين وقوفا طويلا يكبر الله ويسبحه ويحمده ويدعو الله ولا يقف عند جمرة العقبة *

(مالك)

SECTION 7

2168. Sacrificial Animal (الهدي)

Hadyun is an animal that is taken by a pilgrim to be sacrificed within the precincts of the Ka'ba. The descriptions of such an animal have been given in the Quran in verses 2:196, 48:5Q. A goat or an ewe suffices one person, and a camel or a cow for seven persons. The Day of Sacrifice is the 10th Zil-Haj on which two rak'ats of Wajeb prayers are celebrated. The right to sacrifice an animal extends up to 12th Zil-Haj. Some portion of the meat of the sacrificed animal shall be distributed among the poor and the

2167. There are thee Jamrahs—the first, the middle, and the last known as Jamrah Aqabah. Jamrah means the place where stones are thrown. Here the first and the middle Jamrahs have been meant.

needy, and the skin or its price shall be given in charity. See notes for details.

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110. **Ibn Abbas** reported that the Apostle of Allah had prayed the Zuhr at Zul-Halifah and thereafter called for his she-camel and marked it in a side of its right hump and shed some blood from it and adorned it with a necklace of two shoes and thereafter rode on his conveyance. When it carried him to Baida'a, he made Ihram for pilgrimage. —*Muslim.*

عن ابن عباس قال صلى رسول الله صلعم الظهر بذي الحليفة ثم دعا بناقته فأشعرها في صفحة سنامها الايمن وسلت الدم عنها وقلدها نعلين ثم ركب راحلته فلما استوت به على البيداء أهل بالحج ـ (مسلم)

111. **Ayesha** reported that the Prophet had once sent a goat towards the House for sacrifice and adorned it with a collor. 2169 —*Agreed.*

عن عائشة قالت اهدى النبي صلعم مرة الى البيت غنما فقلدها * (متفق عليه)

112. **Jaber** reported that the Apostle of Allah had sacrificed a cow for Ayesha on the Day of Sacrifice. —*Muslim.*

عن جابر قال ذبح رسول الله صلعم عن عائشة بقرة يوم النحر * (مسلم)

113. **Same** reported that the Prophet had sacrified a cow for his wives in his pilgrimage. 2170 —*Muslim*

عنه قال نحر النبي صلعم عن نسائه بقرة في حجته * (مسلم)

114. **Ayesha** reported: I prepared the collars of the she-camels of the Prophet with my own hand. Then he adorned them with collars and sent them as

عن عائشة قالت فتلت قلائد بدن النبي صلعم بيدي ثم قلدها واشعرها

2169. It was the pre-Islamic custom to mark an animal for sacrifice by inflicting an wound in some portion of its body. The reason is that if it was lost, anybody finding it would take it to the place of sacrifice. This practice was retained by the Prophet in a more humanitarian form by marking a sign without wound.

2170 Marking by wound is unanimously prohibited but marking with collars is sunnat.

offerings (to the Ka'ba). Nothing was made unlawful for him what was allowed to him.—*Agreed*

وَأَهْدَاهَا فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ أُحِلَّ لَهُ (متفق عليه)

115. Same reported: I prepared their collars of wool which was with me. Afterwards he sent them with my father. —*Agreed.*

عنها قالت فتلت قلائدها من عهن كان عندي ثم بعث بها مع ابي * (متفق عليه)

116. Abu Hurairah reported: The Prophet saw a man driving a camel of offering. He said: Ride on it. He said: It is only a camel for offering. He said: Ride on it. He said: It is only a camel of offering. He said for the second or for the third time: Ride on it, woe to you. [2171] —*Agreed.*

عن ابي هريرة ان رسول الله صلعم راى رجلا يسوق بدنة فقال اركبها فقال انها بدنة قال اركبها فقال انها بدنة قال اركبها ويلك في الثانية او الثالثة - (متفق عليه)

117. Ibn Zubair reported: I heard Jaber-b-Abdullah being questioned about riding on a camel of sacrifice. He said: I heard the Apostle of Allah say: Ride on it with kindness when you are in need of it, until you find (another) back (to ride on). [2172] —*Muslim*

عن ابن الزبير قال سمعت جابر بن عبد الله سئل عن ركوب الهدي فقال سمعت النبي صلعم يقول اركبها بالمعروف اذا الجئت اليها حتى تجد ظهرا * (مسلم)

118. Ibn Abbas reported: The Prophet sent sixteen camels with a man and gave him superintendence over them. He said: O Ms. of Allah! how shall I act with that one which will become a burden to me

عن ابن عباس قال بعث رسول الله صلعم ستة عشر بدنة مع رجل و امره فيها فقال يا رسول الله كيف اصنع بما ابدع

2171 These two traditions have been interpreted to the effect that sacrifice was made with the previous permission of the wives of the Prophet. According to Imam Abu Hanifah, one cow is sufficent for seven persons and one goat for one person. Imam Malek holds that one cow or one goat is sufficient for a whole family as these traditions signify.

2172 It shows that except in case of extreme necessity, the sacrificial animals shall not be used for riding purposes.

therefrom? He said: Slaughter it and thereafter dye its hoofs with its blood, and thereafter place it upon its side but do not eat it—you or any one of your companions. —*Muslim*.

عليّ منها قال انحرها ثم اصبغ نعليها في دمها ثم اجعلها على صفحتها ولا تأكل منها انت ولا احد من اهل رفقتك * (مسلم)

119. **Jaber** reported: We slaughtered in the year of Hudaibiyyah with the Apostle of Allah one camel for seven (persons) and one cow for seven. —*Muslim*.

عن جابر قال نحرنا مع رسول الله صلعم عام الحديبية البدنة عن سبعة والبقرة عن سبعة * (مسلم)

120. **Ibn Omar** reported that he came to a man who kept his camel waiting for slaughtering it. He said: Let it stand at a distance in obedience to the practice of Muhammad. —*Agreed*

عن ابن عمر انه اتى على رجل قد اناخ بدنته ينحرها قال ابعثها قياما مقيدة سنة محمد صلعم * (متفق عليه)

121. **Ali** reported: The Apostle of Allah directed me to take care of his offering camels and to give in charity their meat, their skins and their hoofs and not to give anything of them to one who slaughters. He said: We shall give him from us.[2178] —*Agreed*

عن علي قال امرني رسول الله صلعم ان اقوم على بدنه وان اتصدق بلحمها وجلودها واجلتها وان لا اعطي الجزار منها قال نحن نعطيه من عندنا * (متفق عليه)

122. **Jaber** reported: We used not to eat the meat of our sacrificed camels beyond three days. Then the Apostle of Allah gave us permission (to do so) and said: Eat and store. So we ate and stored up (beyond 3 days). —*Agreed*

عن جابر قال كنا لا نأكل من لحوم بدننا فوق ثلث فرخص لنا رسول الله صلعم فقال كلوا وتزودوا فأكلنا وتزودنا * (متفق عليه)

2178. These camels were sent to the Ka'ba as offerings. They were one hundred in number. Their skins or their equivalent price may lawfully be given in charity. It is unlawful to appropriate them for the use of one who sacrifices it.

123. **Ibn Abbas** reported : The Prophet sent among his sacrificial animals in the year of Hudaibiyyah a camel belonging to Abu Jahl. It had a silver lining on its head (and in a narration : a gold ring) enraging the polytheists therewith.

—*Abu Daud*

عن ابن عباس ان النبي صلعم اهدى عام الحديبية في هدايا رسول الله صلعم جملا كان لابي جهل في رأسه برة من فضة وفي رواية من ذهب يغيظ بذلك المشركين * (ابوداود)

124. **Najeyah-al-Khuzayi** narrated : I asked the Prophet : O Ms. of Allah, how shall I act with what will be about perishing out of the sacrificial animals? He said : Slaughter it and then sip its collar in its blood and then let it (meat) be left among men that they (poor peop le) eat it.[4]

Malek, Tirmizi, Ibn Majah, Abu Daud, Darimi

عن ناجية الخزاعي قال قلت يا رسول الله كيف اصنع بما عطب من البدن قال انحرها ثم اغمس نعلها في دمها ثم خل بين الناس وبينها فيأكلونها * (مالك والترمذي وابن ماجة وابوداود والدارمي)

125. **Abdullah-b-Qurt** reported from the Prophet who said : Verily the greatest of the days near Allah is the Day of Sacrifice, and next the Day of of resting. *Saur said* : And that is the second day. He said : Five or six she camels were brought near the Prophet. Then they began to come near him to seek which of them he should begin with. He narrated : When their sides were turned down, he uttered with inaudible voice what I did not understand. I asked : What

عن عبد الله بن قرط عن النبي صلعم قال ان اعظم الايام عند الله يوم النحر ثم يوم القر قال ثور وهو اليوم الثاني قال وقرب لرسول الله صلعم بدنات خمس او ست فطفقن يزدلفن اليه بايتهن يبدء قال فلما وجبت جنوبها فتكلم بكلمة خفية لم افهمها فقلت ما قال

2174. Abu Daud narrated it from Naziyah al-Aslam.

did he say? He replied that he had said: Whose wishes, let him cut off (a portion of the animal). —*Abu Daud.*

قال قال من شاء اقتطع * (ابوداود)

126. **Salamah b. Akwa'a** reported that the Apostle of said: Whoso of you sacrifices an animal, must not get up at dawn after the third day with something of it (left) in his house. When the following year came to pass, they asked: O Apostle of Allah! shall we do as we did last year? He replied: Eat, feed and store up, as this is a year of famine for the people. So I wished that you would extend your help towards them. —*Agreed.*

عن سلمة بن الاكوع قال قال النبي صلعم من ضحى منكم فلا يصبحن بعد ثالثة وفي بيته منه شيء فلما كان العام المقبل قالوا يا رسول الله نفعل كما فعلنا العام الماضي قال كلوا واطعموا وادخروا فان ذلك العام كان بالناس جهد فاردت ان تعينوا فيهم * (متفق عليه)

127. **Nubaishah** reported that the Apostle of Allah said: Verily we prohibited you from eating their meat beyond three days that it may not injure you. Allah has given you sufficient. So eat, store up and seek reward. Behold! these days are certainly the days of eating, drinking and remembering Allah. —*Abu Daud*

عن نبيشة قال قال رسول الله صلعم انا كنا نهيناكم عن لحومها ان تاكلوها فوق ثلاث لكي تسعكم جاء الله بالسعة فكلوا وادخروا واتجروا الا وان هذه الايام ايام اكل وشرب وذكر الله * (ابوداود)

SECTION 8

2175. Shaving

Shaving the head or cutting its hairs is Wajeb on a pilgrim. The Quran says: Let them accomplish their needful acts of shaving and cleansing—22:29Q. You shall certainly enter the sacred

mosque, if Allah pleases, in security, having their heads shaved and having their hairs cut—48:27 Q. Shaving takes place in case of Umrah immediately after the running between Safa and Merwah; and in case of Haj on the Day of Sacrifice after the throwing of stones at Aqabah. Women are exempted from shaving. It is enough if they shorten some hairs at the back.

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128. **Ibn Omar** reported: The Apostle of Allah shaved his head in the Farewell pilgrimage, and so also some men from among his followers; and some of them cut their hairs. —*Agreed.*

عن ابن عمر ان رسول الله صلعم حلق رأسه في حجة الوداع و اناس من اصحابه و قصر بعضهم * (متفق عليه)

129. **Ibn Abbas** reported: Muwayiah told me: I have cut (the hairs of) the head of the Prophet with scissors near Merwah. —*Agreed*

عن ابن عباس قال قال لي معاوية اني قصرت من رأس النبي صلعم عند المروة بمشقص * (متفق عليه)

130. **Ibn Omar** reported that the Prophet had recited in the Farewell pilgrimage: O Allah! have compassion on those who shave their heads. They asked O Prophet! and on those that cut? He said: O Allah! have compassion on those who shave their heads. They asked: O Prophet! and on those that cut? He said: And also on those who cut. —*Agreed.*

عن ابن عمر ان رسول الله صلعم قال في حجة الوداع اللهم ارحم المحلقين قالوا و المقصرين يا رسول الله قال اللهم ارحم المحلقين قالوا و المقصرين يا رسول الله قال و المقصرين * (متفق عليه)

131. **Yahya-b-Hussain** reported from his grand-mother who had heard: The Prophet prayed thrice in the Farewell pilgrim- for the shavers (of head) and once for the cutters. —*Muslim*

عن يحيى بن الحصين عن جدته انها سمعت النبي صلعم في حجة الوداع دعا للمحلقين ثلاثا و للمقصرين مرة واحدة - (مسلم)

132. **Anas** reported that the Prophet had come to Mina. Then he reached Jamrah and threw

عن انس ان النبي صلعم اتى منى فاتى الجمرة فرماها ثم اتى منزله بمنى و نحر نسكه ثم دعا بالحلاق و ناول

(stones) at it. Thereafter he came to his abode at Mina and slaughtered his animal. Then he called for the barber. The barber took his right side and shaved it. Thereafter he called Talhah Ansari and gave it to it. Then he took his left side and said: Shave. So he shaved him. He gave it to Abu Talhah and said: 'Divide it among men. —*Agreed*

الحالق شقه الايمن فحلقه ثم دعا ابا طلحة الانصاري فاعطاه اياه ثم ناول الشق الايسر فقال احلق فحلقه فاعطاه ابا طلحة فقال اقسمه بين الناس * (متفق عليه)

133. **Ayesha** reported: I used to apply to the Apostle of Allah before he made Ihram and on the Day of Sacrifice before he went round the House, such a perfume wherein there was musk. —*Agreed*

عن عائشة قالت كنت اطيب رسول الله صلعم قبل ان يحرم ويوم النحر قبل ان يطوف بالبيت بطيب فيه مسك * (متفق عليه)

134. **Ibn Omar** reported: The Apostle of Allah hastened (to Mecca) on the day of sacrifice. Thereafter he returned and prayed the Zuhr at Mina. —*Muslim.*

عن ابن عمر ان رسول الله صلعم افاض يوم النحر ثم رجع فصلى الظهر بمنى * (مسلم)

135. **Ali and Ayesha** reported that the Apostle of Allah had prohibited a woman from shaving her head. —*Tirmizi.*

عن علي وعائشة قالا نهى رسول الله صلعم ان تحلق المرأة رأسها - (الترمذي)

135a. **Ibn Abbas** reported that the Apostle of Allah said: There is no shaving for women. There is only cutting (of hairs) for women.[2176] —*Abu Daud, Tirmizi.*

عن ابن عباس قال قال رسول الله صلعم ليس على النساء الحلق انما على النساء التقصير * (ابوداود والترمذي والدارمي)

136. **Abdullah-b-Amr-b-al-As** reported that the Apostle of Allah had waited in the Farewell Pilgrimage at Mina for the

عن عبد الله بن عمرو بن العاص ان رسول الله صلعم وقف في حجة الوداع

2176. It is unlawful for women to shave their hairs. It is sufficient if they shorten some hairs on the back.

people who might be asking him. A man came to him and said: I don't know. I shaved before I slaughtered. He said: Slaughter, and there's no harm. Another came and said: I don't know. I sacrificed before I have thrown stones. He said: Throw stones and there's no harm. The Prophet was not asked about anything done either before or after except that he said: Do, there is no harm. *Agreed upon it. And in a narration of Muslim*: A man came to him and said: I had shaved before I threw stones. He said: Throw stones and there is no harm. And another came to him and said: I had hastened to the House before I threw stones. He said: Throw stones and there is no harm. 2177

بمنى للناس يسألونه فجاء رجل فقال لم اشعر فحلقت قبل ان اذبح فقال اذبح ولا حرج فجاء اخر فقال لم اشعر فنحرت قبل ان ارمي فقال ارم ولا حرج فما سئل النبي صلعم عن شيء قدم ولا اخر الا قال افعل ولا حرج متفق عليه وفي رواية لمسلم اتاه رجل فقال حلقت قبل ان ارمي قال ارم ولا حرج واتاه اخر فقال افضت الى البيت قبل ان ارمي قال ارم ولا حرج *

137. Ibn Abbas reported: On the day of sacrifice, the Prophet was asked at Mina and he replied: There is no harm. A man asked him and said: I have thrown stones after evening. He said. There is no harm. 2178 —*Bukhari*

عن ابن عباس قال كان النبي صلعم يسأل يوم النحر بمنى فيقول لا حرج فسأله رجل فقال رميت بعد ما امسيت فقال لا حرج * (البخاري)

2177. The following rules should be observed on the day of sacrifice. As soon as a pilgrim reaches Mina, he shall throw seven pebbles at Jamrah-al-Aqabah, sacrifice an animal of defined descriptions, shave the hairs of his head and then go round the Holy Ka'ba. This order is sunnat. Imams Shafeyi and Ahamd hold that any breach of this order is not illegal, but according to Imam Abu Hanifah and Malek, an animal is to be sacrificed in lieu of the breach of the rule.

2178. According to three Imams, if the throwing of pebbles is delayed up to sun-set, sacrifice of an animal becomes necessary. They mean by the word 'Amsaitu' the time between afternoon and sun-set. Imam Abu Hanifah holds, however, that the time of stone-throwing begins from dawn till night with this difference that before sun-rise and after sunset an animal is required to be sacrificed as expiation for delay without excuse.

138. **Ali** reported: A man came to him and asked: O Ms. of Allah! I had hastened (to Mecca) before I shaved. He said: Shave or shorten, there's no harm. Another came and said: I had sacrificed before I threw stones. He said: Throw and there's no harm. —*Tirmizi.*

عن علي قال اتاه رجل فقال يا رسول الله اني افضت قبل ان احلق قال احلق او قصر ولا حرج وجاء اخر فقال ذبحت قبل ان ارمي قال ارم ولا حرج * (الترمذي)

139. **Osamah-b-Sharik** reported: I came with the Apostle of Allah on pilgrimage. The people began to approach him. There was one who asked: O Ms. of Allah! I had run (between Safa and Marwah) before I went round (the House), or I did one thing last and another thing first. He was then saying: There is no harm except upon a person who, being an oppressor, damaged the honour of a Muslim. He is one who has committed sins and is undone. —*Abu Daud.*

عن اسامة بن شريك قال خرجت مع رسول الله صلعم حاجا فكان الناس يأتونه فمن قائل يا رسول الله سعيت قبل ان اطوف او اخرت شيئا او قدمت شيئا فكان يقول لا حرج الا على رجل اقترض عرض مسلم وهو ظالم فذلك الذي حرج وهلك * (ابوداود)

SECTION 9

2179. Khutbah and Days of Tashriq

Khutbah or sermon is Mustahab on the Day of Sacrifice or the day following at Mina. The Holy Prophet deliver[illegible] sermon at Mina (36:151).

The days of Tashriq are known in the Quran as the numbered days. The Quran says: And glorify Allah during the numbered days—2:203Q. These are 11th, 12th and 13th of Zil-Haj. Pilgrims are detained at Mina up to the sun-set of the 13th Zil-Haj, but they may leave it in the evening of the 12th Zil-Haj. The Quran lays down: Whoso hastens in two days, there is no sin on him; and whoso makes delay, there no sin on him—2:203Q. During the days of [illegible] stones at the three Jamrahs.

140 **Abu Bakrah** reported : The Prophet gave sermon to us on the day of sacrifice. He said : Verily the time has come back like its form [2179a] on the day in which Allah created the heavens and the earth. A year consists of twelve months of which four are sacred—three follow one another : Zil Qa'dah, Zil-Haj and Muharram, and Rajab-Modar [2180] which is between Jumada and Sha'ban. He asked : Which month is this ? We said : Allah and His Apostle know best. He remained silent till we thought that he would name it soon other than with its own name. He asked : Is it not Zil-Haj ? We replied : Yes. He asked : Which city is this ? We replied : Allah and His Apostle know best. He remained silent till we thought that he would give it a name soon other than its own name. He asked : Is it not a city ? We replied : Yes. He asked : Which day is this ? We replied : Allah and His Apostle know best. He remained silent till we thought that

عَنْ اَبِيْ بَكْرَةَ قَالَ خَطَبَنَا النَّبِيُّ
صلعم يَوْمَ النَّحْرِ قَالَ اِنَّ الزَّمَانَ قَدِ
اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللّٰهُ السَّمٰوَاتِ
وَ الْاَرْضَ السَّنَةُ اِثْنَا عَشَرَ شَهْرًا مِنْهَا اَرْبَعَةٌ
حُرُمٌ ثَلٰثٌ مُتَوَالِيَاتٌ ذُوالْقَعْدَةِ وَ ذُوالْحِجَّةِ
وَ الْمُحَرَّمُ وَرَجَبُ مُضَرَ الَّذِيْ بَيْنَ جُمَادٰى
وَ شَعْبَانَ وَ قَالَ اَيُّ شَهْرٍ هٰذَا قُلْنَا اللّٰهُ
وَ رَسُوْلُهُ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهُ
سَيُسَمِّيْهِ بِغَيْرِ اسْمِهِ فَقَالَ اَلَيْسَ ذَالْحِجَّةِ
قُلْنَا بَلٰى قَالَ اَيُّ بَلَدٍ هٰذَا قُلْنَا اللّٰهُ
وَ رَسُوْلُهُ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهُ
سَيُسَمِّيْهِ بِغَيْرِ اسْمِهِ قَالَ اَلَيْسَ الْبَلْدَةَ
قُلْنَا بَلٰى قَالَ فَاَيُّ يَوْمٍ هٰذَا قُلْنَا اللّٰهُ
وَ رَسُوْلُهُ اَعْلَمُ فَسَكَتَ حَتّٰى ظَنَنَّا اَنَّهُ

2179a. A year consists of twelve months beginning from Muharram and ending with Zul-Haj. The Quran says : Verily the number of months near Allah is twelve in the Book of Allah on the day wherein He created the heavens and the earth —936Q. The pre-Islamic Arabs used to observe thirteen months in a year and performed pilgrimage a little latter than the of month of Zil Haj. The Holy Prophet sanctioned it in the month of Zil Haj and abolished the previous practice.

2180. Rajab Modar is the month of Rajab which the tribes of Modar used to respect more than the other months.

he would soon give it a name other than its own name. He said: Is it not the Day of Sacrifice? We replied: Yes. He said: Verily your lives, and your properties, and your honours are sacred to you like the sacredness of this day of yours in this city of yours in this month of yours. You will soon meet your Lord and He will ask you of your actions. Behold! do not return to misguidance after me, some of you striking the necks of others. Behold! have I delivered my message? They all replied: Yes. He said: O Allah! bear witness and let those present convey it to those absent. How many to whom a message is conveyed are more careful than those who hear. —*Agreed.*

سيسميه بغير اسمه قال أليس هذا يوم النحر قلنا بلى قال فإن دماءكم وأموالكم وأعراضكم عليكم حرام كحرمة يومكم هذا في بلدكم هذا في شهركم هذا وستلقون ربكم فيسألكم عن أعمالكم ألا فلا ترجعوا بعدي ضلالا يضرب بعضكم رقاب بعض ألا هل بلغت قالوا نعم قال اللهم اشهد فليبلغ الشاهد الغائب فرب مبلغ أوعى من سامع *

(متفق عليه)

141. **Wabarah** reported: I asked Ibn Omar: When shall I throw stones? He replied: Throw when your Imam throws. I repeated the question to him. He said: We are waiting for time. When the sun declined, we threw stones. —*Bukhari.*

عن وبرة قال سألت ابن عمر متى أرمي الجمار قال إذا رمى إمامك فارمه فأعدت عليه المسألة فقال كنا نتحين فإذا زالت الشمس رمينا - (البخاري)

142. **Salem from Ibn Omar** reported that he threw seven stones at the nearest Jamrah reciting Takbir at the end of each throwing. Then he stepped forward till he came to a plain. He kept standing for long facing the Ka'ba, invoking and

عن سالم عن ابن عمر أنه كان يرمي جمرة الدنيا بسبع حصيات يكبر على إثر كل حصاة ثم يتقدم حتى يسهل فيقوم مستقبل القبلة طويلا ويدعو ويرفع

raising up his hands. Then he threw seven stones at the middle Jamrah, reciting Takbir at the time of each stone-throwing. Then he took to his left side, came to a plain and remained standing facing the Ka'ba. He invoked and raised up his hands and remained standing for long. Then he threw seven stones at Jamrah Aqabah at the foot of the valley reciting Takbir at the time of each throwing and did not stay near it. Then he went away saying: I saw the Prophet doing thus. —*Bukhari.*

يديه ثم يرمي الوسطى بسبع حصيات يكبر كلما رمى بحصاة ثم يأخذ بذات الشمال فيسهل و يقوم مستقبل القبلة ثم يدعو و يرفع يديه و يقوم طويلا ثم يرمي جمرة ذات العقبة من بطن الوادي بسبع حصيات يكبر عند كل حصاة ولا يقف عندها ثم ينصرف فيقول هكذا رايت النبي صلعم يفعله * (البخاري)

143. Ibn Omar reported that Abbas-b-Abdul Muttaleb had asked permission of the Prophet to pass at Mecca the nights of Mina on account of his charge (of the Well). He gave him permission.[2181] —*Agreed.*

عن ابن عمر قال استاذن العباس بن عبد المطلب رسول الله صلعم ان يبيت بمكة ليالي منى من اجل سقايته فاذن له * (متفق عليه)

144. Ibn Abbas reported that the Apostle of Allah came to the well (of Zamzem) and asked for drink. *Abbas said*: O Fazl! go to your mother and bring water from her for the Prophet. He said: Give me drink.[2182] He said: O Apostle of Allah!

عن ابن عباس ان رسول الله صلعم جاء الى السقاية فاستسقى فقال العباس يا فضل اذهب الى امك فات رسول الله صلعم بشراب من عندها فقال اسقني

2181. Abbas-b-Abdul Muttaleb was in charge of Zemzem water. He was allowed to go there at Mecca for this excuse without staying for the prescribed number of nights at Mina. According to the majority of the jurists, it is Wajeb to pass the prescribed number of nights at Mina; but Sunnat according to Imam Abu Hanifah.

2182. This shows that there is no touchability or untouchability in Islam. A man is perfectly allowed to drink the remaining water of the cup which another had used.

they put their hands therein. He said: Give drink. So he drank therefrom, then came to Zemzem while they were drinking and working therein. He said: Act, verily you are in good action. Then he said: But for the fact that you would be prevailed upon, I would have certainly descended till I would have put a string over this—and he pointed out to his shoulder. 2183 —*Bukhari.*

فَقَالَ يَا رَسُولَ اللهِ اِنَّهُم يَجعَلُونَ اَيدِيَهُم فِيهِ قَالَ اسقِنِي فَشَرِبَ مِنهُ ثُمَّ اَتَى زَمزَمَ وَهُم يَسقُونَ وَيَعمَلُونَ فِيهَا فَقَالَ اعمَلُوا فَاِنَّكُم عَلَى عَمَلٍ صَالِحٍ ثُمَّ قَالَ لَولَا اَن تُغلَبُوا لَنَزَلتُ حَتَّى اَضَعَ الحَبلَ عَلَى هٰذِهِ وَاَشَارَ اِلَى عَاتِقِهِ - (البُخَارِي)

145. Anas reported that the Apostle of Allah had prayed Zuhr, Asr, Magrib and I'sha prayers and then slept a sleep at Muhassab. 2184 Afterwards he went to the House by riding and went round it. —*Bukhari*

عَن اَنَسٍ اَنَّ النَّبِيَّ صلعم صَلَّى الظُّهرَ وَالعَصرَ وَالمَغرِبَ وَالعِشَاءَ ثُمَّ رَقَدَ رَقدَةً بِالمُحَصَّبِ ثُمَّ رَكِبَ اِلَى البَيتِ فَطَافَ بِهِ * (البُخَارِي)

146 Abdul Aziz-b-Rufai reported: I asked Anas-b-Malek. I asked: Give me information of a thing which you have learnt from the Apostle of Allah. Where did he pray Zuhr on the Day of Tarbiah? 2185 He said: At Mina. He asked: Where did he pray Asr on the day of starting? He said: At Abtah. Thereafter he said: Do what your Commanders do. —*Agreed*

عَن عَبدِ العَزِيزِ بنِ رُفَيعٍ قَالَ سَاَلتُ اَنَسَ بنَ مَالِكٍ قُلتُ اَخبِرنِي بِشَيءٍ عَقَلتَهُ عَن رَسُولِ اللهِ صلعم اَينَ صَلَّى الظُّهرَ يَومَ التَّروِيَةِ قَالَ بِمِنًى قَالَ فَاَينَ صَلَّى العَصرَ يَومَ النَّفرِ قَالَ بِالاَبطَحِ ثُمَّ قَالَ افعَل كَمَا يَفعَلُ اُمَرَاؤُكَ - (مُتَّفَقٌ عَلَيهِ)

147. Ayesha reported: Landing at Abtah is not sunnat. Verily

عَن عَائِشَةَ قَالَت نُزُولُ الاَبطَحِ لَيسَ

2183. After the rites of pilgrimage were performed, the Prophet took a doll of water from the well.

2184. Muhassab is a place of pebbles attached to Mina. It is also called Abtah.

2185. The day of Tarbiyah is the 8th day of Zil-Haj and the day of Nafr is the 13th day of the same month

the Apostle of Allah landed there as it was most comfortable for his starting when he set out (for Medina). 2186

—*Agreed*

بسنة إنما نزله رسول الله صلعم لأنه كان أسمح لخروجه إذا خرج * (متفق عليه)

148. Same reported: I made Ihram at Tanyeem for Umrah, entered (Mecca) and performed my Qaza Umrah. 2187 The Apostle of Allah waited for me at Abtah till I finished. Then he ordered all the people to ride on. He came, passed by the House and went ronnd it before the early morning prayer. Thereafter he set out for Medina.

—*Abu Daud*

عنها قالت أحرمت من التنعيم بعمرة فدخلت فقضيت عمرتي وانتظرني رسول الله صلعم بالأبطح حتى فرغت فأمر الناس بالرحيل فخرج فمر بالبيت فطاف به قبل صلوة الصبح ثم خرج إلى المدينة - (أبو داود)

149. Ibn Abbas reported that the people were going away from every direction. The Apostle of Allah said: Nobody among you must hasten to go away till there occurs the last of his covenant to go by the House except that it has been exempted from a menstruating woman. 2188

—*Agreed*

عن ابن عباس قال كان الناس ينصرفون من كل وجه فقال رسول الله صلعم لا ينفرن أحدكم حتى يكون آخر عهده بالبيت إلا أنه خفف عن الحائض - (متفق عليه)

150. Ayesha roported: Safiyyah had menstruation in the night of departure. She said: I don't find myself but to detain yuo. The Prophet said: My Tawaf

عن عائشة قالت حاضت صفية ليلة النفر فقالت ما أراني إلا حابستكم قال

2186. The Holy Prophet got-down at Abtah to leave his luggage, so that he might take them back after his return from Mecca.

2187. The Umrah was made Qazi as Ayesha met with her monthly course at that time. This tradition was narrated by the author of Masabih, but the author of Mishkat did not find it in the Sahihs of Bukhari and Muslim except in the Sunan of Abu Daud with a slight different text.

2188. This Tawaf is the last rite of Haj and is Wajeb. In this Tawaf, there is no running and there is no Sa'y between Safa and Merwah.

is undone and injured! Has she gone round the House on the Day of Sacrifice? It was replied: Yes. He said: Then start.

—*Agreed*

النبي صلعم عقرى حلقى اطافت يوم النحر قيل نعم قال فانفري - (متفق عليه)

151. **Amr-b-al Ahwas** reported: I heard the Apostle of Allah ask at the Farewell pilgrimage: Which day is this? They replied: The day of the greatest pilgrimage. He said: Verily your lives and your properties and your honours are sacred to one another like the sacredness of this day of yours in this city of yours. Behold! no oppressor oppresses but against his own soul. Behold! no oppressor oppresses against his son, nor his son against his father. Behold! verily the devil has been disappointed (to find) that he shall be worshipped no more in this city of yours; but there will be obedience to him in what you dislike of your actions. Then he will be pleased therewith.

—*Ibn Majah, Tirmizi* (*Correct*)

عن عمرو بن الاحوص قال سمعت رسول الله صلعم يقول في حجة الوداع اي يوم هذا قالوا يوم الحج الاكبر قال فان دمائكم و اموالكم و اعراضكم بينكم حرام كحرمة يومكم هذا في بلدكم هذا الا لا يجني جان الا على نفسه الا لا يجني جان على ولده ولا مولود على والده الا و ان الشيطان قد ايس ان يعبد في بلدكم هذا ابدا ولكن ستكون له طاعة فيما تحتقرون من اعمالكم فسيرضى به *

(ابن ماجة والترمذي (صحيح))

152. **Rafe-b-Amr al Muzani** reported: I saw the Apostle of Allah delivering sermon to the people at Mina on a red-striped mule at the time when came the forenoon and Ali was interpreting it, while the people were in standing and sitting posture.

—*Abu Daud*

عن رافع بن عمرو المزني قال رايت رسول الله صلعم يخطب الناس بمنى حين ارتفع الضحى على بغلة شهباء و علي يعبر عنه و الناس بين قائم وقاعد -

(ابو داود)

153. Ayesha and Ibn Abbas reported that the Apostle of Allah had delayed the circumbulation of visit up to the night of the Day of Sacrifice.

—*Tirmizi, Abu Daud, Ibn Majah.*

عن عائشة و ابن عباس ان رسول الله صلعم اخر طواف الزيارة يوم النحر الى الليل *

(الترمذي و ابو داود و ابن ماجة)

154. Ibn Abbas reported: The Prophet did not run in the seven circumbulations of visit wherein he moved.—*Abu Daud, Ibn Majah*

عن ابن عباس ان النبي صلعم لم يرمل في السبع الذي افاض فيه *

(ابو داود و ابن ماجة)

154a. Ayesha reported: When the Apostle of Allah prayed Zuhr, he hastened (to Mecca) during the latter part of his day, and thereafter he returned to Mina. There he stayed for the nights of the Tashriq days and threw stones at Jamrahs when the sun declined, seven stones at each Jamrah with the recitation of Takbir with each throwing. He tarried near the first and second (Jamrahs) and prolonged his standing and became submissive, and he threw at the third without waiting near it. —*Abu Daud*

عن عائشة قالت افاض رسول الله صلعم من اخر يومه حين صلى الظهر ثم رجع الى منى فمكث بها ليالي ايام التشريق يرمي الجمرة اذا زالت الشمس كل جمرة بسبع حصيات يكبر مع كل حصاة و يقف عند الاولى والثانية فيطيل القيام و يتضرع و يرمي الثالثة فلا يقف عندها * (ابو داود)

155. Abul Baddah-b A'sem-b-Adi from his father reported that the Apostle of Allah gave permission to the herdsmen of camels on the Day of Sacrifice to give up throwing and to combine the throwings of two days for (the days following) the Day of Sacrifice, so that they might throw in either of these (days).

—*Malek, Nisai, Tirmizi (Correct).*

عن ابي البداح بن عاصم بن عدي عن ابيه قال رخص رسول الله صلعم لرعاء الابل في البيتوتة ان يرموا يوم النحر ثم يجمعوا رمي يومين بعد يوم النحر فيرمونه في احدهما -

(مالك والنسائي والترمذي (صحيح))

572w. **Ayesha** reported that the Apostle of Allah said: When one of you throws stones at Jamratul-Aqabah, everything becomes lawful for him except women. 2189 —*Sharhi-Sunnat*

عَنْ عَائِشَةَ اَنَّ النَّبِيَّ صلعم قَالَ اِذَا رَمَى اَحَدُكُمْ جَمْرَةَ الْعَقَبَةِ نَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ اِلَّا النِّسَاءَ ۔ (شَرْحُ السُّنَّةِ)

SECTION 10

2190. Things unlawful for a Muhrim.

(See note 2132 for details.)

156. **Abdullah-b-Omar** reported that a man asked the Prophet: What dress shall a Muhrim wear? He said: Neither put on shirts, nor turbans, nor long trousers, nor water-proofs, 2191 nor socks except in case of one who does not find sandals and wears socks 2191a; let him shorten them below his heels. Don't put on anything which is touched by saffron, nor a garment dyed with wars. 2192b —*Agreed upon it. And Bukhari added in a narration*: Nor a woman shall wear in Ihram a long veil 2192 nor shall she put on gloves.

عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ اِنَّ رَجُلًا سَاَلَ رَسُولَ اللهِ صلعم مَا يَلْبِسُ الْمُحْرِمُ مِنَ الثِّيَابِ فَقَالَ لَا تَلْبَسُوا الْقُمُصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ اِلَّا اَحَدٌ لَا يَجِدُ نَعْلَيْنِ فَيَلْبِسُ خُفَّيْنِ وَلْيَقْطَعْهُمَا اَسْفَلَ مِنَ الْكَعْبَيْنِ وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ زَعْفَرَانٌ وَلَا وَرْسٌ مُتَّفَقٌ عَلَيْهِ وَزَادَ الْبُخَارِيُّ فِي رِوَايَةٍ وَلَا تَنْتَقِبُ الْمَرْأَةُ الْمُحْرِمَةُ وَلَا تَلْبَسُ الْقُفَّازَيْنِ ۔

2189. The Mishkat says that its chain of narration is weak. There is another narration of Ahmad and Nisai from Ibn Abbas: He said: When he has thrown stones at Jamrah, everything except women becomes lawful for him.

2191. Baranes are water-proofs that are generally worn to keep off water. A Barns dress covers the whole body including the head and neck and is worn during the rains

2191a. Imams Malek and Shafeyi hold that no sacrifice of an animal is necessary in case socks are put on; but Imam Abu Hanifah holds that it is necessary.

2191b. Wars are yellow plants used for dyeing.

2192. Veil can be used only when it is put on in such a way that it does not touch the face.

157. **Ibn Abbas** reported : I heard the Apostle of Allah delivering sermon. He was saying : When a Muhrim does not find sandles, he may put on socks; and when he does not find *Ijar*, 2192a he may put on trousers. *Agreed*

عن ابن عباس قال سمعت رسول الله صلعم يخطب وهو يقول اذا لم يجد المحرم نعلين لبس خفين وان لم يجد ازارا لبس سراويل * (متفق عليه)

157a. **Ya'la-b-Omayyah** reported : We were near the Prophet at Je-errana when lo ! a Beduin Arab with a long garment came to him and he was dyed with *Khuluq*. 2193 He asked : O Apostle of Allah ! I am in Ihram for Umrah and this is upon me. He said : As for the perfume which is upon you, wash it off thrice ; 2194 and as for the long garment, put it off. Then do in your Umrah as you do in Haj —*Agreed*

عن يعلى ابن امية قال كنا عند النبي صلعم بالجعرانة اذا جاءه رجل اعرابي عليه جبة وهو متضمخ بالخلوق فقال يا رسول الله اني احرمت بالعمرة وهذه علي فقال اما الطيب الذي بك فاغسله ثلث مرات واما الجبة فانزعها ثم اصنع في عمرتك كما تصنع في حجك (متفق عليه)

158. **Osman** reported that the Apostle of Allah said : No Muhrim shall marry or be married or seek for marriage. 2195 —*Muslim.*

عن عثمان قال قال رسول الله صلعم لا ينكح المحرم ولا ينكح ولا يخطب ‐ (مسلم)

159. **Ibn Abas** reported that the Prophet had married Maimunah while he was a Muhrim. —*Agreed*

عن ابن عباس ان النبي صلعم تزوج ميمونة وهو محرم * (متفق عليه)

2192a. Ijar is a piece of garment which is like 'langi' in our country.

2193. Khuluq is a kind of scent made of saffron.

2194. If a pilgrim or Muhrim uses an unlawful thing in Ihram intentionally, to sacrifice an animal is Wajeb on him. If done through mistake, it is not Wajeb according to Imams Shafeyi and Ahmad, but Wajeb according to the two other Imams.

2195. Imam Shafeyi and the majority of the learned jurists are of opinion that the first two things are unlawful in Ihram, while the third is simply a pious wish without any illegality. Abu Hanifah regards the three things as lawful as the Prophet married Maimunah while he was in Ihram (36: 159).

160. **Yezid-b-alA'sam** reported from Maimunah: The Apostle of Allah married Maimunah while he was not a Muhrim [2196]
—*Muslim.*

عن يزيد بن الاصم عن ميمونة ان رسول الله صلعم تزوجها وهو حلال ۔
(مسلم)

161. **Abu Ayyub** reported that the Prophet had used to wash his head while he was in Ihram [2197]
—*Agreed.*

عن ابي ايوب ان النبي صلعم كان يغسل راسه وهو محرم *
(متفق عليه)

162. **Osman** reported from the Prophet about a man when the latter complained of his eyes while he was in Ihram. He applied aloes to them. [2198] —*Muslim.*

عن عثمان حدث عن رسول الله صلعم في الرجل اذا اشتكى عينيه وهو محرم ضمدهما بالصبر *
(مسلم)

163 **Ibn Abbas** reported: The Prophet took cupping while he was in Ihram. —*Agreed.*

عن ابن عباس قال احتجم رسول الله صلعم وهو محرم *
(متفق عليه)

164. **Ommul Hussain** reported: I saw Osamah and Bilal when one of them was seizing the rein of the she-camel of the Prophet and another was raising his cloth for protecting him from heat, till he threw stones at Jamrah al-Aqabah [2199]
—*Muslim*

عن ام الحصين قالت رايت اسامة وبلالا واحدهما اخذ بخطام ناقة رسول الله صلعم والاخر رافع ثوبه يستره من الحر حتى رمى جمرة العقبة *
(مسلم)

2196. The author of Masabih and other jurists reported: "The Holy Prophet took Zainab in marriage while he was not in Ihram, but the fact of his marriage was disclosed while he was in Ihram. When the Ihram was over, consummation took place at Saraf on his way to Mecca. Maimunah died also at Saraf. Traditions 156 and 160 contradict each other. The learned jurists gave precedence to the tradition reported by Ibn Abbas in as much as Ibn Abbas was more pious and trustworthy than Yezid and it has been reported both by Bukhari and Muslim.

2197. It is lawful to wash the head of a Muhrim provided no hair falls down.

2198. If perfumed antimony is applied to the eyes by a Muhrim, charity becomes compulsory on him; and if there is excessive perfume, sacrifice of an animal is compulsory. If, however, plain antimony without any perfume is used, it will be no sin.

2199. From this tradition, it appears that to give shade to head in Ihram is lawful provided the thing giving shade does not touch the head. Imams Malek and Ahmad hold, however, that it is Makruh. If one-fourth portion of the head or face is covered by a Muhrim, sacrifice of an animal is binding on him; but if less than that, there are only alms upon him.

165. **Ka'ab-b-Ujrah** reported: The Prophet passed by him while he was at Hudaibiyyah before entering Mecca, and he was in Ihram. He was kindling fire under a kettle while lices were falling down upon his face. He asked: Do your lices trouble you? 'Yes' said he. He said: Shave your head and feed six poor men with one Farq (and one Farq is of three sa'as) 2200 or fast for three days or sacrifice a stout animal.

—*Agreed*

عن كعب ابن عجرة ان النبي صلعم مر به وهو بالحديبية قبل ان يدخل مكة وهو محرم وهو يوقد تحت قدر والقمل تتهافت على وجهه فقال اتؤذيك هوامك قال نعم قال فاحلق رأسك واطعم فرقا بين ستة مساكين والفرق ثلثة آصع او صم ثلثة ايام او انسك نسيكة * (متفق عليه)

166. **Ibn Omar** reported that he had heard the Apostle of Allah prohibiting women, in their Ihram from wearing hand gloves, veils, dresses of wars and red hue and allowing them after that 2201 to put on what they should like out of the different kinds of garments, be they striped silk, or Khaz silk, or gown, or trousers, or long coat, or socks. *Abu Daud*

عن ابن عمر انه سمع رسول الله صلعم ينهى النساء في احرامهن عن القفازين والنقاب وما مس الورس والزعفران من الثياب ولتلبس بعد ذلك ما احبت من الوان الثياب معصفر او خز او حلي او سراويل او قميص او خف . (ابوداود)

167. **Ayesha** reported: The riders were passing by us while we were with the Apostle of Allah in Ihram. When they were passing by us, one of us let loose her veil over her face from her head. When they crossed us, we removed it. —*Abu Daud*

عن عائشة قالت كان الركبان يمرون بنا ونحن مع رسول الله صلعم محرمات فاذا جاوزوا بنا سدلت احدانا جلبابها من رأسها على وجهها فاذا جاوزونا كشفناه . (ابوداود)

2200. One Sa'a is nearly equal to four seers, and one Farq is equal to twelve seers.

2201. After that means after Ihram.

168. Ibn Omar reported: The Prophet used to use olive oil while he was in Ihram without perfume, that is without fragrance.[2202] —*Tirmizi*

عن ابن عمر ان النبي صلعم كان يدهن بالزيت وهو محرم غير المقتت يعني غير المطيب - (الترمذي)

169. Nafe' reported that Ibn-Omar had met with cold and said: O Nafe'! throw a cloth over me. Then I threw a Burnus over him. He said: You have thrown this over me while the Apostle of Allah prohibited a man in Ihram from putting it on! —*Abu Daud*

عن نافع ان ابن عمر وجد القر فقال ألق علي ثوبا يانافع فالقيت عليه برنسا فقال تلقي علي هذا وقد نهى رسول الله صلعم ان يلبسه المحرم - (ابوداود)

170. Abdullah-b-Malek, son of Buhayyenah, reported that the Apostle of Allah took cupping, while he was in Ihram, in the middle of his head at Lahmi Jamal on the way to Mecca.[2203] —*Agreed*

عن عبد الله بن مالك ابن بحينة قال احتجم رسول الله صلعم وهو محرم بلحي جمل من طريق مكة في وسط رأسه - (متفق عليه)

171. Anas reported that the Apostle of Allah took cupping in Ihram on account of a pain upon the sole of his feet. —*Abu Daud, Nisai*

عن انس قال احتجم رسول الله صلعم وهو محرم على ظهر القدم من وجع كان به - (ابوداود والنسائي)

172. Abu Rafe' reported that the Apostle of Allah had married Maimunah while he was free from Ihram, and had consummation

عن ابي رافع قال تزوج رسول الله صلعم ميمونة وهو حلال و بنى بها وهو

2202. Muqattat is the name of an oil which is scented with flowers or other things. If any perfumed oil is used by a Muhrim, sacrifice of an animal is necessary. If there is no perfume, there is no harm. Imam Abu Hanifah holds, however, that the application of excessive oil requires an animal to be sacrificed; but his disciples, Imams Abu Yusuf and Muhammad, say that its expiation is alms.

2203. If one-fourth of the head is shaved, there are only alms to be given and if more than that an animal is required to be sacrificed. If the entire head is shaved in Ihram, sacrifice of an animal is Wajeb. If the hairs fall down without any voluntary act, there is no expiation.

with her while he was out of Ihram; and I was a messenger between them both.
—*Ahmad, Tirmizi* (*Approved*)

حَلَالٌ وَكُنْتُ أَنَا الرَّسُولَ بَيْنَهُمَا ـ
أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ)

SECTION 2

2204. Hunting in Ihram

Hunting games by a Muhrim is generally unlawful during the period of Ihram. This law is applicable also in case of an hunted animal being used as a food by a Muhrim. The Quran lays down: O you who believe! do not kill games while you are in Ihram—5:95Q. The Quran and Hadis, however, allow some excmptions: Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are in Ihram—5: 96Q. Killing of rats, crows and snakes are lawful. Order by a Muhrim for hunting or his hinting at a game or showing its place or doing anything to catch a game, is prohibited. In case a non-Muhrim hunts a game, it can be used as food by a Muhrim according to Imam Abn Hanifah and lawful as a present according to Imams Shafeyi and Ahmad. Regarding the sacrifice of animals without hunting, it is allowed for a Muhrim. If any rule as noted above is broken by a Muhrim, he shall compensate it as follows: 'Whoover among you shall kill it (game) intentionally, the compensation is the like of what he killed from the cattle, as two just persons from among you shall judge, as an offering to be brought to the Ka'ba, or the expiation is the feeding of the poor, or the equivalent of it in fasting, that he may taste the bad result of his deed—5: 95 Q'.

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173. Swa'b-b-Jusamah reporteh that he had made presentation of an wild ass to the Prophet while he was at Abwa'a (or at Waddan). He (Prophet) returned it to him. When he saw what

عَنِ الصَّعْبِ بْنِ جَثَّامَةَ أَنَّهُ أَهْدَى
لِرَسُولِ اللهِ صلعم حِمَارًا وَحْشِيًّا وَهُوَ
بِالْأَبْوَاءِ أَوْ بِوَدَّانَ فَرَدَّ عَلَيْهِ فَلَمَّا رَأَى

was in his face, he said: Surely we would not have returned it to you had we not been in Ihram.[2205] —*Agreed*

ما في وجهه قال إنا لم نرده عليك إلا أنا حرم - (متفق عليه)

174. **Abu Qatadah** reported that he had come out with the Apostle of Allah and kept back with some of his companions who were in Ihram. They saw a wild ass before he saw it. When they saw it, they left it till Abu Qatadah saw it. He rode upon his horse and asked them to take it by his whip but they declined. So he overtook, attacked and slaughtered it. Thereafter he ate and they also ate. They became repentant. When they came to the Prophet, they enquired of him. He asked: Have you got anything therefrom? They replied: There is its (cooked) leg with us. The Prophet took it and ate it. *Agreed upon it. And in a narration reported by them*: When they came to the Apostle of Allah, he said: Is there anybody among you who ordered it to be attacked or who hinted at it? 'No' replied they. He said: Then eat the remainder of its meat.

عن أبي قتادة أنه خرج مع رسول الله صلعم فتخلف مع بعض أصحابه وهم محرمون وهو غير محرم فرأوا حمارا وحشيا قبل أن يراه فلما رأوه تركوه حتى رآه أبو قتادة فركب فرسا له فسألهم أن يناولوه سوطه فأبوا فتناوله فحمل عليه فعقره ثم أكل فأكلوا فندموا فلما أدركوا رسول الله صلعم سألوه قال هل معكم منه شيء قالوا معنا رجله فأخذها النبي صلعم فأكلها متفق عليه وفي رواية لهما فلما أتوا رسول الله صلعم قال أمنكم أحد أمره أن يحمل عليها أو أشار إليها قالوا لا قال فكلوا ما بقي من لحمها *

175. **Ibn Omar** reported that the Apostle of Allah said: As

عن ابن عمر أن النبي صلعم قال

2205. Abwa'a and Waddan are the two places between Mecca and Medina. It appears from this hadis that the meat of a hunted animal is unlawful for a Muhrim. This is the opinion of Hazrats Omar, Abu Hurairah, Talhah, Obaidullah, Ayesha and Abu Hanifah. In this tradition, the meat of a hunted ass was given to the Prophet.

for five things, there is no sin upon one who kills them in the sacred precincts and in Ihram—rat, crow kite, scorpion and mad dog.[2206] —*Agreed*

خمس لا جناح على من قتلهن في الحرم والاحرام الفارة والغراب والحداءة والعقرب والكلب العقور * (متفق عليه)

176. **Ayesha** reported from the Prophet who said: Five things are injurious. They may be killed in lawful condition and in Ihram — serpent, black crow, mouse, mad dog and kite. —*Agreed*

عن عائشة عن النبي صلعم قال خمس فواسق يقتلن في الحل والحرم الحية والغراب الابقع والفارة والكلب العقور والحديا * (متفق عليه)

177. **Jaber** reported that the Apostle of Allah said: The meat of game is lawful for you in Ihram so long as you do not hunt it or it is hunted for you.[2207]

—*Abu Daud, Tirmizi, Nisai*

عن جابر ان رسول الله صلعم قال لحم الصيد لكم في الاحرام حلال ما لم تصيدوه او يصاد لكم * (ابوداود والترمذي والنسائي)

178. **Abu Hurairah** reported that the Prophet said: Locusts are of the games of sea.

—*Abu Daud, Tirmizi.*

عن ابي هريرة عن النبي صلعم قال الجراد من صيد البحر - (ابوداود والترمذي)

179. **Abu Sayeed al Khodri** reported from the Prophet who said: A man in Ihram may kill the ferocious beasts.

—*Tirmizi, Abu Daud, Ibn Majah*

عن ابي سعيد بن الخدري عن النبي صلعم قال يقتل المحرم السبع العادي - (الترمذي وابوداود وابن ماجة)

180. **Abdur Rahman-b-Abi Ammar** reported: I asked Jaber-b-Abdullah about lizard: Is it a game? 'Yes' said he.

عن عبد الرحمن بن ابي عمار قال سالت جابر بن عبد الله عن الضبع

2206. Haram is the sacred enclosure of the Holy Ka'ba. Within this Haram, all slaughters are prohibited except in the cases enumerated here.

2207. Imams Shafeyi and Malek are of opinion that a Muhrim can not partake of the meat of an animal hunted by a non-Muhrim. Abu Hanifah says that it is perfectly lawful for him.

I asked : Can it be eaten ? 'Yes,' said he. I asked : Have you heard it from the Prophet ? 'Yes' said he. 2208

—*Tirmizi, Nisai, Shafeyi*

أصيد هي فقال نعم فقلت أيؤكل فقال نعم فقلت سمعته من رسول الله صلعم قال نعم - (الترمذي والنسائي والشافعي)

181. **Jaber** reported : I asked the Prophet about lizard. He said : It is a game. When a man in Ihram attacks it, he shall sacrifice a ram in its stead.

—*Abu Daud, Ibn Majah, Darimi*

عن جابر قال سألت رسول الله صلعم عن الضبع قال هو صيد ويجعل فيه كبشا إذا أصابه المحرم - (أبوداود وابن ماجة والدارمي)

182. **Khuzaimah-b-Jaziy** reported : I inquired of the Apostle of Allah about the eating of lizard. He said : Does anybody eat lizard ? I also enquired of him about the eating of leopard. He said : Does anybody having piety in him eat leopard ?

—*Tirmizi*

عن خزيمة بن جزي قال سألت رسول الله صلعم عن أكل الضبع قال أو يأكل الضبع أحد وسألته عن أكل الذئب قال أو يأكل الذئب أحد فيه خير - (الترمذي)

183. **Abdur Rahman-b-Osman** replied : We were with Talhah-b-Obaidullah while we were in Ihram. A bird was presented to him while Talhah was asleep. Of us, there were some who ate and some who refrained (from eating). When Talhah awoke, he agreed with those who ate it. He said : We ate it with the Prophet.

—*Muslim.*

عن عبد الرحمن بن عثمان التيمي قال كنا مع طلحة بن عبيد الله ونحن حرم فأهدي له طير وطلحة راقد فمنا من أكل ومنا من تورع فلما استيقظ طلحة وافق من أكله قال فأكلناه مع رسول الله صلعم - (مسلم)

SECTION 12

2209. Detention in Ihram

In case a pilgrim is detained on the way during the continuance of Ihram for any reason, he shall send an offering (animal) to Mecca within the prescribed time and come out of Ihram

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2208. **According to Imam Shafeyi, the lizard is lawful, but it is unlawful according to Imams Abu Hanifah and Malek.**

after the animal is sacrificed there or the reasonable time of its reaching the Ka'ba passes. In case of a pilgrim who has made Ihram for both Umrah and Haj, he shall send two animals to Mecca. If any pilgrim does not attend Arafat from the noon of the 9th Zil-Haj to the dawn of the 10th, he shall lose Haj and there is no compensation on him. The Quran lays down: And if you are prevented, (send) whatever offering is easy to obtain and donot shave your heads until the offering reaches its destination, but whoever is sick or has an ailment of the head, he (should effect) a compensation by fasting or alms or sacrificing —2 : 196Q. In case of obstruction, continued illness, obstruction by an enemy, or brain disorders, a pilgrim may get out of Ihram by sacrificing an animal or in default by fasting and giving alms.

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184. **Ibn Abbas** reported: The Apostle of Allah was obstructed.[2210] So he shaved his head, cohabited with his wives and sacrificed his offering animals till he made pilgrimage in the following year. —*Bukhari*

عن ابن عباس قال قد احصر رسول الله صلعم فحلق راسه وجامع نساءه ونحر هديه حتى اعتمر عاما قابلا - (البخاري)

185. **Abdullah-b-Omar** reported: We came out with the Apostle of Allah but the infidels of the Quraish opposed (him) near the House. Then the Prophet slaughtered his offering animals, and his companions shave and cut (their hairs). —*Bukhari*

عن عبد الله بن عمر قال خرجنا مع رسول الله صلعم فحال كفار قريش دون البيت فنحر النبي صلعم هداياه وحلق وقصر اصحابه - (البخاري)

186. **Meswar-b-Makhramah** reported: The Apostle of Allah slaughtered before he shaved and ordered his companions to do it —*Bukhari*

عن المسور بن مخرمة قال ان رسول الله صلعم نحر قبل ان يحلق وامر اصحابه بذلك - (البخاري)

187. **Ibn Omar** reported that he asked: Is not the sunnat of

عن ابن عمر انه قال اليس حسبكم

2210. This obstruction was caused by the Quraish at the time of Hudaibiyyah. In that year, the Prophet could not advance further for Umrah and Haj.

the Prophet sufficient for you? If anybody from you is prevented from making pilgrimage, he shall go round the House, and Safa and Merwah; thereafter everything will become lawful for him until he makes pilgrimage in the following year; then he shall offer sacrifice or fast if he dose not find any animal to sacrifice. —*Bukhari*

سُنَّةُ رَسُولِ اللهِ صلعم إِنْ حُبِسَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَتَّى يَحُجَّ عَامًا قَابِلًا فَيُهْدِي أَوْ يَصُومُ إِنْ لَمْ يَجِدْ هَدْيًا ـ (البخاري)

188. Ayesha reported that the Apostle of Allah came to Zuba'ah, daughter of Zobair, and said to her: Perhaps you intend to make pilgrimage. She said: By Allah, I don't find myself except in pain. He said to her: Make pilgrimage and make condition and say: O Allah! the place of my coming out free from Ihram is that in which Thou dost prevent me (from making Haj). —*Agreed.*

عَنْ عَائِشَةَ قَالَتْ دَخَلَ رَسُولُ اللهِ صلعم عَلَى ضُبَاعَةَ بِنْتِ الزُّبَيْرِ فَقَالَ لَهَا لَعَلَّكِ أَرَدْتِ الْحَجَّ قَالَتْ وَاللهِ مَا أَجِدُنِي إِلَّا وَجِعَةً فَقَالَ لَهَا حُجِّي وَاشْتَرِطِي وَقُولِي اللَّهُمَّ مَحِلِّي حَيْثُ حَبَسْتَنِي ـ (متفق عليه)

189. Ibn Abbas reported the Apostle of Allah ordered his companions to sarifice in exchange of the offering animals which they had sacrificed in the year of Hudaibiyyah in the previous Umrah. —*Mishkat*

عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ صلعم أَمَرَ أَصْحَابَهُ أَنْ يُبْدِلُوا الْهَدْيَ الَّذِي نَحَرُوا عَامَ الْحُدَيْبِيَةِ فِي عُمْرَةِ الْقَضَاءِ ـ (مشكوة)

190. Hajjaj-b-Amr-al-Ansari reported that the Apostle of Allah said: Whoever breaks (his leg) or becomes lame, it is lawful (to break Ihram), and he shall make pilgrimage in the following year. 2211 —*Tirmizi, Abu Daud, Nisai, Ibn Majah*

عَنِ الْحَجَّاجِ بْنِ عَمْرٍو الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ ـ (التِّرمذي وأبوداود والنَّسائي وابن ماجة)

2211. Abu Daud added: 'or is ill.' Tirmizi says that this tradition is Hasan. The Masabih regards it as a weak tradition.

191 **Abdur-Rahman-b-Ya'mar ad-Doali** reported: I heard the Prophet say: Haj is at Arafat. Whoso reaches Arafat in the night of Muzdalifah before the rising of the dawn, he indeed overtakes the Haj. The days of Mina are three, but whoso hastens within two days, there is no sin on him; and whoso makes delay, there is no sin on him.

—*Tirmizi, Abu Daud, Nisai, Ibn Majah, Darimi* (*Approved, Correct*).

عن عبد الرحمن بن يعمر الديلي قال سمعت النبي صلعم يقول الحج عرفة من ادرك عرفة ليلة جمع قبل طلوع الفجر فقد ادرك الحج ايام منى ثلاثة فمن تعجل في يومين فلا اثم عليه ومن تأخر فلا اثم عليه - الترمذي وابوداود والنسائي وابن ماجة والدارمي (حسن صحيح)

SECTION 13

2212. **The Sacred City of Mecca.**

(a) **Sanctity of Mecca.** The sanctity of Mecca has been continuing from time immemorial. The Quran only added to its ancient glory and respect. It says: I am commanded only that I should serve the Lord of this city Who has made it sacred—27:91Q. The Prophet said: Allah made this city sacred since He created the heavens and the earth--36:192. The Prophet once addressed Mecca: By Allah, thou art certainly the chosen land of Allah and the dearest land of Allah in Allah's sight—36:201. It appears therefore that Mecca is the best land in the sight of Allah in the whole world. Abraham prayed for this city: 'O Lord! make this city secure. O our Lord! surely I have settled some of my offspring in an unproductive valley near Thy sacred House, our Lord, that they may keep up prayer. Therefore make the hearts of some people yearn towards them and provide them with fruits—14:35—37Q. Thus Mecca has been made sacred and secure. Towards fulfilment of this object, murder in this city or fight except by way of self-defence is prohibited. There is also a ban against the non-Muslims to enter this city—9:28Q. This city has also been made secure of non-Muslim aggression by the Quranic verses 14:35 and 95:3.

(b) **The Holy Ka'ba and the Mosque al-Haram.** The city of Mecc a has thus got a great sanctity because it contains the Holy Ka'ba and Masjid al Haram within it. The Ka'ba stands in the centre of an open space like a parallelogram surrounded now by an all round building and minarets. This open space is the Masjid al-Haram (sacred Mosque). The Sacred Mosque contains the Ka'ba, Maqam Ibrahim and the Zemzem buildings. The Ka'ba is a small reotangular building of nearly 50 feet in height. It is also known as Baitul Ma'mur (a house of frequent visit —52:4Q), and Baitul Atiq (ancient house—22:29 Q). The Ka'ba is very ancient and said to have begun from Adam as a prototype of the Frequented House in heaven ; [*see* note 1641 (g) for details]. The Ka'ba is the Qibla of the whole Muslim world and all Muslims are bound to turn their faces towards it in their prayers. It will be destroyed with the end of the world by a Negro of Abyssinia—36:197.

(c) **Prohibited things in al-Haram.** Within the sacred enclosure of Masjid al-Haram and generally within the city of Mecca, the following things are unlawful: (1) To kill or fight except by way of self-defence. The Quran lays down : And do not fight with them in the Sacred Mosque until they fight with you in it, but if they fight with you, then slay them—2:191Q. (2) To hunt or kill a game or any animal except what is offered for sacrifice. (3) To cut plants and trees, to lop off their branches, to take grass and in short to do anything injurious to a life. (4) To carry arms at Mecca or to frighten anybody by any means. (5) To store up food-stuffs or to monopolise them.

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192. **Ibn Abbas** reported that the Apostle of Allah said on the day of the Conquest of Mecca : There is no emigration but there are holy war and pure intention ; and when you are summoned for holy war, hasten (to it). And he said on the day of the Conquest of Mecca : As for this city, verily Allah made it sacred on the day He created the heavens and the

عَنْ اِبْنِ عَبَّاسٍ قَالَ قَالَ رَسُوْلُ اللهِ
صلعم يَوْمَ فَتْحِ مَكَّةَ لَا هِجْرَةَ وَلٰكِنْ جِهَادٌ
وَنِيَّةٌ وَاِذَا اسْتُنْفِرْتُمْ فَانْفِرُوْا وَقَالَ يَوْمَ
فَتْحِ مَكَّةَ اِنَّ هٰذَا الْبَلَدَ حَرَّمَهُ اللهُ يَوْمَ
خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ

earth. It is, therefore, sacred up to the Resurrection Day on account of the grace of Allah. Fight in it was neither lawful for any body previous to me, nor it is lawful for me except for an hour in a day.. It is sacred on account of the grace of Allah up to the Resurrection Day. Its thorns shall not be broken, nor its games be molested, nor shall anything found in it be taken up by anybody except he who recognises it, nor shall its grass be cut off. *Abbas said* : O Apostle of Allah! except Izkhar grass because it is for the blacksmiths and for their houses? He said: Except Izkhar.[2213] *Agreed upon it. In a narration of Abu Hurairah* : Its trees shall not be cut, nor its things be taken up except by one who notifies.

إِلَى يَوْمِ الْقِيٰمَةِ وَاِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيْهِ لِاَحَدٍ قَبْلِيْ وَلَمْ يَحِلَّ لِيْ اِلَّا سَاعَةً مِّنْ نَّهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللّٰهِ اِلٰى يَوْمِ الْقِيٰمَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقْطَتَهُ اِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلٰى خَلَاهَا فَقَالَ الْعَبَّاسُ يَارَسُوْلَ اللّٰهِ اِلَّا الْاِذْخِرَ فَاِنَّهُ لِقَيْنِهِمْ وَلِبُيُوْتِهِمْ فَقَالَ اِلَّا الْاِذْخِرَ مُتَّفَقٌ عَلَيْهِ وَفِيْ رِوَايَةِ اَبِيْ هُرَيْرَةَ لَا يُعْضَدُ شَجَرُهَا وَلَا يَلْتَقِطُ سَاقِطَتَهَا اِلَّا مُنْشِدٌ ـ

193. **Jaber** reported: I heard the Apostle of Allah say: It is not lawful for any of you to carry arms at Mecca.[2214] —*Muslim*

عَنْ جَابِرٍ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُوْلُ لَايَحِلُّ لِاَحَدِكُمْ اَنْ يَّحْمِلَ بِمَكَّةَ السِّلَاحَ ـ (مسلم)

194. **Anas** reported that the Prophet entered Mecca on the day of Victory while there was an iron helmet on his head.[2215] When he put it off, a man[2216]

عَنْ اَنَسٍ اَنَّ النَّبِيَّ صلعم دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلٰى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ

2213. Izkher is a kind of plants in Arabia with thorns.

2214. The majority of the jurists hold that to carry on arms at Mecca without any necessity is not lawful.

2215. This hadis shows that to enter Mecca without Ihram is lawful. This view is followed by Imam Shafeyi. Other jurists hold that it is not lawful and that in the present case, exception was made for the Prophet for one hour only.

2216. The man was Fazl-b-Obaid.

approached and said: Certainly Ibn Khatal is clinging with the curtains of the Ka'ba. He said: Kill him. 2217 —*Agreed.*

جاء رجل وقال ان ابن خطل متعلق باستار الكعبة فقال اقتله - (متفق عليه)

195. **Jaber** reported that the Apostle of Allah entered (Mecca) on the day of the conquest of Mecca without Ihram, while there was a black turban over him. —*Muslim*

عن جابر ان رسول الله صلعم دخل يوم فتح مكة وعليه عمامة سوداء بغير احرام * (مسلم)

196. **Ayesha** reported that the Apostle of Allah said: One army will fight (to destroy) the Ka'ba. 2218 When they will reach a desert of the country, it will sink down with the first and the last of them. I enquired: O Apostle of Allah! how will it sink down with the first and the last of them while there will be their leaders among them? And (what is about) those who will not be among them? He said: It will sink down with the first and the last of them and thereafter they will be raised up according to their intentions. —*Agreed.*

عن عائشة قالت قال رسول الله صلعم يغزو جيش الكعبة فاذا كانوا ببيداء من الارض يخسف باولهم واخرهم قلت يارسول الله وكيف يخسف باولهم واخرهم وفيهم اسواقهم ومن ليس منهم قال يخسف باولهم واخرهم ثم يبعثون على نياتهم - (متفق عليه)

197. **Abu Hurairah** reported that the Apostle of Allah said: A man of Abyssinia with slender legs will destory the Ka'ba. 2219 —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم يخرب الكعبة ذو السويقتين من الحبشة * (متفق عليه)

2217. It is said that Ibn Khatal turned a retrogade and killed his servant. The Prophet therefore passed order to kill him within the sacred boundary. Imam Shafeyi holds on the basis of this tradition that it is lawful to execute the ordained punishments within the sacred boundary but Abu Hanifah is of a different opinion. This order was passed when the Prophet came out of Ihram.

2218. The destruction of the Ka'ba synchronises with the destruction of the world.

2219. At the time of Imam Mehdi, a king of Egypt named Sufyani will try to attack the Ka'ba but will be destroyed.

198. **Ibn Abbas** reported from the Prophet who said: I am seeing him as it were, black and walking wide. He will dismantle it stone by stone. —*Bukhari.*

عن ابن عباس عن النبي صلعم قال كأني به أسود أفحج يقلعها حجرا حجرا - (البخاري)

199. **Ya'la-b-Umayyah** reported that the Apostle of Allah said: Storing of the food stuffs in the sacred boundry is a great unlawful thing. —*Abu Daud*

عن يعلى بن أمية قال إن رسول الله صلعم قال احتكار الطعام في الحرام إلحاد فيه * (ابو داود)

200. **Ibn Abbas** reported that the Apostle of Allah said to Mecca: [2220] How good art thou among cities and how dear art thou to me! Had not my people driven me out of thee, I would not have resided elsewhere.

—*Tirmizi* (*Approved, Correct, Rare*).

عن ابن عباس قال قال رسول الله صلعم بمكة ما أطيبك من بلد وأحبك إلي ولولا أن قومي أخرجوني منك ما سكنت غيرك الترمذي (حسن غريب صحيح)

201. **Abdullah-b-Adi-b-Hamra'a** reported: I saw the Apostle of Allah waiting at Hazwarah [2221] and he said: By Allah thou art certainly the best of Allah's land and the dearest land of Allah in the sight of Allah. Had I not been driven out of thee, I would not have gone out.

—*Tirmizi, Ibn Majah.*

عن عبد الله بن عدي بن حمراء قال رأيت رسول الله صلعم واقفا على الحزورة فقال والله إنك لخير أرض الله وأحب أرض الله إلى الله ولولا أني أخرجت منك ما خرجت- (الترمذي وابن ماجة)

202. **Abu Shuraih al Adawi** reported that he said to Amr-b-Sayeed while he was sending armies towards Mecca: O Commander! give me permission to tell you a saying which the Prophet had broadcasted on the day following the day

عن أبي شريح العدوي أنه قال لعمرو بن سعيد وهو يبعث البعوث إلى مكة ائذن لي أيها الأمير أحدثك قولا قام به رسول الله صلعم الغد من يوم

2220. This was uttered when the Prophet was about to return to Medina after the conquest of Mecca.

2221. Hazwarah is a place in Mecca. The Prophet took his stand on it and addressed Mecca with warm recollections.

of Conquest. My two ears heard it and my heart treasured it and my two eyes saw him when he uttered it. He praised Allah, eulogised Him and then he said: Verily Allah made Mecca sacred and the people did not make it sacred. So it is not lawful for any man believing in Allah and the latter day to shed blood therein and to cut down trees therein. If anybody makes lawful (to fight) owing to the fight of the Apostle of Allah therein, tell him: Verily Allah gave permission to His Apostle and He did not give you permission, and verily He granted an hour of the day therein for me. Its sanctity of to-day has come again like its sanctity of bygone days. Let those who are present convey it to those absent. It was said to Abu Shuraih: What has Amr said? He said that he had informed: O Abu Shuraih! I am more informed of that than you. Verily the sacred precincts shall neither give protection to a transgressor, nor to an absconder of murder, 2222 nor to an absconder of crime.

—*Agreed.*

الفتح سمعته اذناي ووعاه قلبي وابصرته عيناي حين تكلم به حمد الله واثنى عليه ثم قال ان مكة حرمها الله ولم يحرمها الناس فلا يحل لامرئ يؤمن بالله واليوم الآخر ان يسفك بها دما ولا يعضد بها شجرة فان احد ترخص بقتال رسول الله صلعم فيها فقولوا له ان الله قد اذن لرسوله ولم يأذن لكم وانما اذن لي فيها ساعة من نهار وقد عادت حرمتها اليوم كحرمتها بالامس وليبلغ الشاهد الغائب فقيل لابي شريح ما قال لك عمرو قال قال انا اعلم بذلك منك يا ابا شريح ان الحرم لا يعيذ عاصيا ولا فارا بدم ولا فارا بخربة ‐

(متفق عليه)

203. Ayyash-b-Abi Rabiah al Makhzumi reported that the Apostle of Allah said: The

عن عياش بن ابي ربيعة المخزومي قال قال رسول الله صلعم

2222. (i) In Bukhari, the word 'Khurbah' has been interpreted as 'defect or crime'. (ii) Amr-b-Sayeed was a judge of Abdul Malek-b-Merwan at Medina. He sent an army to march towards Mecca in order to kill Abdullah-b-Zubair who had proclaimed himself Khalifa of Mecca. Abu Shuraih stated this tradition to Amr-b-Sayeed, but the latter offered an excuse saying that Abdullah-b-Zubair was a transgressor as he came out of Jama'at and as such he might lawfully be killed.

people shall not cease to be in progress so long as they regard this sacred thing (Ka'ba) with its due respect. When they will disregard it, they will be destoryed. —*Ibn Majah*

لا تزال هذه الامة بخير ما عظموا هذه الحرمة حق تعظيمها فاذا ضيعوا ذلك هلكوا * (ابن ماجة)

SECTION 14

2223. The Sacred City of Medina.

(a) **Medina**. Medina was formerly called Yathrib (pronounced as Yasrib) or Ta'bah. It was raised to the rank of an important city by the Prophet and hence it is called Madinat-un-Nabi or simply Medina. It was the centre of the activities of the Prophet and contains the Prophet's mosque with the mosuleum of the Holy Prophet in one of its corners. Its famous graveyard Jannatul-Baqiy is blessed with the tombs of the early martyrs of Islam. Three miles to its south is the famous mosque of Quba where the Prophet stayed for nearly 15 days before he first entered Medina.

(b) **It is sacred.** The city of Medina was made sacred. According to all the Imams except Imam Abu Hanifah, it is unlawful for pilgrims to cut its trees or to lop off their branches or to hunt and kill games, but these things are lawful according to Imam Abu Hanifah. The Holy Prophet commanded his followers to respect Medina and its inhabitants. He said that even its fruits, dates and dust are cures for diseases and that it will stand as an intercessor for him who keeps its honour, or dies therein, or bears its hardships and trials—36:206, 226. It is guarded always by angels and is safe from epidemics and Dajjal-36:217.

(c) **A visit to Medina.** The pilgrims should visit Medina after the performance of Haj and Umrah, because the Prophet said: Whoso makes pilgrimage and then visits my grave after my death is like one who visited me in my life-time — 36:574w. The prayer of a man in his house is one prayer ...... and his prayer in the mosque of mine is prayer by 50,000 times—34:158. When the city comes in sight to a pilgrim, the following invocation shall be read:

اللهم هذا حرم رسولك فاجعله لي وقاية من النار وامانا من العذاب وسوء الحساب

'O Allah ! this is the sacred city of Thy Apostle. So make it a protection for me from the Fire and a security from punishment and the evils of account.'

On entering the city, the following shall be read :

رب ادخلني مدخل صدق واخرجني مخرج صدق واجعل لي من لدنك سلطانا نصيرا

'O Lord ! admit me to an admission of truth, and take me out to a place of truth, and appoint for me a great helper from Thee.'

Thereafter two rak'ats of prayer shall be read on entry into the Prophet's mosque. The pilgrims shall then visit the holy shrine and send blessings and greetings to the Apostle of Allah with a most sincere and grateful heart.

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204. **Ali** reported : We did not write anything from the Apostle of Allah except the Quran and what is in this scripture (hadis). He reported that the Prophet said : Medina is sacred—what is between Air and Saur.[2224] Whoso introduces an innovation therein or gives shelter to an innovator, there is on him the curse of Allah and of angles and men together. No piety or good work will be accepted from him. The covenant of the Muslims is the same [2224a] and the most common man of them can run with it. So whoso breaks the trust of a Muslim, there is on him the curse of

عن علي قال ما كتبنا عن رسول الله صلعم الا القران وما في هذه الصحيفة قال قال رسول الله صلعم المدينة حرام ما بين عير الى ثور فمن احدث فيها حدثا او اوى محدثا فعليه لعنة الله والملئكة والناس اجمعين لا يقبل منه صرف ولا عدل ذمة المسلمين واحدة يسعى بها ادناهم فمن اخفر مسلما فعليه لعنة

2224. Air and Saur are the two hills by the plain of Medina.

2224a. The covenant is the same for all Muslims at Medina irrespective of status and position in society. If a humble servant protects a polytheist, nobody has got any right to kill the protected person. If anybody breaks this pledge by killing the protected polytheist, there is curse on him.

Allah and of all angels and men together. No piety or good work will be accepted from him. Whoso forms alliance with a people without the permission of his allies, [2225] there is on him the curse of Allah and of all angles and men together. No piety or good work will be accepted from him. —*Agreed upon it. And in a narration reported by them :* Whoso acknowledges other than his (real) father and befriends other than his (real) master, there is on him the curse of Allah and of all angels and men together. No piety or good work will be accepted from him.

الله والملائكة والناس اجمعين لا يقبل منه صرف ولا عدل ومن والى قوما بغير اذن مواليه فعليه لعنة الله والملائكة والناس اجمعين لا يقبل منه صرف ولا عدل متفق عليه وفي رواية لهما من ادعى الى غير ابيه وتولى غير مواليه فعليه لعنة الله والملائكة والناس اجمعين لا يقبل منه صرف ولا عدل

205. **Sa'ad** reported that the Apostle of Allah said: I make unlawful within what is between the two corners of Medina to have its branches lopped off or to have its games killed. And he said: Medina is better for them had they known it. Nobody shall have it after being displeased with it but Allah will give it (Medina) in exchange someone who will be better than him,

عن سعد قال قال رسول الله صلعم اني احرم ما بين لابتي المدينة ان يقطع عضاهها او يقتل صيدها وقال المدينة خير لهم لو كانوا يعلمون لا يدعها احد رغبة عنها الا ابدل الله فيها من هو خير منه

2225. Wala means either alliance or friendship, or the right of a master over a freed slave. In the former case, it means that any Muslim making alliance or treaty with a people who are the enemies of his former ally without any sufficient reason is cursed. In the latter case, it means that if the freed slave dies without any heir, his properties will revert to his master who set him free from bondage.

and nobody will remain in its trials and hunger but I shall become for him an intercessor or a witness on the Resurrection Day. —*Muslim*

ولا يثبت احد على لأوائها وجهدها الا كنت له شفيعا او شهيدا يوم القيمة * (مسلم)

206. **Abu Hurairah** reported that the Apostle of Allah said: Nobody shall bear the trials and hardships of Medina out of my followers but I shall become for him an intercessor on the Resurrection Day. —*Muslim.*

عن ابي هريرة ان رسول الله صلعم قال لا يصبر على لأواء المدينة وشدتها احد من امتي الا كنت له شفيعا يوم القيمة * (مسلم)

207. **Same** reported: Whenever the people saw the first fruit, they used to bring it to the Prophet. When he took it, he used to say: O Allah! make our fruits a blessing for us and give us blessing in our Medina, and give us blessing in our foods and corns. O Allah! Abraham was Thy servant, Thy dear friend and Thy Prophet, and verily I am Thy servant and Thy Prophet, and he prayed to Thee for Mecca and I pray to Thee for Medina just like what he prayed to Thee for Mecca and similar things therewith. Thereafter he said: He used to call his youngest child and give that fruit to him. —*Muslim*

عنه قال كان الناس اذا راو اول الثمرة جاؤا به الى النبي صلعم فاذا اخذه قال اللهم بارك لنا في ثمرنا وبارك لنا في مدينتنا وبارك لنا في صاعنا وبارك لنا في مدنا اللهم ان ابراهيم عبدك وخليلك ونبيك واني عبدك ونبيك وانه دعاك لمكة وانا ادعوك للمدينة بمثل ما دعاك لمكة ومثله معه ثم قال يدعو اصغر وليد له فيعطيه ذلك الثمر - (مسلم)

208. **Abu Sayeed** reported from the Prophet who said: Verily Abraham sanctified Mecca and he made it sacred but I have sanctified Medina, making unlawful what is between its

عن ابي سعيد عن النبي صلعم قال ان ابراهيم حرم مكة فجعلها حراما واني حرمت المدينة حراما ما بين

surroundings, not to shed blood therein, not to carry arms therein for fighting and not to tear a tree except for forage.
—*Muslim*

مآزميها أن لا يهراق فيها دم ولا يحمل فيها سلاح لقتال ولا تخبط وفيها شجرة إلا لعلف * (مسلم)

209. **A'mer-b-Sa'ad** reported that Sa'ad got upon his palace at Aqiq [2225a] and found a slave cutting a tree or tearing its leaves. So he misappropriated it. When Sa'ad returned, the masters of the slave came to him and told him to return to their slave (or to them) [2226] what he had taken from their slave. He said: By Allah! never shall I return anything which the Apostle of Allah gave him. He refused to return to [2227] them.
—*Muslim*

عن عامر بن سعد أن سعدا ركب إلى قصره بالعقيق فوجد عبدا يقطع شجرا أو يخبطه فسلبه فلما رجع سعد جاءه أهل العبد فكلموه أن يرد على غلامهم أو عليهم ما أخذ من غلامهم فقال معاذ الله أن أرد شيئا نفلنيه رسول الله صلعم وأبى أن يرد عليهم * (مسلم)

210. **Ayesha** reported: When the Prophet came to Medina, Abu Bakr and Bilal vomitted. Then I came to the Prophet and informed him. He said: O Allah! make us love Medina like our love for Mecca or even more; and make it healthy, and give us blessing in its foods and crops and drive away its fever and accommodate it at [2228] Hujfah.
—*Agreed*

عن عائشة قالت لما قدم رسول الله صلعم المدينة وعك أبو بكر وبلال فجئت رسول الله صلعم فأخبرته فقال اللهم حبب إلينا المدينة كحبنا مكة أو أشد وصححها وبارك لنا في صاعها ومدها وانقل حماها فاجعلها بالجحفة * (متفق عليه)

2225a. Aqiq is a place near Medina.

2226. The narrator doubted whether the exact word uttered was على غلامهم or عليهم

2227. This tradition is said to have been abrogated by another tradition on the subject. At present, nothing can lawfully be taken without the permission of the owner.

2228. Hujfah is the name of a place between Mecca and Medina. It was at that time the abode of the Jews and the Christians.

211. Abdullah-b-Omar reported about the dream of the Prophet regarding Medina: I found a black woman with dishevelled hairs coming out of Medina till she landed at Mahyaah. I interpreted it that the Ta'un 2229 of Medina had been shifted to Mahyaah and it is Hujfah.
—*Bukhari.*

عن عبد الله بن عمر في رؤيا النبي صلعم في المدينة رأيت امرأة سوداء ثائرة الرأس خرجت من المدينة حتى نزلت مهيعة فتأولتها ان وباء المدينة نقل الى مهيعة وهي الجحفة ۔

(البخاري)

212. Sufyan-b-Abi Zuhair reported: I heard the Apostle of Allah say: Yemen will be conquered. A people will appear and spread and live with its inhabitants, and also those that will follow them. Medina will be better for them if they would know it. Syria will be conquered and a people will appear and spread and live with its inhabitants, and also those who will follow them. Medina will be better for them if they would know it. Iraq will be conquered. A people will arise and spread and live with its inhabitants, and also those who will follow them, but Medina will be better for them if they would know it. —*Agreed.*

عن سفيان ابن ابي زهير قال سمعت رسول الله صلعم يقول يفتح اليمن فيأتي قوم يبسون فيتحملون باهليهم ومن اطاعهم والمدينة خير لهم لو كانو يعلمون ويفتح الشام فيأتي قوم يبسون فيتحملون باهليهم ومن اطاعهم والمدينة خير لهم لو كانوا يعلمون ويفتح العراق فيأتي قوم يبسون فيتحملون باهليهم ومن اطاعهم والمدينة خير لهم لو كانوا يعلمون ۔

(متفق عليه)

213. Abu Hurairah reported that the Apostle of Allah said: I have been commanded (to emigrate) to a village which will destroy all villages. They call it Yathrib which is Medina. It removes evils from men just as

عن ابي هريرة قال قال رسول الله صلعم امرت بقرية تأكل القرى يقولون يثرب وهي المدينة تنفي الناس كما

2229. Ta'un means the epidemic diseases of virulent type, such as cholera, smallpox and plague.

the hammer removes the impurities of iron. [2230] —*Agreed.*

يَنْفِي الْكِيرُ خَبَثَ الْحَدِيْدِ - (متفق عليه)

214. **Jaber-b-Samorah** reported: I heard the Apostle of Allah say: Verily the Almighty Allah gave the name of 'Tabah' to Medina [2231] —*Muslim.*

عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقُولُ إِنَّ اللهَ تَعَالَى سَمَّى الْمَدِيْنَةَ طَابَةَ * (مسلم)

215. **Jaber-b-Abdullah** reported that an unlettered Arab took the oath of allegiance to the Prophet. Then the unlettered Arab was attacked with a high fever at Medina. He came to the Prophet and said: O Muhammad! return my allegiance to me. He refused. Thereafter he came to him and said: Return my allegiance to me. He refused. Then the unlettered Arab went out. The Apostle of Allah said: Verily Medina is like a hammer which removes its impurities and adds to its excellence. —*Agreed.*

عن جابر بن عبد الله ان اعرابيا بايع رسول الله صلعم فاصاب الاعرابي وعك بالمدينة فاتى النبي صلعم فقال يا محمد اقلني بيعتي فابى رسول الله صلعم ثم جاءه فقال اقلني بيعتي فابى ثم جاءه فقال اقلني بيعتي فابى فخرج الاعرابي فقال رسول الله صلعم انما المدينة كالكير تنفي خبثها وينصع طيبها (متفق عليه)

216. **Abu Hurairah** reported that the Apostle of Allah said: Resurrection will not come to pass till Medina removes its evils as the forge removes the impurities of iron. —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم لا تقوم الساعة حتى تنفي المدينة شرارها كما ينفي الكير خبث الحديد - (مسلم)

217. **Same** reported that the Apostle of Allah said: There are angels over the gates of Medina. Neither epidemics, nor Dajjal shall enter there. —*Agreed.*

وعنه قال قال رسول الله صلعم على انقاب المدينة ملئكة لا يدخلها الطاعون ولا الدجال - (متفق عليه)

2230. The city of Medina was previously called Yathrib. The word comes from Sirab which means destruction.

2231. Medina is called also Tabah signifying a town of purity.

218. **Anas** reported that the Apostle of Allah said: There will be no city but will not soon be visited by Dajjal except Mecca and Medina. There is no gate out of their gates except that angels in rows will guard it. He will alight at Sajah and Medina will quake thrice and then every polytheist and hypocrite will come to him. —*Agreed.*

عن انس قال قال رسول الله صلعم ليس من بلد الا سيطاءه الدجال الا مكة و المدينة ليس نقب من انقابها الا عليه الملائكة صافين يحرسونها فينزل السبخة فترجف المدينة باهلها ثلث رجفات فيخرج اليه كل كافر و منافق * (متفق عليه)

219. **Sa'ad** reported that the Apostle of Allah said: None shall play tricks with the inhabitants of Medina except that he will melt away as salt melts in water. —*Agreed.*

عن سعد قال قال رسول الله صلعم لا يكيد اهل المدينة احد الا انماع كما ينماع الملح في الماء * (متفق عليه)

220. **Anas** reported: Whenever the Prophet came to Medina from a journey, he used to look to the walls of Medina and unload his conveyance; and if he were riding upon a conveyance, he used to drive it hastily out of love for it (Medina). —*Bukhari*

عن انس ان النبي صلعم كان اذا قدم من سفر فنظر الى جدرات المدينة اوضع راحلته و ان كان على دابة حركها من حبها * (البخاري)

221. **Same** reported that (once) the Uhud came to the sight of the Prophet. He said: This is a mountain which loves us and we also love it. O Allah! verily Abraham sanctified Mecca and I sanctify what is between its sides. —*Agreed*

عنه ان النبي صلعم طلع له احد فقال هذا جبل يحبنا و نحبه اللهم ان ابراهيم حرم مكة و اني احرم ما بين لابتيها * (متفق عليه)

222. **Sahl-b-Sa'ad** reported that the Apostle of Allah said: The Uhud is a mountain which loves us and we love it. —*Bukhari.*

عن سهل بن سعد قال قال رسول الله صلعم احد جبل يحبنا و نحبه * (البخاري)

223. **Solaiman-b-Abi Abdullah** reported: I saw Sa'ad-b-Abi Waqqas taking help of a man who was hunting within the sacred boundary of Medina, which the Prophet prohibited. Then he robbed him of his cloth. His masters came and talked with him about it. He said: Verily the Apostle of Allah sanctified this sanctuary. He said also: 'Whoever overtakes anybody who hunts therein, let him take his commodity.' I shall not give back to you any provision which the Apostle of Allah supplied me with; but if you like, I may give its price to you.

—*Abu Daud.*

عن سليمان بن ابي عبد الله قال رأيت سعد بن ابي وقاص اخذ رجلا يصيد في حرم المدينة الذي حرم رسول الله صلعم فسلبه ثيابه فجاء مواليه فكلموه فيه فقال ان رسول الله صلعم حرم هذا الحرم وقال من اخذ احدا يصيد فيه فليسلبه فلا ارد عليكم طعمة اطعمنيها رسول الله صلعم ولكن ان شئتم دفعت اليكم ثمنه * (ابوداود)

224. **Saleh**, a freed slave of Sa'ad, reported: Sa'ad found some slaves out of the slaves of Medina to cut down some of the trees of Medina. So he took their commodities and said (that is) to their masters: I heard the Apostle of Allah prohibitting the cutting of anything from the trees of Medina and he said: Whoso cuts off anything of it, his commodities are for one who takes them.

—*Abu Daud.*

عن صالح مولى لسعد ان سعدا وجد عبيدا من عبيد المدينة يقطعون من شجر المدينة فاخذ متاعهم وقال يعني لمواليهم سمعت رسول الله صلعم ينهى ان يقطع من شجر المدينة شيء وقال من قطع منه شيئا فلمن اخذه سلبه * (ابوداود)

225. **Zubair** reported that the Apostle of Allah said: Verily the game of Wazz and its plants are unlawful—prohibited for Allah.

—*Abu Daud.*

عن الزبير قال قال رسول الله صلعم ان صيد وج وعضاهه حرم محرم لله * (ابوداود)

226. **Ibn Omar** reported that the Apostle of Allah said: Whoso can die at Medina, let him die therein because I shall intercede for one who dies therein. —*Ahmad, Tirmizi* (*Approved, Correct, Rare*).

عن ابن عمر قال قال رسول الله صلعم من استطاع ان يموت بالمدينة فليمت بها فاني اشفع لمن يموت بها * احمد والترمذي (حسن صحيح غريب)

227. **Abu Hurairah** reported that the Apostle of Allah said: The last town out of the towns of Islam for destruction will be Medina.

—*Tirmizi* (*Approved, Rare*).

عن ابي هريرة قال قال رسول الله صلعم آخر قرية من قرى الاسلام خرابا المدينة * الترمذي (حسن غريب)

228. **Jarir-b-Abudllah** reported from the Prophet who said: Verily Allah revealed to me: At whichever of these three places you get down, it will be your place of refuge—Medina, Bahrain or Qansarain.

—*Tirmizi*.

عن جرير بن عبد الله عن النبي صلعم قال ان الله اوحى الي اي هؤلاء الثلاثة نزلت فهي دار هجرتك المدينة او البحرين او قنسرين * (الترمذي)

229. **Abu Bakrah** reported from the Holy Prophet who said: The dread of Dajjal shall not enter Medina. It will have seven gates at that time. At every gate, there will be two angels. —*Bukhari*.

عن ابي بكرة عن النبي صلعم لا يدخل المدينة رعب المسيح الدجال لها يومئذ سبعة ابواب على كل باب ملكان * (البخاري)

230. **Anas** reported from the Prophet who said: O Allah! give double of what Thou hast given to Mecca of blessings.

—*Agreed*.

عن انس عن النبي صلعم قال اللهم اجعل بالمدينة ضعفي ما جعلت بمكة من البركة * (متفق عليه)

231. **Ibn Abbas** reported that Omar-b-al Khattab had said: I heard the Apostle of Allah say while he was in the valley

عن ابن عباس قال قال عمر بن الخطاب سمعت رسول الله صلعم وهو

of Aqiq : [2232] Some one from my Lord came to me this night. He said : Pray in this blessed valley and say : There is Umrah in Haj. And in a narration : And say—one Umrah and one Haj. —*Bukhari.*

بوادي العقيق يقول اتاني الليلة ات
من ربي فقال صل في هذا الوادي
المبارك وقل عمرة في حجة و في رواية
و قل عمرة و حجة * (البخاري)

573w. **A man** from the family of AlKhattab reported from the Prophet who said : Whoso visits me of free will, will be in my neighbourhood on the Resurrection Day ; and whoso takes his abode at Medina and is patient over its calamities, I shall be a witness and an intercessor for him ; and whoso dies in one of the sacred cities, Allah will resurrect him on the Resurrections Day as one of those who will have no fear. —*Baihaqi*

عن رجل من ال الخطاب عن
النبي صلعم قال من زارني متعمدا كان
في جواري يوم القيمة ومن سكن المدينة
وصبر على بلائها كنت له شهيدا و شفيعا
يوم القيمة ومن مات في احد الحرمين
بعثه الله من الامنين يوم القيمة *
(البيهقي)

574w. **Ibn Omar** reported a Marfu' tradition : Whoso makes pilgrimage and then visits my grave after my death is like one who visited me in my life time. —*Baihaqi.*

عن ابن عمر مرفوعا من حج فزار
قبري بعد موتي كان كمن زارني في
حيوتي (البيهقي)

575w. **Yahya-b Sayeed** reported that the Apostle of Allah was seated while a grave was being dug at Medina. A man suddenly got down unto the grave and said : Bad is the sleeping place of a believer. The Apostle of Allah retorted : Do you say 'Bad' ? The man retorted : Verily I have not

عن يحيى بن سعيد ان رسول الله
صلعم كان جالسا وقبر يحفر بالمدينة فاطلع
رجل في القبر فقال بئس مضجع المومن
فقال رسول الله صلعم بئسما قلت قال
الرجل اني لم ارد هذا انما اردت القتل

2232. Prayer in the valley of Aqiq brings great rewards—the rewards of one Umrah and one Haj. See note—2225a.

meant that but I have meant fight in the way of Allah. Then the Apostle of Allah said thrice: There is nothing like death in the way of Allah. There is no tract of land in the world dearer to me than that it is my grave from it (Medina).

—*Malek (Defective)*.

فِي سَبِيلِ اللّٰهِ فَقَالَ رَسُولُ اللّٰهِ صلعم لَا مِثْلَ الْقَتْلِ فِي سَبِيلِ اللّٰهِ مَا عَلَى الْأَرْضِ بُقْعَةٌ أَحَبُّ إِلَيَّ أَنْ يَكُونَ قَبْرِي بِهَا مِنْهَا ثَلَاثَ مَرَّاتٍ * (مَالِكٌ مُرْسَلًا)

CHAPTER XXXVII

2232. The Quran

(a) **The Quran.** The Holy Quran is the guide of the Muslims. It is the complete code of their every day life—economic, political, religious, social and moral. It is a revelation from the Almighty with the exact words as are now found embodied therein. The Quran lays down. And certainly it is a revelation from the Lord of the world. The Faithful Spirit has come down with it upon your heart that you may of the warners, in plain Arabic language—26:192-195Q. The verses of the Qurrn were uttered by the Holy Prophet to whose heart they were revealed by God through the Archangel Gabriel. The Quran is not the Hadis, because the former was revealed to the Prophet with words, while the Hadis was revealed to him in ideas.[1] The Quran was revealed not at a time but piecemeal in the course of the Prophet's apostolical career covering over twenty three years, thirteen years at Mecca and ten years at Medina. The first verse (97Q) was revealed in the Cave Hira at Mecca in Lailatul Kadr (Blessed Night), which is one of the last ten nights of Ramzan, and in the pure dialect of the Quraish which is chaste, written Arabic. The Quran was arranged in to chapters by the Prophet himself. It contains 114 chapters, each chapter containing some sections called Ruku', and each Ruku' containing some verses. There

1. See note 88(b) for proof that the Quran and Hadis are not by the same person.

are 30 parts, 114 chapters, 6616 verses, 77943 words and 338606 letters in the Holy Book. 86 chapters were revealed at Mecca while 28 chapters covering nearly one third of the Book were revealed at Medina.[1] The Meccan chapters are generally short and Medinian long. For convenience of reading, the Quran has been divided in to 30 equal parts with seven manzils for reading the whole Quran in at least seven days (35:89).

(b) Collection of the Quran in a book. No complete written copy of the Quran existed at the time of the Holy Prophet. It was not also possible as it was revealed during a course of 23 years. So during his time, it was kept in tablets of hearts, on parchments, papers, leaves and skins. After the holy demise, it was for the first time that the question of its collection in a book form was raised by Hazrat Omar before the first caliph Abu Bakr. At first, the aged Caliph was not willing to do what the Prophet had not done. Afterwards he thought the propriety of collection and undertook the onerous task. The copy thus prepared by Abu Bakr was with Omar's daughter Hafsah (Prophet's wife) after his death. The public had then no writtten copies. So Omar, during his Caliphate, ordered Zaid-b-Sabet, Abdullah-b-Zubair, Sa'd-b-alA's and Abdur Rahman to examine independent sources and to test the veracity of Hafsah's copy. Thus they prepared some copies which he distributed throughout the then Muslim world. These copies were exactly similar to the copy of Hafsah, and that text is now extant throughout the Muslim world. The purity of the Quran has thus been kept intact and it is now what it was 14 hundred years ago.

(c) The Quran is a miracle and an Universal Book. The Quran is the greatest wonder among the wonders of the world. It repeatedly challenged the people of the world to bring a chapter like it but they failed and the challenge remains unanswered up to this day. The Quran declares: And if you are in doubt as to that which We have revealed to Our servant, then produce

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I. Medina chapters in order of revelation: 2, 8, 3, 33, 60, 4, 99, 57, 47, 13, 55, 76, 65, 98, 59, 24, 22, 63, 58, 49, 66. 64. 61, 62, 48, 5, 9, 110.

Mecca chapters in order of revelation: 96, 73, 74, 68, 1, 111, 81, 87, 92, 89, 93, 94. 103, 100, 108, 104, 107, 109, 105, 113, 114, 112, 53, 80, 97, 91, 85, 95, 106, 101, 75. 104, 77, 50, 90, 86, 54, 38, 7, 72, 36, 25, 35, 19, 20, 56, 26, 27, 28, 17, 10, 11, 12, 15, 6, 37, 31, 34, 39, 40, 41, 42, 43, 44, 45, 46, 51, 88. 18, 16, 71, 14, 21, 23, 32, 52, 67, 69, 70, 78, 79, 82, 84, 30, 29, 83.

a chapter like it and call on your helper besides Allah if you are truthful—2.23Q. Say: If men and Jinn should combine together to bring the like of this Quran, they cannot bring the like of it, though some of them help others. And certainly We have made distinct for men every kind of description but majority of men do not consent but denying—2:88Q. As the Quran was revealed, no credit is given therefore to the Prophet, but the fact remains that this book is second to none in the world according to the unanimous decision of the learned men in points of diction, style, rhetoric, thoughts and soundness of laws and regulations to shape the destinies of mankind. It is an epitome in itself. It is an universal book like the vast page of Nature. Worlds of nature are subject to laws. Nature is mute and does not explain the reason of such laws, while the Quran explains them and says that there is one God who is regulating the government of this universe with these laws with an object in view. The Quran is a perfect code of a human life. It is a Divine Light that dissipates darkness from all around. Man-made lights are insufficient to remove the all-pervading darkness and hence man-made laws are insufficent as a panacea for all problems of the world. By the divine Light of the Quran, all darkness is removed from the soil of mind just as by the sun all darkness of the universe is removed. It is therefore a solution of the world problems both temporal spiritural, and is thus an Universal Book for the guidance of mankind.

(d) **Merits of the Quran-reading**. The merits and rewards of the Quran reading are great. They vary according to the degree of attention and understanding that are applied to its reading. The object of reading is to remember Allah, to glorify Him, to remember His orders and prohibitions and to take lessons. It removes rust on soul just as bath removes dust on body (37:382w). As constant watering and cultivation are necessary to make a ground soft and fit for the growth of crops, so constant intelligent reading is required to make the mind soft and to make it endowed with virtues and divine attributes. The greatest merit in the Quran-reading consists of its reading in prayer (37:580w) as by reading one letter in prayer, 25 merits are obtained; while by reading it outside prayer, ten merits are obtained. The Prophet said that the best man is he who has learnt the Quran and teaches it (37:1) and that there is envy for one whom Allah has given

the Quran and who stands up by it (37 : 5). The angles also attend to the morning-reading of the Quran : 'And the morning Quran-reading is witnessed—17 :78Q'. That is corroborated by the traditions 8 and 9 of this section. The Quran will stand as an intercessor on the Resurrection Day—37:13. For one letter like Alif, there are at least ten rewards increasing many times. A true Hafez following the instructions of the Quran will intercede with success for ten persons out of his friends—37:31. Some other rewards have deen recorded in tradition 37:599W. To learn the Quran so far as it is necessary for daily prayers is compulsory and to commit it to memory is Farze Kefayah. Let it be, however, remembered that the Quran will be an opponent of one who reads it with an absent mind or careless fashion.

(e) **Rules to be observed in Quran-reading.**

(i) There are external and internal manners and rules which must be observed by every Quran reader. The following are the external rules : -

(1) He shall perform ablution and take bath if necessary. The Quran lays down : None shall touch the Quran except those who are pure—56:79Q.

(2) He shall sit facing the Holy Ka'ba.

(3) He shall read the Quran with a reverential attitude and shall not hold any talk or eat at the time of reading.

(4) He shall read slowly, distinctly and intelligently with his mind fixed always on meanings.

(5) He shall feign to weep at the time of reading the descriptions of punishment if tears do not come out.

(6) He shall start reading by reciting : I seek refuge to Thee from the accursed devil. In the name of Allah, the Most Merciful, the Most Compassionate.

(7) All others who are near the reader should simply hear his reading as the rewards of the hearers and the readers are equal. The Quran says : When the Quran is read, remain silent that you may be shown mercy (56 : 78Q).

(8) He shall read with a sweet and melodious voice.

(9) After the the end of the Quran-reading, the Opening chapter and the beginning of the Cow up to Muflehun shall be read.

(10) The Quran shall be finished at best within one year

and at least within seven days. To go beyond this limit is abominable.

(ii) The following are the internal rules of Quran-reading:

(1) He shall read the Quran with a firm belief that it is the Word of God and that God is speaking with him and that an absent mind will be surely punished.

(2) He shall give much more attention to meanings than to the words uttered. The grasping of the inner meanings depends however on the degree of the purity of soul and mind. In other words, the pious and not necessarily the intelligent can truly understand the inner meanings. An educated man can understand the word 'fire' but a man with pure soul can know the real thing which is expressed by the word 'fire'. The pious catch the real thing while the learned catch only the names by which the things are made known to the outer world. If a man does not understand the reason of a verse of the Quran, he must believe in it. An ox does not know the reason of cultivation. It is only man who knows it. Likewise a man may not understand a Quranic verse, but still he should believe in its truth.

(3) He shall change the attitude of his mind according to the nature of the verses he reads. In case of the descriptions of punishment, he shall take a fearful attitude; and in case of the descriptions of Paradise a countenance of joy. Allah gives a hint in this verse: Had We revealed this Quran upon a mountain, you would have certainly seen it fearful, prostrated out of fear of Allah—59:20Q.

IMPORTANT CHAPTERS IN THE QURAN. The following are the important chapters and verses in the Quran :—

(1) OPENING CHAPTER (1Q) known as Fatihah is the most meritorious (37:10. No previous Prophet was given a chapter like it (37:17) and there is nothing like it (37:32) There is cure in it- 37:584w and a rank—37:593w.

(2) CHAPTER IKHLAS (112Q). A single reading brings rewards of reading one third of the whole Quran—37:20 To love it is to gain Paradise—37:22. Other references :3723, 37:44 46, 47, 48, 51, 583w, 598w.

(3) CHAPTER YA'SIN (36Q). It is the heart of the Quran—37:37. Its reading brings rewards of ten readings of the Quran—37:578w. If recited at noon, all needs are removed—37:591w. It should be read before a dying man—37:592w.

(4) CHAPTER SHAKING (99Q). It brings rewards of reading half of the Quran (37:44). It is sufficient—37:58.

(5) VERSES 2:84 to 86. No Prophet was given the like of it—37:17; sufficient for protection of a man—37:18. If read for three nights, the devil goes away from the house, 37:35.

1. **Osman** reported that the Apostle of Allah said: The best of you is he who has leant the Quran and then teaches it. —*Bukhari.*

عن عثمان قال قال رسول الله صلعم خيركم من تعلم القرآن و علمه (البخاري)

2. **Oqbah-b-A'mer** reported: The Apostle of Allah came out while we were in Suffah [2233] and asked: Who among you likes to go out everydry at morn to Bathhan or to Aqiq [2234] and bring two she-camels with young ones without committing sin and severing blood-tie? We replied: O Apostle of Allah! everyone

عن عقبة بن عامر قال خرج رسول الله صلعم ونحن في الصفة فقال ايكم يحب ان يغدو كل يوم الى بطحان اوالعقيق فيأتي بناقتين كوماوين في غير اثم ولا قطع رحم فقلنا يا رسول الله كلنا نحب

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(6) VERSE 2:255Q is a great verse near Allah-37:587w, 15. If it is read at the time of sleep, the devil will not come till morning—37:16.

(7) CHAPTFR COW (2Q). If it is read in any house, the devil will not remain there—37:12. It will give shade in the next world—37:13. Other references—37: 585w, 586w.

(8) 'The Family of Imran' (3Q)-37:13, 585w, 586w.

(10) VERSES 18:1 to 10. Dajjal will not attack him—37:19.

(11) REFUGING VERSES (113, 114Q). They are the best refuging verses—37: 23, 50; should be recited in bed time-37:24.

(12) VERSES 40:1—3Q. If it is recited at dusk, he will be protected till dawn; and if at dawn, he will be protected till dusk—37:34.

(13) CAAPTER 44Q. If recited at night, 70000 angels will seek forgiveness for him—37:40.

(14) CHAPTER 67Q. Whoso reads it, it will intercede for him till he is forgiven.

(15) Other important chapters are 59:23—25Q, 2:225—1227Q, 55Q, 56Q, 103Q etc.

References. Quran—The Quran contains everything—25:14, to forget the Quran-reading is a great sin—34:136; 36:4. He who commits it to memory is honourable—34:521w. The Quran was revealed with truth for men 39:41Q; 7:204, 25:1 See notes 2414 and 2436 about the purity and revelation of the Quran.

2237. Suffah is a corner of the Prophet's mosque at Medina which was reserved for those companions, who exclusively devoted themselves to divine worship. They are called As'habe-Suffah (companions of the Suffah).

2238. Bathhan and Aqiq are two places at Medina, the former being very near and the latter four miles off from Medina. In these places, markets are held and fine camels are sold. Camels form the best wealth of the Arabs and hence the Quranic verses have been compared with she-camels.

of us likes that. He said : Is it not better for one of you that he should come out at morn to the mosque and teach or read two verses from the Book of Allah than (to have) two she-camels, and three (verses) better for him than three (she-camels), and four (verses) better than four (camels) and their equivalent numbers (better than) the equivalent she-camels ?—*Muslim.*

ذلك قال أفلا يغدوا أحدكم إلى المسجد فيعلم أو يقرأ آيتين من كتاب الله خير له من ناقتين و ثلث خير له من ثلث و أربع خير له من أربع و من أعدادهن من الإبل - (مسلم)

3. **Abu Hurairah** reported that the Apostle of Allah said: Does anyone of you likes, when he returns to his family, to find therein three fat big pregnant she-camels ? 'Yes' replied we. He said : Then three verses which anyone of you reads in his prayer are better than three fat big pregnant she-camels. —*Muslim.*

عن أبي هريرة قال رسول الله صلعم أيحب أحدكم إذا رجع إلى أهله أن يجد فيه ثلث خلفات عظام سمان قلنا نعم قال فثلث آيات يقرأ بهن أحدكم في صلوته خير له من ثلث خلفات عظام سمان * (مسلم)

4. **Ayesha** reported that the Messenger of Allah said : One who has got expert knowledge in the Quran is with the honourable pious scribes [2235]; and one who reads the Quran and struggles therein while it appears difficult to him has got double rewards. [2236] —*Agreed.*

عن عائشة قالت قال رسول الله صلعم الماهر بالقران مع السفرة الكرام البررة و الذي يقرأ القران و يتتعتع فيه وهو عليه شاق له أجران * (متفق عليه)

5. **Ibn Omar** reported that the Apostle of Allah said: There's no envy except for two: a man whom Allah has given the Quran and who stands up by it throughout the night

عن ابن عمر قال قال رسول الله صلعم لا حسد إلا على اثنين رجل آتاه الله القران فهو يقوم به آناء الليل و آناء

2235. These are the honoured angels who keep the records of the deeds of men.
2236. See note 88 for details.

and throughout the day, and a man whom Allah has given wealth and who spends therefrom throughout the night and throughout the day.

—*Agreed.*

النَّهَارِ وَرَجُلٌ آتَاهُ اللهُ مَالاً فَهُوَ يُنْفِقُ مِنْهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ * (مُتَّفَقٌ عَلَيْهِ)

6. **Abu Musa** reported that the Apostle of Allah said: The parable of the believer who reads the Quran is the parable of an orange of which the smell is pleasant and the taste is pleasant, and the parable of the believer who does not read the Quran is the parable of a fresh date which has got no smell but of which the taste is sweet, and the parable of the hypocrite who does not read the Quran is like the parable of a colocynth which has got no smell but of which the taste is bitter, and the parable of the hypocrite who reads the Quran is the parable of a fragrant flower which has got a pleasant smell but of which the taste is bitter. *Agreed upon it. And in a narration*: The believer who reads the Quran and acts up to it is like an orange, and the believer who does neither read the Quran, nor act up to it is like a fresh date.

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللهِ صلعم مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَءُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَءُ الْقُرْآنَ مَثَلُ التَّمْرَةِ لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَءُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَءُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ الْمُؤْمِنُ الَّذِي يَقْرَءُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالْأُتْرُجَّةِ وَالْمُؤْمِنُ الَّذِي لَا يَقْرَءُ الْقُرْآنَ وَيَعْمَلُ بِهِ كَالتَّمْرَةِ *

7. **Omar-b-al Khattab** reported that the Apostle of Allah said: Verily Allah will raise up some peoples by this Book and bring down others by it.

—*Muslim*

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَالَ رَسُولُ اللهِ صلعم إِنَّ اللهَ يَرْفَعُ بِهٰذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ * (مُسْلِمٌ)

8. **Abu Syeed alKhodri** reported that Osaid-b-Huzair had said: While he was reading one night the Chapter 'Cow' at a time when his horse was tied up near him, the horse suddenly jumped up. Then he remained silent and the horse also kept quiet. Again he read and the horse jumped up. Then he remained silent and the horse also kept quite. Again he read and the horse jumped up. Then he finished while his son Yahya was near it He feared lest it might attack him. When he detained it, he raised up his head towards heaven when lo! there was a canopy wherein there were as it were lights. When it was dawn, the Holy Prophet was informed and he said: Read, O son of Huzair? Read, O son of Huzair? He said: O Apostle of Allah! I fear lest it may tread upon Yahya who is near it. I went to him and raised up my head towards the heaven when lo! there was something like a canopy wherein there were as it were lights. I came out till I did not see it. He asked: And do you know what it is? He replied "No". He said: Those were the angels who came near to hear your voice. Had you read, they would have remained till

عَنْ اَبِي سَعِيدِ بْنِ الْخُدْرِيِّ اَنَّ
اُسَيْدَ بْنَ حُضَيْرٍ قَالَ بَيْنَمَا هُوَ يَقْرَءُ مِنَ
اللَّيْلِ سُورَةَ الْبَقَرَةِ وَفَرَسُهُ مَرْبُوطَةٌ عِنْدَهُ
اِذْ جَالَتِ الْفَرَسُ فَسَكَتَ فَسَكَنَتْ
فَقَرَءَ فَجَالَتْ فَسَكَتَ فَسَكَنَتْ ثُمَّ قَرَءَ فَجَالَتِ
الْفَرَسُ فَانْصَرَفَ وَكَانَ ابْنُهُ يَحْيَى
قَرِيبًا مِنْهَا فَاَشْفَقَ اَنْ يُصِيبَهُ وَلَمَّا اَخَّرَهُ
رَفَعَ رَأْسَهُ اِلَى السَّمَاءِ فَاِذَا مِثْلُ الظُّلَّةِ
فِيهَا اَمْثَالُ الْمَصَابِيحِ فَلَمَّا اَصْبَحَ حَدَّثَ
النَّبِيَّ صلعم فَقَالَ اقْرَءْ يَا ابْنَ حُضَيْرٍ اِقْرَأْ
يَا ابْنَ حُضَيْرٍ قَالَ فَاَشْفَقْتُ يَا رَسُولَ اللهِ
اَنْ تَطَأَ يَحْيَى وَكَانَ مِنْهَا قَرِيبًا فَانْصَرَفْتُ
اِلَيْهِ وَرَفَعْتُ رَأْسِي اِلَى السَّمَاءِ
فَاِذَا مِثْلُ الظُّلَّةِ فِيهَا اَمْثَالُ الْمَصَابِيحِ
فَخَرَجْتُ حَتَّى لَا اَرَاهَا قَالَ وَتَدْرِي مَا
ذَاكَ قَالَ لَا قَالَ تِلْكَ الْمَلٰئِكَةُ دَنَتْ
لِصَوْتِكَ وَلَوْ قَرَأْتَ لَاَصْبَحَتْ يَنْظُرُ النَّاسُ

dawn and the people would have been looking at them. They could not have hidden themselves from them. —*Agreed*

إليها لا تتوارى منهم *

(متفق عليه)

9. **Bara'a** reported: A man was reading the Chapter Cave (18Q) while there was a horse by his side tied up with two ropes. A cloud covered him and it began to come nearer and nearer while his horse was jumping up. When it was dawn, he came to the Prophet and narrated it to him He said: That is the consolation that came down with the Quran. —*Agreed*

عن البراء قال كان رجل يقرء سورة الكهف وإلى جانبه حصان مربوط بشطنين فتغشته سحابة فجعلت تدنو وجعل فرسه ينفر فلما أصبح أتى النبي صلعم فذكر ذلك له فقال تلك السكينة تنزلت بالقران . (متفق عليه)

10. **Abu Sayeed al-Mualla** reported: While I was praying within the mosque, the Prophet called me but I did not reply to him. Thereafter I came to him and asked: O Apostle of Allah! verily I was praying. He said: Did not Allah say: Respond to Allah, and to his Apostle when he calls you? Then he said: shall I not teach you the most meritorious chapter of the Quran before you go out of the mosque? He took hold of my hand. When we wished to come out, I said: O Apostle of Allah! you have said that you would teach me the most meritorious chapter of the Quran. He said: All praise is due to Allah, the Lord of the worlds, that is the seven

عن أبي سعيد بن المعلى قال كنت أصلي في المسجد فدعاني النبي صلعم فلم أجبه ثم أتيته فقلت يارسول الله إني كنت أصلي قال ألم يقل الله استجيبوا لله وللرسول إذا دعاكم ثم قال ألا أعلمك أعظم سورة في القران قبل أن تخرج من المسجد فأخذ بيدي فلما أردنا أن نخرج قلت يارسول الله إنك قلت لأعلمنك أعظم سورة من القران قال الحمد لله رب العلمين هي

oft-repeated verses and the great Quran which I have brought. —*Bukhari*

السبع المثاني والقرآن العظيم الذي أوتيته * (البخاري)

11. Ziyad-b-Labeed reported that the Prophet mentioned something. He said: That (will come to pass) at the time when learning will depart. I asked: O Ms. of Allah, and how will learning depart while we have been reading the Quran and educating our children to read it and while our children will educate their children to read it up to the Resurrection Day? He said: O Ziyad! may thy mother be heavy with thee! if I had been the most learned man at Medina, I could have taught you. Do not the Jews and Christians read the Torah and the Bible while they do not know what is in them? —*Ahmad, Ibn Majah, Tirmizi*

عن زياد بن لبيد قال ذكر النبي
صلعم شيئا فقال ذاك عند أوان ذهاب
العلم قلت يارسول الله صلعم وكيف
يذهب العلم ونحن نقرأ القرآن ونقرؤه
أبناءنا ويقرؤه أبناؤنا أبناءهم إلى يوم
القيمة فقال ثكلتك أمك زياد إن
كنت لأراك من أفقه رجل بالمدينة
أوليس هذه اليهود والنصارى يقرؤن
التوراة والإنجيل لا يعلمون بشيء مما فيهما.
(احمد وابن ماجة والترمذي)

12. Abu Hurairah reported that the Apostle of Allah said: Don't make your houses graveyards. Verily the devil flees away from the house wherein the chapter 'Cow' is read. —*Muslim*

عن أبي هريرة قال قال رسول الله
صلعم لا تجعلوا بيوتكم مقابر إن الشيطن
ينفر من البيت الذي يقرء فيه سورة
البقرة * (مسلم)

13. Abu Omamah reported: I heard the Apostle of Allah say: Read the Quran; verily it will come as an intercessor on the Resurrection Day for its readers. Read the two brilliant chapters

عن أبي أمامة قال سمعت النبي
صلعم يقول اقرؤا القرآن فإنه
يأتي يوم القيمة شفيعا لأصحابه اقرؤا

'the Cow' and 'the Family of Imran' because they will come on the Resurrection Day like two clouds (as it were), or two canopies, or two flocks of birds in rows, giving shade to their readers. Read the chapter 'Cow'. Verily to take recourse to it is a blessing and to give it up is a cause of grief, and the indolent will be unable to overtake it. —*Muslim*

الزَّهْرَاوَيْنِ الْبَقَرَةَ وَسُورَةَ اٰلِ عِمْرَانَ فَاِنَّهُمَا تَاْتِيَانِ يَوْمَ الْقِيٰمَةِ كَاَنَّهُمَا غَمَامَتَانِ اَوْ غَيَايَتَانِ اَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ اَصْحَابِهِمَا اِقْرَءُوْا سُوْرَةَ الْبَقَرَةِ فَاِنَّ اَخْذَهَا بَرَكَةٌ وَتَرْكَهَا حَسْرَةٌ وَلَا يَسْتَطِيْعُهَا الْبَطَلَةُ * (مُسْلِم)

14. Nawas-b-Sam'an reported: I heard the Apostle of Allah say: The Quran will be brought on the Resurrection Day along with those who used to act up to it. The chapters 'Cow' and 'the Family of Imran' will come in advance of it as if they will be like two clouds or two black shades with a shining space between them both, or they will both be like two flocks of birds in rows giving shade to their readers. —*Muslim.*

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ سَمِعْتُ النَّبِيَّ صلعم يَقُوْلُ يُؤْتٰى بِالْقُرْاٰنِ يَوْمَ الْقِيٰمَةِ وَاَهْلِهِ الَّذِيْنَ كَانُوْا يَعْمَلُوْنَ بِهٖ تَقْدُمُهُ سُوْرَةُ الْبَقَرَةِ وَاٰلِ عِمْرَانَ كَاَنَّهُمَا غَمَامَتَانِ اَوْ ظُلَّتَانِ سَوْدَاوَانِ بَيْنَهُمَا شَرْقٌ اَوْ كَاَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ تُحَاجَّانِ عَنْ صَاحِبِهِمَا * (مُسْلِم)

15. Obai-b-Ka'ab reported that the Apostle of Allah asked: O Abul Munzir! do you know as to which verse of the Book of the Almighty Allah is greatest near you? I said: Allah His Apostle know best. I asked: O Abul Munzir! do you know as to which verse of the Book of the Almighty Allah is greatest near you? I said: He is Allah; there is no deity

عَنْ اُبَيِّ بْنِ كَعْبٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم يَا اَبَا الْمُنْذِرِ اَتَدْرِيْ اَيُّ اٰيَةٍ مِنْ كِتَابِ اللّٰهِ تَعَالٰى مَعَكَ اَعْظَمُ قُلْتُ اَللّٰهُ وَرَسُوْلُهٗ اَعْلَمُ قَالَ يَا اَبَا الْمُنْذِرِ اَتَدْرِيْ اَيُّ اٰيَةٍ مِنْ كِتَابِ اللّٰهِ مَعَكَ اَعْظَمُ قُلْتُ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

but He, the Ever-living, the Ever-subsisting (2:255Q). Then he struck my chest with his hand and said: O Abul Munzir! may learning welcome thee with cheers! —*Muslim.*

16. **Abu Hurairah** reported: The Apostle of Allah entrusted me with the charge of Zakat during Ramzan. Somebody came to me and began to take away some food-stuffs. I overtook him and said: I must take you to the Prophet. He said: I am a needy man with a big family in my charge, and so I have got a pressing need. He said: Then I let him go free and went at dawn (to the Prophet). The Prophet asked: O Abu Hurairah, what did your prisoner do last night? I said: O Apostle of Allah! he complained of a pressing need and a big family. Then I felt pity for him and let him go his way. He said: Behold! verily he belied you and he will soon return. Then I came to know that he would soon return on account of the Prophet's saying 'that he would soon turn back'. I noticed that he came to take foodstuffs. So I arrested him and said: I must take you to the Apostle of Allah. He said: Leave me as I am a needy man with a big family in my charge. I shall

قال فضرب بيده في صدري وقال ليهنك العلم يا ابا المنذر * (مسلم)

عن ابي هريرة قال وكلني رسول الله صلعم بحفظ زكوة رمضان فاتاني ات فجعل يحثوا من الطعام فاخذته وقلت لارفعنك الى رسول الله صلعم قال اني محتاج وعلي عيال ولي حاجة شديدة قال فخليت عنه فاصبحت فقال النبي صلعم يا ابا هريرة ما فعل اسيرك البارحة قلت يا رسول الله شكى حاجة شديدة وعيالا فرحمته فخليت سبيله قال اما انه قد كذبك وسيعود فعرفت انه سيعود لقول رسول الله صلعم انه سيعود فرصدته فجاء يحثوا من الطعام فاخذته قلت لارفعنك الى رسول الله صلعم قال دعني فاني محتاج وعلي عيال

not come again. Then I showed kindness on him, and let him have his way. I went at dawn and the Prophet asked me: O Abu Hurairah! what did your prisoner do? I replied: O' Apostle of Allah! he complained of a pressing want and a big family. Then I took compassion on him and let him have his way. He said: Behold! verily he belied you and will soon come back. Then I noticed that he came to take the food-stuffs. I arrested him and said: I must take you to the Apostle of Allah and this is the last of the three times. Verily you promised that you would not come again but you have come. He said: Leave me; I shall teach you some words with which Allah may give you benefit. When you go to your bed, read the verse of the Throne—"He is Allah, there is no deity but He, the Ever-living, the Ever-subsisting", till you finish the verse (2:255Q). Verily a protector from Allah will not cease to come over you, and the devil will not come to you till morning. Then I let him go his way. I went at dawn and the Prophet asked me: What did your prisoner do? I replied: He promised me that he would teach me some words

لَا اَعُودُ فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ فَاَصْبَحْتُ
فَقَالَ لِي رَسُولُ اللّٰهِ صلعم يَا اَبَا هُرَيْرَةَ
مَا فَعَلَ اَسِيرُكَ قُلْتُ يَا رَسُولَ اللّٰهِ شَكَى
حَاجَةً شَدِيدَةً وَعِيَالاً فَرَحِمْتُهُ فَخَلَّيْتُ
سَبِيلَهُ قَالَ اَمَا اِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ
فَرَصَدْتُهُ فَجَاءَ يَحْثُو مِنَ الطَّعَامِ فَاَخَذْتُهُ
فَقُلْتُ لَاَرْفَعَنَّكَ اِلَى رَسُولِ اللّٰهِ صلعم
وَهٰذَا اٰخِرُ ثَلٰثِ مَرَّاتٍ اِنَّكَ تَزْعُمُ لَا تَعُودُ
ثُمَّ تَعُودُ فَقَالَ دَعْنِي اُعَلِّمْكَ كَلِمَاتٍ
يَنْفَعُكَ اللّٰهُ بِهَا اِذَا اَوَيْتَ اِلَى فِرَاشِكَ
فَاقْرَأْ اٰيَةَ الْكُرْسِيِّ اَللّٰهُ لَا اِلٰهَ اِلَّا هُوَ
الْحَيُّ الْقَيُّومُ حَتَّى تَخْتِمَ الْاٰيَةَ فَاِنَّكَ
لَنْ يَزَالَ عَلَيْكَ مِنَ اللّٰهِ حَافِظٌ وَلَا يَقْرَبُكَ
الشَّيْطَانُ حَتَّى تُصْبِحَ فَخَلَّيْتُ سَبِيلَهُ
فَاَصْبَحْتُ فَقَالَ لِي رَسُولُ اللّٰهِ صلعم مَا فَعَلَ
اَسِيرُكَ قُلْتُ زَعَمَ اَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ

with which Allah will do me benefit. He said: Behold! verily he has spoken the truth to you though he is a great liar. Do n't you know with whom you were speaking since three nights? I said: No. He said: He is the devil. —*Bukhari*

ينفعني الله بها قال اما انه صدقك وهو كذوب تعلم من تخاطب منذ ثلاث ليال قال لا قال ذاك شيطان * (البخاري)

17. **Ibn Abbas** reported: When Gabriel (P. H.) was seated near the Prophet, he heard a voice from above. He raised up his head and said: It is a door from heaven which has been opened to-day and which was never opened before except to-day. An angel got down from it. He said: He is an angel who has come down to the earth to-day and who did never come down before but to-day. He greeted and said: Give good news of two lights which I have been given and which no Prophet before you was given—the Opening of the Book (1Q) and the last portions of the Chapter Cow (2:84 86). You will never read a letter from them but you will be given (reward) therefor. —*Muslim*

عن ابن عباس قال بينما جبرئيل عليه السلام قاعد عند النبي صلعم سمع نقيضا من فوقه فرفع رأسه فقال هذا باب من السماء فتح اليوم لم يفتح قط الا اليوم فنزل منه ملك فقال هذا ملك نزل الى الارض لم ينزل قط الا اليوم فسلم فقال ابشر بنورين اوتيتهما لم يؤتهما نبي قبلك فاتحة الكتاب وخواتيم سورة البقرة لن تقرأ بحرف منهما الا اعطيته * (مسلم)

18. **Abu Mas'ud** reported that the Apostle of Allah said: As for the two verses at the end of the Chapter Cow, whoso reads them at night, they are sufficient for him. —*Agreed*

عن ابي مسعود قال قال رسول الله صلعم الايتان من اخر سورة البقرة من قرأ بهما في ليلة كفتاه * (متفق عليه)

19. **Abu Darda'a** reported that the Apostle of Allah said:

عن ابي الدرداء قال قال رسول

Whoever commits to memory ten verses from the beginning of the chapter Cave (18 : 1—10Q) will he protected from Dajjal.[2237] —*Muslim.*

الله صلعم من حفظ عشر آيات من اول سورة الكهف عصم من الدجال - (مسلم)

20. **Same** reported that the Apostle of Allah asked : Will you not be able to read one-third of the Quran in one night ? They replied : And how can he read one-third of the Quran ? He said : 'Say, He is Allah, the One,' it will be equivalent to one-third of the Quran. —*Muslim, Bukhari from Abu Sayeed.*

عنه قال قال رسول الله صلعم ا يعجز احدكم ان يقرء في ليلة ثلث القران قالوا وكيف يقرء ثلث القران قال قل هو الله احد يعدل ثلث القران * (مسلم والبخاري عن ابي سعيد)

21. **Ayesha** reported : The Prophet sent a man in command of an army, and the latter used to read (the Quran) for his companions in their prayer and end with "Say, He is Allah, the One (112Q)'. When they returned, they mentioned it to the Prophet. He said : Ask him for what reason he did so. They asked him. He said : Because it is descriptive of the Merciful, and I like to read it. The Prophet said : Inform him that Allah loves him. —*Agreed.*

عن عائشة ان النبي صلعم بعث رجلا على سرية وكان يقرء لاصحابه في صلاتهم فيختم بقل هو الله احد فلما رجعوا ذكروا ذلك للنبي صلعم فقال سلوه لاي شئ يصنع ذلك فسألوه فقال لانها صفة الرحمن وانا احب ان اقرأها فقال النبي صلعم اخبروه ان الله يحبه * (متفق عليه)

22. **Anas** reported that a man said : O Apostle of Allah ! I like this chapter : 'Say, He is Allah, the One (112Q)'. He said Your love for it will admit you in Paradise. —*Tirmizi, Bukhari*

عن انس قال ان رجلا قال يارسول الله اني احب هذه السورة قل هو الله احد قال ان حبك اياها ادخلك الجنة * (الترمذي)

2237. Dajjal stands for devil in this place.

23. **Oqbah-b-A'mer** reported that the Apostle of Allah said: Do you not see the verses sent down this night the like of which was never seen? He said: 'Say, I seek refuge with the Lord of the dawn (113Q)' and 'I seek refuge with the Lord of men (114Q)'. —*Muslim.*

عن عقبة بن عامر قال قال رسول الله صلعم الم تر ايات انزلت الليلة لم ير مثلهن قط قال قل اعوذ برب الفلق وقل اعوذ برب الناس * (مسلم)

24. **Ayesha** reported: Whenever the Prophet went to his bed every night, he used to join together his palms, puff breath unto them and read therein: 'Say, He is Allah, the One (112Q)' 'Say, I seek refuge with the Lord of the dawn (113Q),' 'Say, I seek refuge with the Lord of men (114Q),' and rub therewith his body as far as he could, beginning therewith from his head and face and what was projecting from his body. He used to do it thrice. —*Agreed.*

عن عائشة ان النبي صلعم كان اذا اوى الى فراشه كل ليلة جمع كفيه ثم نفث فيهما فقرأ فيهما قل هو الله احد وقل اعوذ برب الفلق وقل اعوذ برب الناس ثم يمسح بهما ما استطاع من جسده يبدء بهما على رأسه ووجهه وما اقبل من جسده يفعل ذلك ثلث مرات (متفق عليه)

25. **Abdullah-b-Amr** reported that the Apostle of Allah said: The reader of the Quran will be asked: Read, ascend[2288] and recite as you used to do in the world, because your rank is at the time of the last verse you read. —*Ahmad, Tirmizi, Abu Daud, Nisai.*

عن عبد الله بن عمرو قال قال رسول الله صلعم يقال لصاحب القران اقرأ وارتق ورتل كما كنت ترتل في الدنيا فان منزلك عند اخر اية تقرأها * (احمد والترمذي وابوداود والنسائي)

26. **Ibn Abbas** reported that the Apostle of the Allah said: Verily he in whose chest there is nothing of the Quran is like a destroyed house.
—*Tirmizi (Correct), Darimi.*

عن ابن عباس قال قال رسول الله صلعم ان الذي ليس في جوفه شيء من القران كالبيت الخرب * الترمذي (صحيح) والدارمي

2288. Ascent signifies ascent to the doors of Paradise.

27. **Abu Sayeed** reported that the Apostle of Allah said: The Glorious and Exalted Lord will say: Whoever is kept engaged by the Quran from (His) remembrance and beseeching, I give him more than what the beseechers are given; and the excellence of the Word of Allah is above all other words like the excellence of Allah over His creations.

Tirmizi, Darimi, Baihaqi (Approved, Rare).

عن ابي سعيد قال قال رسول الله صلعم يقول الرب تبارك وتعالى من شغله القرآن عن ذكري ومسئلتي اعطيته افضل ما اعطي السائلين وفضل كلام الله على سائر الكلام كفضل الله على خلقه - الترمذي والدارمي والبيهقي (حسن غريب)

28. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso reads a letter from the Book of Allah, gets one virtue in its place; and one virtue has got ten rewards like it. I don't say that 'Alif, Lam, Mim' is a letter, but Alif is a letter, Lam is a letter and Mim is a letter.

—*Tirmizi (Approved, Correct, Rare)*

عن ابن مسعود قال قال رسول الله صلعم من قرأ حرفا من كتاب الله فله به حسنة و الحسنة بعشر امثالها لا اقول الم حرف الف حرف و لام حرف و ميم حرف * الترمذي (حسن صحيح غريب)

29. **Hares-b-A'war** reported: I was walking within the mosque when lo! the people were engaged in vain discourses. I went to Ali and informed him of this. He said: Are they doing this still? 'Yes' said I. He said: Behold! I heard the Apostle of Allah say: Behold! there will soon appear calamity. I asked: What will be the way of getting out of it, O Ms. of Allah? He said. The book of Allah wherein there are the

عن الحارث الاعور قال مررت في المسجد فاذا الناس يخوضون في الاحاديث فدخلت على علي فاخبرته فقال اوقد فعلوها قلت نعم قال اما اني سمعت رسول الله صلعم يقول الا انها ستكون فتنة قلت ما المخرج منها يا رسول الله قال كتاب الله فيه نبأ ما قبلكم

tidings of those before you and the tidings of those after you and the decision of what occurs among you. It is clear, not a vain discourse. Whoso among the oppressors abandons it, Allah shall ruin him ; and whoso seeks guidance in what is besides it, Allah shall misguide him, and it is the firmest rope of Allah, and it is the great reminder, and it is the straight path. It is a thing with which passions neither go astray, nor the tongues falsify, nor the learned are satisfied with it, nor does it grow old byexcessive repetitions, nor its wonders come to an end. It is a thing from which the Jinn didnot turn away when they heared it, so much so that they said : Verily we have heard an wonderful Quran that guides to truth ; so we took faith in it. Whoso speaks according to it, speaks the truth ; and whoso acts up to it, is rewarded ; and whoso decides therewith is just ; and whoso invites to it, is guided to the straight path. —*Tirmizi, Darimi*

وخبر ما بعدكم وحكم ما بينكم هو الفصل
ليس بالهزل من تركه من جبار قصمه
الله ومن ابتغى الهدى في غيره اضله
الله وهو حبل الله المتين وهو الذكر
الحكيم وهو الصراط المستقيم هو الذي
لا تزيغ به الاهواء ولا تلتبس به الالسنة
ولا يشبع منه العلماء ولا يخلق عن كثرة
الرد ولا ينقضي عجائبه هو الذي لم
تنته الجن اذا سمعته حتى قالوا انا
سمعنا قرانا عجبا يهدي الى الرشد فامنا به
من قال به صدق ومن عمل به اجر
ومن حكم به عدل ومن دعا اليه هدي
الى صراط مستقيم (الترمذي والدارمي)

30. **Mu'azal-Johaniy** reported that the Apostle of Allah said: Whoso reads the Quran and acts up to what is therein, his parents will be adorned on the Rusurrection Day with a crown of which the brilliance will be greater than the rays of the sun in the houses of this world provided it (sun) existed in your midst.

عن معاذ الجهني قال قال
رسول الله صلعم من قرأ القران وعمل
بما فيه البس والداه تاجا يوم القيمة
ضوءه احسن من ضوء الشمس
في بيوت الدنيا لو كانت فيكم فما ظنكم

What is then your conjecture about one who works up to it? [2239] —*Ahmad, Abu Daud.*

بِالَّذِي عَمِلَ بِهٰذَا ـ (احمد وابو داود)

31. **Ali** reported that the Apostle of Allah said: Whoso reads the Quran, and commits it to memory, and knows its lawful things as lawful and unlawful things as unlawful, Allah will admit him in Paradise and will accept his intercession for ten persons out of his family members, for every one of whom the fire has become sure.

—*Ahmad, Ibn Majah, Tirmizi* [2240]

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ فَأَحَلَّ حَلَالَهُ
وَحَرَّمَ حَرَامَهُ اَدْخَلَهُ اللّٰهُ الْجَنَّةَ وَشَفَّعَهُ فِي
عَشَرَةٍ مِنْ اَهْلِ بَيْتِهِ كُلُّهُمْ قَدْ وَجَبَتْ
لَهُ النَّارُ ـ (احمد والترمذي وابن ماجة)

32. **Abu Hurairah** reported that the Apostle of Allah asked Obai-b-Ka'ab: How do you read (the Quran) in prayer? Then he read 'the Mother of the Quran (1Q).' The Apostle of Allah said: By One in whose hand there is my life, the like of it was never revealed either in the Torah, or in the Gospel, or in the Zabur, or in the Quran; and it is 'the seven oft-repeated verses' and the greater Quran which I have been given.

—*Tirmizi* (*Approved, Correct.*)

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللّٰهِ
صلعم لِاُبَيِّ بْنِ كَعْبٍ كَيْفَ تَقْرَأُ فِي
الصَّلٰوةِ فَقَرَأَ اُمَّ الْقُرْآنِ فَقَالَ رَسُولُ اللّٰهِ
صلعم وَالَّذِي نَفْسِي بِيَدِهِ مَا اُنْزِلَتْ فِي
التَّوْرٰةِ وَلَا فِي الْاِنْجِيلِ وَلَا فِي الزَّبُورِ وَلَا
فِي الْقُرْآنِ مِثْلُهَا وَاِنَّهَا سَبْعٌ مِنَ الْمَثَانِي
وَالْقُرْآنُ الْعَظِيمُ الَّذِي اُعْطِيتُهُ *
اَلتِّرْمِذِي (حسن صحيح)

33. **Same** reported that the Apostle of Allah said: Learn the Quran and read it, verily the parable of the Quran for one who learns, reads and stands up therewith in prayer is like the parable

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم تَعَلَّمُوا
الْقُرْآنَ فَاقْرَءُوهُ فَاِنَّ مَثَلَ الْقُرْآنِ لِمَنْ
تَعَلَّمَ فَقَرَأَ وَقَامَ بِهِ كَمَثَلِ جِرَابٍ مَحْشُوٍّ

2239. Its isnad is weak.

2240. Tirmizi reported that this tradition is rare as one of its narrators, Hafs-b-Solaiman, was not so strong in memory.

of a bag filled up with musk which diffuses its smell in every direction; and the parable of one who learns it and sleeps while it is in his belly is like the parable of a bag of musk that is closed up.[2241]

Tirmizi, Nisai, Ibn Majah.

34. **Same** reported that the Apostle of Allah said: Whoso reads at dawn the (chapter) Believer—'Him, Mim'—up to—'To Him is the return (40 : 1 to 3)' and Ayatul Kursi (2 : 225 or 257Q), is protected therefor till dusk; and whoso reads them at dusk is protected therefor till dawn.

Tirmizi (Rare), Darimi.

35. **Nu'man-b-Bashir** reported that the Apostle of Allah said: Verily Allah had written a book 2000 years before He created the heavens and earth. He revealed from it two verses with which He closed the chapter 'Cow', and these two are not read three nights in a house but to drive off the devil from coming close to it.

—*Tirmizi (Rare), Darimi.*

36. **Abu Darda'a** reported that the Apostle of Allah said: Whoso reads three verses from the first portion of the Cave (18 : 1-3Q) is protected from the trial of Dajjal.

—*Tirmizi (Approved, Rare).*

مسكا تفوح ريحه كل مكان ومثل من تعلمه فرقد وهو في جوفه كمثل جراب اوكي على مسك *

(الترمذي والنسائي وابن ماجة)

عنه قال قال رسول الله صلعم من قرأ حم المؤمن الى اليه المصير واية الكرسي حين يصبح حفظ بهما حتى يمسي ومن قرأ بهما حين يمسي حفظ بهما حتى يصبح -

الترمذي (غريب) والدارمي

عن النعمان بن بشير قال قال رسول الله صلعم ان الله كتب كتابا قبل ان يخلق السموات والارض بالفي عام انزل منه ايتين ختم بهما سورة البقرة ولا تقران في دار ثلث ليال فيقربها الشيطان - الترمذي (غريب) والدارمي

عن ابي الدرداء قال قال رسول الله صلعم من قرأ ثلث ايات من اول الكهف عصم من فتنة الدجال

الترمذي (حسن غريب)

2241. To learn a portion of the Quran necessary for compulsory prayers is Farze Ain on every Muslim and to teach it is Farze Kefayah. The opening chapter is better than an optional prayer as the former is Farze Kefayah.

37. **Anas** reported that the Messenger of Allah said: There is certainly a heart for everything, and the heart of the Quran is 'Ya, Sin—36Q,' and whoso reads 'Ya, Sin,' Allah writes for him in exchange of its reading (the rewards of) the reading of the (whole) Quran ten times.

—*Tirmizi* (*Rare*), *Darimi.*

عن انس قال قال رسول الله صلعم ان لكل شيء قلبا وقلب القران يس ومن قرأ يس كتب الله له بقراءتها قراءة القران عشر مرات *

الترمذي (غريب) والدارمي

38. **Abu Hurairah** reported that the Apostle of Allah said: Whoso reads 'Ham, Mim' (the Vapour-44Q) in a night, gets up at dawn while 70,000 angels seek forgiveness for him.

—*Tirmizi* (*Rare*)

عن ابي هريرة قال قال رسول الله صلعم من قرء حم الدخان في ليلة اصبح يستغفر له سبعون الف ملك *

الترمذي (غريب)

39. **Same** reported that the Apostle of Allah said: Whoso reads **'Ham, Mim'** (the Vapour-44Q) in the Jumma night is forgiven. *Tirmizi* (*Rare*)

عنه قال قال رسول الله صلعم من قرء حم الدخان في ليلة الجمعة غفر له

الترمذي (غريب)

40. **Irbad-b-Sariyah** reported that the Prophet used to read 'The Glorifications' [2242] before he went to bed, saying: Verily therein there is a verse which is better than one thousand verses. —*Tirmizi, Abu Daud*

عن العرباض بن سارية ان النبي صلعم كان يقرء المسبحات قبل ان يرقد يقول ان فيهن اية خير من الف اية * (الترمذي وابوداود)

41. **Abu Hurairah** reported that the Apostle of Allah said: Verily there is a chapter of the Quran (consisting) of thirty

عن ابي هريرة قال قال رسول الله صلعم ان سورة في القران ثلثون اية

2242. These are seven chapters— 17, 57, 59, 61, 62, 64 and 87. Some say that the verse which is better than 1000 verses is: 'Had We revealed this Quran upon a mountain, you would certainly have seen it falling down splitting asunder because of the fear of Allah, and We set forth these prarables to men that they may reflect —59:21Q. Some say that it is the following verse: He is the First and the Last, and the Manifest and the Secret, and He has knowledge over all things (57:3Q).

verses, which intercedes for a man till he is forgiven, and that is—Blessed is He in whose hand is the kingdom (97Q)
—*Ahmad, Tirmizi, Abu Daud, Nisai, Ibn Majah.*

شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ وَهِيَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ * (أَحْمَدُ وَالتِّرْمِذِيُّ وَأَبُودَاوُدَ وَالنَّسَائِيُّ وَابْنُ مَاجَةَ)

42. **Ibn Abbas** reported: A certain companion of the Prophet pitched his tent over a grave and it did not occur to him that it was a grave. There was a man reading thereon the chapter "Blessed is He in whose hand is the kingdom (67Q)" till he finished it. Then he came to the Prophet and informed him. The Prophet said: It is that which prevents, it is that which secures salvation, saving him from the chastisement of Allah. *Tirmizi* (*Rare*)

عَنِ ابْنِ عَبَّاسٍ قَالَ ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ صلعم خِبَاءَهُ عَلَى قَبْرٍ وَهُوَ لَا يَحْسَبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ صلعم فَأَخْبَرَهُ فَقَالَ النَّبِيُّ صلعم هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ اللهِ *
(التِّرْمِذِيُّ (غَرِيبٌ))

43. **Jaber** reported: The Prophet used not to sleep till he read—'Alif, Lam, Mim (The Descent (32Q) and 'Blessed is He in whose hand is the kingdom'.
—*Ahmad, Tirmizi, Darimi,* (*Corrrect*).

عَنْ جَابِرٍ أَنَّ النَّبِيَّ صلعم كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ الم تَنْزِيلُ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ .
(أَحْمَدُ وَالتِّرْمِذِيُّ وَالدَّارِمِيُّ (صَحِيحٌ))

44. **Ibn Abbas and Anas-b-Malek** reported that the Apostle of Allah said: 'When it will be shaken (99Q)' is equivalent to half the Quran, and 'Say, He is Allah, the One—112Q' is equivalent to one-third of the Quran, and 'Say, O you unbelievers (109Q)' is equivalent to one-fourth of the Quran.
—*Tirmizi*

عَنِ ابْنِ عَبَّاسٍ وَأَنَسِ بْنِ مَالِكٍ قَالَا قَالَ رَسُولُ اللهِ صلعم إِذَا زُلْزِلَتْ تَعْدِلُ نِصْفَ الْقُرْآنِ وَقُلْ هُوَ اللهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ تَعْدِلُ رُبُعَ الْقُرْآنِ . (التِّرْمِذِيُّ)

45. **Ma'qal-b-Yasar** reported from the Prophet who said: Whoso reads at dawn three times 'I seek refuge to Allah, the Hearing, the Knowing, from the accursed devil', and then reads three verses from the last portion of the chapter Banishment (59:23--25), Allah gives for his care 70,000 angels who send blessings on him till dusk; and if he dies on that day, he dies a martyr; and whoso reads it at dusk is in the same rank.

—*Darimi, Tirmizi* (*Rare*)

عن معقل بن يسار عن النبي صلعم قال من قال حين يصبح ثلث مرات أعوذ بالله السميع العليم من الشيطن الرجيم فقرأ ثلث آيات من آخر سورة الحشر وكل الله به سبعين ألف ملك يصلون عليه حتى يمسي وإن مات في ذلك اليوم مات شهيدا ومن قالها حين يمسي كان بتلك المنزلة *

(الترمذي والدارمي (غريب))

46. **Anas** reported from the Prophet who said: Whoso reads every day 'Say, He is Allah, the One (112Q)' two hundred times, the sins of fifty years are effaced from him except that debt will remain due from him.[2243]

—*Tirmizi, Darimi.*

عن أنس عن النبي صلعم قال من قرأ كل يوم مائتي مرة قل هو الله أحد محي عنه ذنوب خمسين سنة إلا أن يكون عليه دين *

(الترمذي والدارمي)

47. **Same** reported from the Prophet who said: Whoso intends to sleep on his bed and then inclines to his right side for sleep and thereafter reads "Say, He is Allah, the One (112Q)" one hundred times, the Lord will say to him when there will occur the Resurrection Day: O My servant! enter Paradise upon your right side.

—*Tirmizi* (*Approved, Rare*)

عنه عن النبي صلعم قال من أراد أن ينام على فراشه فنام على يمينه ثم قرأ مائة مرة قل هو الله أحد إذا كان يوم القيمة يقول له الرب يا عبدي ادخل على يمينك الجنة *

(الترمذي (حسن غريب))

2243. In another narration, 50 times have been mentioned.

48. **Abu Hurairah** reported that the Prophet heard a man read 'Say, He is Allah, the One (112Q)' ; and he said "It has become sure." I asked : And what has become sure? He said : Paradise.

—*Malek, Tirmizi, Nisai.*

عَنْ اَبِي هُرَيْرَةَ اَنَّ النَّبِيَّ صلعم سَمِعَ رَجُلًا يَقْرَأُ قُلْ هُوَ اللّٰهُ اَحَدٌ فَقَالَ وَجَبَتْ قُلْتُ وَمَا وَجَبَتْ قَالَ الْجَنَّةُ * (مَالِكٌ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ)

49. **Farwah-b-Naufal** reported from his father who asked : O Apostle of Allah! teach me something which I shall read when I shall take shelter to my bed. He said : Read—'O you infidels (109Q)' ; and verily it is a purifier of polytheism.

—*Tirmizi, Abu Daud, Darimi.*

عَنْ فَرْوَةَ بْنِ نَوْفَلٍ عَنْ اَبِيهِ اَنَّهُ قَالَ يَارَسُولَ اللّٰهِ عَلِّمْنِي شَيْئًا اَقُولُهُ اِذَا اَوَيْتُ اِلَى فِرَاشِي فَقَالَ اقْرَأْ قُلْ يَا اَيُّهَا الْكَافِرُونَ فَاِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ * (اَلتِّرْمِذِيُّ وَاَبُودَاوُدَ وَالدَّارِمِيُّ)

50. **Oqbah-b-A'mer** reported : When I was travelling with the Prophet between Hujfah and Abwa'a, a gust of wind and intense darkness prevailed over us. The Apostle of Allah began to seek refuge with 'I seek refuge with the Lord of the early dawn' (113Q) and 'I seek refuge with the Lord of men (114Q),' and he was saying : O Oqbah! seek refuge with them both and nobody sought refuge with anything like them.

—*Abu Daud.*

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ بَيْنَا اَنَا اَسِيرُ مَعَ رَسُولِ اللّٰهِ صلعم بَيْنَ الْجُحْفَةِ وَالْاَبْوَاءِ اِذْ غَشِيَتْنَا رِيحٌ وَظُلْمَةٌ شَدِيدَةٌ فَجَعَلَ رَسُولُ اللّٰهِ صلعم يَتَعَوَّذُ بِاَعُوذُ بِرَبِّ الْفَلَقِ وَاَعُوذُ بِرَبِّ النَّاسِ وَيَقُولُ يَاعُقْبَةُ تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا ۔ (اَبُودَاوُدَ)

51. **Abdullah-b-Khubaib** reported : We came out in a night of rain and intense darkness wishing (to come to) the Prophet and then we found him out. He said : Say. I asked : What shall I say? He said : 'Say, He is Allah, the One (112Q),' and the

عَنْ عَبْدِ اللّٰهِ بْنِ خُبَيْبٍ قَالَ خَرَجْنَا فِي لَيْلَةِ مَطَرٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللّٰهِ صلعم فَاَدْرَكْنَاهُ فَقَالَ قُلْ قُلْتُ مَا اَقُولُ قَالَ قُلْ هُوَ اللّٰهُ اَحَدٌ وَالْمُعَوِّذَتَيْنِ

two Refuging Chapters three times when it is dawn and when it is dusk, it will suffice you for everything. —*Tirmizi, Abu Daud, Nisai.*

حين تصبح وحين تمسي ثلث مرات تكفيك من كل شيء *

(الترمذي وابوداود والنسائي)

52. **Oqbah-b-A'mer** reported: I asked: O Apostle of Allah! I read the chapter Hud (11Q) or the chapter Joseph (12Q). He said: You will never read anything which is more acceptable to Allah than 'Say, I seek refuge with the Lord of the early dawn (113Q)'. —*Ahmad, Nisai, Darimi.*

عن عقبة بن عامر قال قلت يارسول الله اقرأ سورة هود او سورة يوسف قال لن تقرأ شيئا ابلغ عند الله من قل اعوذ برب الفلق *

(احمد والنسائي والدارمي)

53. **Abdullah-b-Amr** reported: A man came to the Prophet and said: Read out to me, O Apostle of Allah. He said: Read three (chapters) having 'Alif, Lam, Ra'. He said: My years have increased and my heart has become hard and my tongue has become thick. He said: Read three having 'Ham, Mim'. He replied as he had replied. The man said: O Apostle of Allah! read out a comprehensive chapter to me. Then the Apostle of Allah read out to him 'When it will be shaken (99Q),' till he finished it. Then the man said: By One who has sent you with truth, I shall never do more than this. Then the man turned back. The Apostle of Allah said twice: The humble man has got salvation. —*Ahmad, Abu Daud.*

عن عبد الله بن عمرو قال اتى رجل النبي صلعم فقال اقرأني يارسول الله فقال اقرأ ثلثا من ذوات الر فقال كبرت سني واشتد قلبي وغلظ لساني قال فاقرأ ثلثا من ذوات حم فقال مثل مقالته قال الرجل يارسول الله اقرأني سورة جامعة فاقرأه رسول الله صلعم اذا زلزلت حتى فرغ منها فقال الرجل والذي بعثك بالحق لا ازيد عليه ابدا ثم ادبر الرجل فقال رسول الله صلعم افلح الرويجل مرتين *

(احمد وابوداود)

576w. **Abdur Rahman-b Auf** reported from the Prophet who said: There will remain three

عن عبد الرحمن بن عوف عن النبي صلعم قال ثلث تحت العرش يوم

things under the Throne on the Resurrection Day: the Quran (manifest and secret) which will dispute with the people, and trust and blood tie which will proclaim 'Behold! whoso joins his tie with me, Allah will join His tie with him, and whoso cuts off the tie from me, Allah will cut off the tie from him.[2244]

—*Sharhi Sunnat.*

القيمة القران يحاج العباد له ظهر وبطن والامانة . والرحم تنادي الا من وصلني وصله الله ومن قطعني قطع الله *

(شرح السنة)

577w. **Oqbah-b-A'mer** reported: I heard the Apostle of Allah say: If the Quran is wrapped up in a leather and then thrown in the fire, it will not be burnt.[2244a]

Darimi.

عن عقبة بن عامر قال سمعت رسول الله صلعم يقول لو جعل القران في اهاب ثم القي في النار ما احترق *

(الدارمي)

578w. **Abu Hurairah** reported that the Apostle of Allah said: Verily the Almighty Allah read 'The Ta'ha (20Q)' and 'The Ya'sin-36Q' one thousand years before He had created the heavens and earth. When the angels heard the Quran, they said: Happy will be the people on whom it will be revealed, and happy will be those chests which will bear this, and happy will be those tongues which will hold talk in accordance with it.

—*Darimi.*

عن ابي هريرة قال قال رسول الله صلعم ان الله تعالى قرء طه ويس قبل ان يخلق السموات والارض بالف عام فلما سمعت الملئكة القران قالت طوبى لامة ينزل هذا عليها وطوبى لاجواف تحمل هذا وطوبى لالسنة تتكلم بهذا *

(الدارمي)

579w. **Abu Hurairah** reported that the Apostle of Allah said: Interpret the Quran and follow its important things, and its inportant

عن ابي هريرة قال قال رسول الله صلعم اعربوا القران واتبعوا غرائبه وغرائبه

2244. These three things are the most important virtues in the sight of the Lord and whoso observes them will be admitted in the shade of the Throne of the Almighty on the Resurrection Day. The Quran will stand against those who does not read it and act up to it, and it will intercede for those who read it and acted up to it.

2244a. The leather stands for human skin. In other words, if a man reads the Quran and acts up to it, he will not be burnt by the fire of Hell.

things are its obligatory duties and its prescribed ordinances. —*Baihaqi*

فرائضه وحدوده * (البيهقي)

580w. **Ayesha** reported that the Prophet said: The reading of the Quran in prayer is better than the reading of the Quran in what is besides prayer; and the reading of the Quran in what is besides prayer is better than Tasbih and Takbir; and Tasbih is better than charity, and charity is better than fasting, and fasting is a shield against the fire. —*Baihaqi*

عن عائشة ان النبي صلعم قال قراءة القران في الصلوة افضل من قراءة القران في غير الصلوة وقراءة القران في غير الصلوة افضل من التسبيح والتكبير والتسبيح افضل من الصدقة والصدقة افضل من الصوم والصوم جنة من النار * (البيهقي)

581w. **Osman-b-Abdullah** reported from his grand father who had said: The Apostle of Allah said: The Quran-reading of a man without the Book has got one thousand merits and his Quran-reading with the Book increases in addition to it to two thousand merits —*Baihaqi*

عن عثمان ابن عبد الله عن جده قال قال رسول الله صلعم قراءة الرجل القران في غير المصحف الف درجة وقراءته في المصحف تضعف على ذلك الى الفى درجة * (البيهقي)

582w. **Ibn Omar** reported that the Apostle of Allah said: Verily these hearts receive rust as iron receives rust when water falls on it. It was questioned: O Apostle of Allah, And what is its remedy? He replied: Constant remembrance of death and the Quran-reading —*Baihaqi.*

عن ابن عمر قال قال رسول الله صلعم ان هذه القلوب تصدأ كما يصدأ الحديد اذا اصابه الماء قيل يارسول الله وما جلاءها قال كثرة ذكر الموت وتلاوة القران * (البيهقي)

583w. **Aifa'-b-Abd al kalayi** reported that a man had asked: O Apostle of Allah! which chapter of the Quran is greatest? He said: Say, He is Allah,

عن ايفع بن عبد الكلاعي قال قال رجل يارسول الله اي سورة من القران

the One (112Q)'. He said: Which verse of the Quran is greatest? He said: Ayatul Kursi-Allah, there is no deity but He, the Ever-living, the Ever-subsisting (2:225-227Q). He asked: O Apostle of Allah! which verse do you like that it might benefit you and your followers? He replied: The last portion of the chapter Cow, and verily it comes from the treasures of mercy of the Almighty Allah under His Throne. He gave it to this people. There is no good of the good of this world and the hereafter but is contained therein. —*Darimi*.

اعظم قال قل هو الله احد قال فاي
آية في القرآن اعظم قال آية الكرسي
الله لا اله الا هو الحي القيوم قال فاي
آية يا نبي الله تحب ان تصيبك وامتك
قال خاتمة سورة البقرة فانها من خزائن
رحمة الله تعالى من تحت عرشه اعطاها
هذه الامة لم تترك خيرا من خير الدنيا
والآخرة الا اشتملت عليه - (الدارمي)

584w. **Abdul Malek-b-Umair** reported a Mursal tradition: The Apostle of Allah said: There is cure from every disease in the Opening of the Book (1Q) —*Darimi, Baihaqi*.

عن عبد الملك بن عمير مرسلا قال
قال رسول الله صلعم في فاتحة الكتاب
شفاء من كل داء - (الدارمي والبيهقي)

585w. **Osman-b-Affan** reported: Whoso reads the last portion of 'The family of Imran' in a night, the standing of a night (in prayer) is recorded for him. —*Darimi*.

عن عثمان بن عفان قال من قرأ
آخر آل عمران في ليلة كتب له قيام
ليلة * (الدارمي)

586w. **Makhul** reported: Whoso reads the chapter 'The Family of Imran' at night on the Jumma day, the angels send blessings on him up to the night. —*Darimi*.

عن مكحول قال من قرأ سورة
آل عمران يوم الجمعة صلت عليه الملائكة
الى الليل * (الدارمي)

587w. **Jubair-b-Nufair** reported that the Apostle of Allah said: Verily Allah closed the chapter Cow with two verses

عن جبير بن نفير ان رسول الله
صلعم قال ان الله ختم سورة البقرة بآيتين

which were given to me out of His treasure under the Qhrone. So learn them and teach them to your wives; verily they are a blessing and a means of nearness and supplication.

Darimi (*Difective*)

أعطيت هما من كنزه الذي تحت العرش فتعلموهن وعلموهن نساءكم فإنها صلوة وقربات ودعاء *

(الدارمي) (مرسلا)

588w. **Ka'ab** reported that the Apostle of Allah said: Read the chapter Hud on the Jumma day. —*Darimi*

عن كعب ان رسول الله صلعم قال اقرؤا سورة هود يوم الجمعة - (الدارمي)

589w. **Abu Sayeed** reported that the Apostle of Allah said: Whoso reads the chapter Cave on the Jumma day, there is light for him between two Jummas. —*Baihaqi.*

عن ابي سعيد ان النبي صلعم قال من قراء سورة الكهف في يوم الجمعة اضاء له النور ما بين الجمعتين *

(البيهقي)

590w. **Khalid-b-Ma'dan** reported: Read the chapter of Salvation, and that is 'Alif, Lam, Mim (The Descent)' and verily it reached me that a man used to read it more than he used to read other things, and he was a great sinner. It spread its wings over him saying: O Lord! forgive him, and verily he reads me very much. Then the Almighty Lord accepted its intercession and said: Write one virtue for him in exchange of one sin and raise up a rank for him. And he also said: It will argue on behalf of its reader in the grave saying: O Allah! had I been of Thy Book, accept my intercession for him; and had I been not of Thy Book, efface me from it. It

عن خالد بن معدان قال اقرؤا المنجية وهي الم تنزيل فانه بلغني ان رجلا كان يقرؤها ما يقرأ شيئا غيرها وكان كثير الخطايا فنشرت جناحها عليه قالت رب اغفر له فانه كان يكثر قراءتي فشفعها الرب تعالى فيه وقال اكتبوا له بكل خطيئة حسنة وارفعوا له درجة وقال ايضا انها تجادل عن صاحبها في القبر تقول اللهم ان كنت من كتابك فشفعني فيه وان لم اكن من كتابك

will then become like a bird which will spread over its wings upon him and will intercede for him and will prevent the punishment of the grave from him. And he said about 'The Blessed (17Q)' in a similar manner. It was Khalid who used not to go to bed till he read them both. *Taus said*: These two have been given superiority over every other chapter of the Quran by sixty times. —*Darimi*

فامحني عنه وانها تكون كالطير تجعل جناحها عليه فتشفع له فتمنعه من عذاب القبر وقال في تبارك مثله وكان خالد لا يبيت حتى يقرأهما وقال طاؤس فضلتا على كل سورة في القران بستين حسنة * (الدارمي)

591w. **Ata'-b-Abi Rabah** reported: It reached me that the Apostle of Allah said: Whoso reads 'Ya,Sin—36Q' in mid-day, all his needs are fulfilled. —*Darimi* (*Defective*)

عن عطاء بن ابي رباح قال بلغني ان رسول الله صلعم قال من قرأ يس في صدر النهار قضيت حوائجه * الدارمي (مرسلا)

592w. **Maqal b-Yasar al Muzani** reported that the Apostle of Allah said: Whoso reads 'Ya, Sin', seeking the pleasure of the Almighty Allah is forgiven of his sins that were committed in the past. So read it near your dying men. —*Baihaqi*

عن معقل بن يسار المزني ان النبي صلعم قال من قرأ يس ابتغاء وجه الله تعالى غفر له ما تقدم من ذنبه فاقرءوها عند موتاكم * (البيهقي)

593w. **Abdullah-b-Mas'ud** reported that he said: Verily there is hump for everything and the hump of the Quran is the chapter Cow (1Q); and Verily there is a pith for everything and the pith of the Quran is the Mufassal —*Darimi*.

عن عبد الله بن مسعود انه قال ان لكل شيء سناما وان سنام القران سورة البقرة وان لكل شيء لبابا وان لباب القران المفصل * (الدارمي)

594w. **Ali** reported: I heard the Apostle of Allah say: For everything, there is an adornment, and the adornment of

عن علي قال سمعت رسول الله صلعم يقول لكل شيء عروس وعروس القران

the Quran is 'The Merciful (55Q)'. —*Baihaqi*

الرحمن * (البيهقي)

595w. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso reads the chapter—'The Great Event (56Q)' every night, no pressing want will befall on him at any time. Ibn Mas'ud used to enjoin on his daughters to read it every night. —*Baihaqi.*

عن ابن مسعود قال قال رسول الله صلعم من قرأ سورة الواقعة في كل ليلة لم تصبه فاقة ابدا وكان ابن مسعود يأمر بناته يقرأن بها كل ليلة - (البيهقي)

596w. **Ali** reported that the Apostle of Allah used to like this chapter—'Glorify the name of your Lord, the Most High (87Q).' —*Ahmad.*

عن علي قال كان رسول الله صلعم يحب هذه السورة سبح اسم ربك الاعلى * (احمد)

597w. **Ibn Omar** reported that the Apostle of Allah said: Will not some one of you be able to read one thousand verses every day? They replied: And who is able to read one thousand verses every day? He said: Will not some one of you be able to read 'Abundance hath destroyed you (102Q)'? —*Baihaqi.*

عن ابن عمر قال قال رسول الله صلعم الا يستطيع احدكم ان يقرأ ألف اية في كل يوم قالوا ومن يستطيع ان يقرأ ألف اية في كل يوم قال اما يستطيع احدكم ان يقرأ الهكم التكاثر * (البيهقي)

598w. **Sayeed-b-al Musayyeb** reported a Mursal from the Holy Prophet who said: Whoso reads 'Say, He is Allah, the One (112Q)' ten times, a palace will be built for him in Paradise; and whoso reads it twenty times, two palaces will be built for him in Paradise; and whoso reads it thirty times, three palaces in Paradise will be built for him. Omar-b-al Khattab said: By Allah, O Apostle of Allah, in that case we shall increase our palaces. The Apostle of Allah

عن سعيد بن المسيب مرسلا عن النبي صلعم قال من قرأ قل هو الله احد عشر مرات بني له بها قصر في الجنة ومن قرأ عشرين مرة بني له بها قصران في الجنة ومن قرأها ثلاثين مرة بني له بها ثلثة قصور في الجنة فقال عمر بن الخطاب والله يا رسول الله اذا لنكثرن قصورنا فقال رسول الله

said : Allah is more generous than that. —*Darimi*

صلعم الله اوسع من ذلك (الدارمي)

599w. **Hasan** reported a Mursal that the Prophet said : Whoso reads one hundred verses in a night, the Quran does not dispute with him that night, and whoso reads two hundred verses in a night, the Qunut of one night is recorded for him, and whoso reads from five hundred verses in one night up to one thousand verses, gets up at dawn with the rewards of Qintar. They asked : And what is Qintar ? He said : Twelve thousands. —*Darimi.*

عن الحسن مرسلا ان النبي صلعم قال من قراء في ليلة مائة اية لم يحاجه القران تلك الليلة ومن قراء في ليلة مائتي اية كتب له قنوت ليلة ومن قرأ في ليلة خمس مائة اية الى الالف اصبح وله قنطار من الاجر قالوا وما القنطار قال اثنا عشر الفا (الدارمي)

SECTION 2

Rules of the Quran-reading [See note 2232 (e)]

54. **Abu Musa al Ash'ari** reported that the Apostle of Allah said : Guard the Quran. By One in whose hand there is my life, it is cetainly more slipping away than a camel in its fetters. —*Agreed.*

عن ابي موسى الاشعري قال قال رسول الله صلعم تعاهدوا القران فو الذي نفسي بيده لهو اشد تفصيا من الابل في عقلها * (متفق عليه)

55. **Ibn Mas'ud** reported that the Apostle of Allah said : Evil it is for anybody to say 'I have forgot such and such a verse. Rather he forgot. Remember the Quran ; and verily it is slipping more from the breasts of men than the quadrupeds. —*Agreed.*

عن ابن مسعود قال قال رسول الله صلعم بئس ما لاحد ان يقول نسيت اية كيت وكيت بل نسي واستذكروا القران فانه اشد تفصيا من صدور الرجال من النعم * (متفق عليه)

56. **Ibn Omar** reported that the Apostle of Allah said : Verily the parable of a reader of the Quran is as the parable of an owner of tied camels. If he looks after them, he draws

عن ابن عمر ان النبي صلعم قال انما مثل صاحب القران كمثل صاحب الابل المعقلة ان عاهد عليها امسكها وان

them back; and if he sets them free, they go away. —*Agreed.*

اطلقها ذهبت * (متفق عليه)

57. **Jundub-b-Abdullah** reported that the Apostle of Allah said: Read the Quran till your minds are attentive to it; but when you differ, be away from it. —*Agreed.*

عن جندب ابن عبد الله قال قال رسول الله صلعم اقرأ و القران ما ائتلفت عليه قلوبكم فاذا اختلفتم فقوموا عنه (متفق عليه)

58. **Qatadah** reported that Anas was asked: How was the Quran reading of the Prophet? He replied: It was prolonged. Then he read "*Bismillah Ar-Rahman Ar-Rahim*",[2346] prolonging Bismillah, and prolonging Ar-Rahman, and prolonging Ar-Rahim. —*Bukhari.*

عن قتادة قال سئل انس كيف كانت قراءة النبي صلعم فقال كانت مدا ثم قرأ بسم الله الرحمن الرحيم يمد ببسم الله و يمد بالرحمن ويمد بالرحيم* (البخاري)

59. **Abu Hurairah** reported: The Apostle of Allah said: Allah did not hear anything (sweeter) than what He heard from a Prophet—his singing with the Quran. —*Agreed.*

عن ابي هريرة قال قال رسول الله صلعم ما اذن الله لشيء ما اذن لنبي يتغنى بالقران * (متفق عليه)

60. **Same** reported that the Apostle of Allah said: Allah does not listen attentively to anything than what he hears to a Prophet—his reading the Quran with melodious and loud voice —*Agreed.*

عنه قال قال رسول الله صلعم ما اذن الله لشيء ما اذن لنبي حسن الصوت بالقران يجهر به - (متفق عليه)

61. **Same** reported that the Apostle of Allah said: He who does not sing with the Quran is not of us. —*Bukhari.*

عنه قال قال رسول الله صلعم ليس منا من لم يتغن بالقران - (البخاري)

62. **Abdullah-b-Mas'ud** reported: The Apostle of Allah said to me while he was upon the pulpit:

عن عبد الله ابن مسعود قال قال لي رسول الله صلعم وهو على المنبر اقرأ

2346. The meaning is: In the name of Allah, the Most Compassionate, the Most Merciful.

Read out to me. I said: I shall read out to you while it was revealed to you! He said: Verily I like to hear it from others. Then I read out the chapter 'Women (4Q)', till I reached this verse—How will it be when We shall bring a witness from every people and bring you a witness over them? He said: Sufficient it is for you at present.[2247] Then I turned my look towards him when lo! his two eyes were shedding tears.

—*Agreed.*

علي قلت اقرأ عليك وعليك انزل قال اني احب ان اسمعه من غيري فقرأت سورة النساء حتى اتيت الى هذه الآية فكيف اذا جئنا من كل امة بشهيد وجئنابك على هؤلاء شهيدا قال حسبك الآن فالتفت اليه فاذا عيناه تذرفان - (متفق عليه)

63. **Anas** reported that the Prophet said to Obai-b-Ka'ab: Verily Allah directed me to read out the Quran to you. He said: Allah has taken my name to you! 'Yes' said he. He said: Have I been mentioned near Allah, the Lord of the worlds? 'Yes' said he. Then his eyes shed tears. And in a narration: Allah directed me to read out to you—'Those who are polythiests (Q). He asked: And has He taken my name? 'Yes' said he. Then he wept.[2248] *Agreed.*

عن انس قال قال رسول الله صلعم لابي بن كعب ان الله امرني ان اقرأ عليك القران قال آلله سماني لك قال نعم قال وقد ذكرت عند رب العلمين قال نعم فذرفت عيناه وفي رواية ان الله امرني ان اقرأ عليك لم يكن الذين كفروا قال سماني قال نعم فبكى - (متفق عليه)

64. **Ibn Omar** reported: The Apostle of Allah prohibited to take journey with the Quran to the land of the enemies.[2249]

عن ابن عمر قال نهى رسول الله صلعم ان يسافر بالقران الى ارض العدو متفق عليه و

2247. This means: Stop reading. Let me ponder over what you have already read.

2248. Obai-b-Ka'ab was a great Quran-reader. See page 2 (Introduction).

2249. The jurists hold that the Quran may lawfully be taken to the land of the enemies but it is Makruh. If any letter is written to an infidel with a verse of the Quran, it is quite lawful as the Prophet used to do it for the sake of conversion and write letters to the kings and emperors inviting them to accept Islam.

Agreed upon it. And in a narration of Muslim : Do'nt travel with the Quran, because I am not secure from its being overtaken by the enemies.

—*Mishkat.*

في رواية لمسلم لا تسافروا بالقران فاني لا آمن ان يناله العدو - (مشكوة)

65. **Abu Sayeed al-Khodri** reported : I sat with a party of the poor refugees ; [2250] some of them were covering others from nudity, while a reader was reading out to us, when lo ! the Prophet came and stood among us. When the Prophet remained standing, the reader became silent and greeted. Then he asked : What were you doing ? We replied : We were listening to the Book of the Almighty Allah. He said : All praise is for Allah who created among my followers those with whom I have been commanded to keek patience. Then he sat down in our midst in order to make himself comfortable among us. Afterwards he hinted thus with his hand. They all sat in a circle and their faces turned close to him. He said : O Refugees ! take good news of a perfect light on the Resurrection Day ; you will enter paradise before the rich people by half a day, and that is 500 years.

—*Abu Daud.*

عن ابي سعيد ن الخدري قال جلست في عصابة من ضعفاء المهجرين و ان بعضهم ليستتر ببعض من العري و قاري يقرء علينا اذ جاء رسول الله صلعم فقام علينا فلما قام رسول الله صلعم سكت القاري فسلم ثم قال ما كنتم تصنعون قلنا كنا نستمع الى كتاب الله تعالى فقال الحمد لله الذي جعل من امتي من امرت ان اصبر نفسي معهم قال فجلس وسطنا ليعدل بنفسه فينا ثم قال بيده هكذا فتحلقوا و برزت وجوههم له فقال ابشروا يا معشر صعاليك المهاجرين بالنور التام يوم القيمة تدخلون الجنة قبل اغنياء الناس بنصف يوم و ذلك خمس مائة سنة * (ابوداود)

2250 The poor Refugees were so very poor that they had not even sufficient cloth so as to cover their bodies therwith. It was then not a complete nudity which kept the private parts wholly uncovered.

66. **Bara'a-b-A'jeb** reported that the Prophet said: Adorn the Quran with your voices. *Ahmad, —Ibn Majah, Abu Daud, Darimi.*

عن البراء بن عازب قال قال رسول الله صلعم زينوا القران باصواتكم *
(احمد وابوداود وابن ماجة والدارمي)

67. **Sa'ad-b-Obadah** reported that the Apostle of Allah said: Qhere is no man who learns the Quran and then forgets it but will meet Allah on the Resurrection Day with his ears and nose mutilated.
—Abu Daud, Darimi.

عن سعد بن عبادة قال قال رسول الله صلعم ما من امرئ يقرأ القران ثم ينساه الا لقي الله يوم القيمة اجذم.
(ابوداود والدارمي)

68. **Abdullah-b-Amr** reported that the Apostle of Allah said: He does not understand who reads the Quran in less than three days.
—Tirmizi, Abu Daud, Darimi.

عن عبد الله بن عمرو ان رسول الله صلعم قال لم يفقه من قرأ القران في اقل من ثلث *
(الترمذي وابوداود والدارمي)

69. **Oqbah-b-A'mer** reported that the Apostle of Allah said: One who reads the Quran aloud is like one who gives alms openly, and one who reads the Quran with a low voice is like one who gives alms in secret.
—Abu Daud, Nisai, Tirimzi (Approved, Rare).

عن عقبة بن عامر قال قال رسول الله صلعم الجاهر بالقران كالجاهر بالصدقة والمسر بالقران كالمسر بالصدقة *
الترمذي وابوداود والنسائي (حسن غريب)

70. **Suhaib** reported that the Apostle of Allah said: He who considers the unlawful things of the Quran as lawful does not put faith in *the Quran.* *—Tirmizi.*

عن صهيب قال قال رسول الله صلعم ما آمن بالقران من استحل محارمه *
(الترمذي)

71. **Lais-b-Sa'ad** reported: He asked Omme Salamah 2250a about the Quran-reading of the Prophet, when lo! she was

عن الليث بن سعد انه سال ام سلمة عن قراءة النبي صلعم فاذا هي

2250a. Lais-b-Sa'ad reported from the son of Abu Mulaikah who had reported from Ya' la-b-Mamlek who had asked Omme-Salamah.

describing (his) Quran-reading as very distinct, word by word.

—*Tirmizi, Abu Daud, Nisai.*

تنعت قراءة مفسرة حرفا حرفا * (الترمذي و ابوداود والنسائي)

72. Ibn Juraih reported from the son of Abu Mulaikah who had narrated: The Apostle of Allah used to take pause in his Quran-reading by uttering *Alhamdo Lillahe Rabbil Alamin'* and then taking a pause, and thereafter saying *'Ar-Rahmaner Rahim'* and then taking a pause.

—*Tirmizi.*

عن ابن جريج عن ابن ابي مليكة عن ام سلمة قالت كان رسول الله صلعم يقطع قراءته يقول الحمد لله رب العلمين ثم يقف ثم يقول الرحمن الرحيم ثم يقف * (الترمذي)

73. **Jaber** reported: The Apostle of Allah came out to us while we were reading the Quran, and there were Arabs and the non-Arabs amongst us. He said: Read. Everybody is good (in reading). There will soon appear peoples who will keep it up as an arrow is kept straight. They will hasten with it and will not make delay therewith.[2251]

—*Abu Daud, Baihaqi.*

عن جابر قال خرج علينا رسول الله صلعم ونحن نقرأ القران وفينا الاعرابي والعجمي فقال اقرأوا فكل حسن وسيجيء اقوام يقيمونه كما يقام القدح يتعجلونه ولا يتاجلونه * (ابوداود والبيهقي)

601w. **Huzaifah** reported that the Apostle of Allah said: Read the Quran with the tunes of the Arabs and their accents, and guard yourselves from the tunes of the paramours and the tunes of the people of the Books. There will soon appear a people after me who will sing with the Quran

عن حذيفة قال قال رسول الله صلعم اقرؤا القران بلحون العرب واصواتها واياكم ولحون اهل العشق ولحون اهل الكتابين وسيجيء بعدي قوم يرجعون بالقران ترجيع الغناء

2251. In latter times, the people will read the Quran in a hasty manner without looking to the inner meanings and without correct pronounciation of words. The last sentence means either that the people will read it hastily or that they will read it for pecuniary benefits and not for next-worldly gain or for seeking the pleasure of Allah.

the singing of songs and mourn-ins. It will not cross their throats. Their hearts will be tried, and also the hearts of those who will be pleased with their affairs. —*Baihaqi, Razin.*

والنوح لا يجاوز حناجرهم مفتونة قلوبهم وقلوب الذين يعجبهم شأنهم * (البيهقي ورزين)

602w. **Bara'a-b-A'jeb** reported: I heard the Apostle of Allah say: Read the Quran with your excellent voices, because an excellent voice adds beauty to the Quran. —*Darimi.*

عن البراء بن عازب قال سمعت رسول الله صلعم يقول حسنوا القران باصواتكم فان الصوت الحسن يزيد القران حسنا * (الدارمي)

603w. **Taus** reported a Mursal saying that the Apostle of Allah was asked: Who among men has got the most excellent sound in the Quran reading and the most excellent reading? He said: One whom you consider when you hear him that he fears Allah. *Taus said*: Talq was like that. —*Darimi.*

عن طاؤس مرسلا قال سئل النبي صلعم اي الناس احسن صوتا للقران واحسن قراءة قال من اذا سمعته يقرأ اريت انه يخشى الله قال طاؤس وكان طلق كذلك * (الدارمي)

604w. **Obaidah al-Mulaikih** (and he had company with him) reported that the Apostle of Allah said: O readers of the Quran! lean not against the Quran,[2151a] recite it with its due recitation throughout the whole night and day, read it with an open voice, read with melody except what is difficult therein, that you may attain salvation. And seek not its rewards in this world, and verily there is reward for it (in the next world). —*Baihaqi.*

عن عبيدة المليكي وكانت له صحبة قال قال رسول الله صلعم يا اهل القران لا تتوسدوا القران واتلوه حق تلاوته من اناء الليل والنهار وافشوه وتغنوه وتدبروا ما فيه لعلكم تفلحون ولا تعجلوا ثوابه فان له ثوابا * (البيهقي)

605w. **Ibn Mas'ud** reported that the Messenger of Allah said:

عن ابن مسعود قال قال رسول الله

51a. Leainng against the Quran means to be careless in reading or to read with an absent mind.

The Quran has been revealed upon seven dialects.[2251b] For every verse therein, there is an inner and an outer side; and for every end, there is study.

—*Sharhi Sunnat.*

أنزل القرآن على سبعة أحرف لكل آية منها ظهر وبطن ولكل حد مطلع * (شرح السنة)

SECTION 3

2252. The Collection of the Quran

[see note 2232(b)]

74. Omar b-al Khattab reported: I heard Hisham-b-Hakim-b-Hezam reading the chapter Distinction (25Q) other than what I read it and what the Apostle of Allah read it over to me. I was about to hasten (attack) on him, but then I gave him time till he finished. Then I tied him with his cloth and came with him to the Apostle of Allah. I said: O Apostle of Allah! I heard him reading the chapter Distinction other than what you read over to me. The Apostle of Allah said: Send him to read. Then he read as I had heard him read. The Prophet said: Thus it has been revealed. Then he asked me: Read. I read. He said: Thus it has been revealed: Verily this Quran has been revealed upon seven dialects.[2253] So read what appears easy therefrom.

عن عمر بن الخطاب قال سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان على غير ما أقرؤها وكان رسول الله صلعم أقرأنيها فكدت أن أعجل عليه ثم أمهلته حتى انصرف ثم لببته بردائه فجئت به رسول الله صلعم فقلت يا رسول الله إني سمعت هذا يقرأ سورة الفرقان على غير ما أقرأتنيها فقال رسول الله صلعم أرسله اقرأ فقرأ القراءة التي سمعته يقرأ فقال رسول الله صلعم هكذا أنزلت ثم قال لي اقرأ فقرأت فقال هكذا أنزلت إن هذا القرآن أنزل على سبعة أحرف فاقرؤوا ما تيسر منه * (متفق عليه)

2251b. Express things are such as are intelligible to all, and secret things are such as only the true servants of Allah can understand and not the ordinary Muslims. The last sentence signifies that if a reader finishes a chapter, he must not stop until he reads some verses of the following chapter thus preserving a spirit of continuity.

75. **Ibn Mas'ud** reported: I heard a man reading (the Quran) and I heard the Prophet read it in a different way. I came with him to the Prophet and informed him. I noticed disgust upon his face. He said: Both of you are correct. Don't differ, and verily those who were before you differed and so they were destroyed.

—*Bukhari.*

عن ابن مسعود قال سمعت رجلا قرأ وسمعت النبي صلعم يقرأ خلافها فجئت به النبي صلعم فاخبرته فعرفت في وجهه الكراهية فقال كلاكما محسن فلا تختلفوا فان من كان قبلكم اختلفوا فهلكوا - (البخاري)

76. **Obai-b-Ka'ab** reported: I was in the mosque and a man entered to pray and he read a reading which I disliked. Another got in and read a reading ther than that of his companion. When we finished the prayer, we went in a body to the Prophet. I said: This man read a reading which I disliked. Another man came and read a reading other than that of his companion. The Prophet ordered them both and so they read. He approaved their affairs. Disbelief then fell into my mind and not such when I was in the Days of Ignorance. When the Prophet saw what troubled me, he hit my chest and then I was perspiring and I was as it were looking towards Allah with a faint heart. He addressed me: O Obai! I was given to read the Quran over one dialect. I returned to Him to say: Make it easy for my followers. It was then returned to me for the second time saying. Read (it) with two dialects.

عن ابي بن كعب قال كنت في المسجد فدخل رجل يصلي فقرأ قراءة انكرتها عليه ثم دخل اخر فقرأ قراءة سوى قراءة صاحبه فلما قضينا الصلوة دخلنا جميعا على رسول الله صلعم فقلت ان هذا قرأ قراءة انكرتها عليه ودخل اخر فقرأ سوى قراءة صاحبه فامرهما النبي صلعم فقرأ فحسن شأنهما فسقط في نفسي من التكذيب ولا اذ كنت في الجاهلية فلما رأى رسول الله صلعم ما قد غشيني ضرب في صدري ففضت عرقا فكانما انظر الى الله فرقا فقال لي يا ابي ارسل الي ان اقرأ القران على حرف فرددت اليه ان هون على امتي فرد الي الثانية اقرأه على حرفين فرددت

I returned to Him to say: Make it easy for my followers. It was then returned to me for the third time: Read it with seven dialects, and there is a seeking for you for every time that I sent you back, which you should seek from Me. I said: O Allah! forgive my followers. O Allah! forgive my followers. I made delay for the third for a day on which the entire creation will turn to me, including even Abraham (peace be on him).

—*Muslim.*

إليه أن هون على أمتي فرد إلي الثالثة اقرأه على سبعة أحرف ولك بكل ردة رددتكها مسألة تسألنيها فقلت اللهم اغفر لأمتي اللهم اغفر لأمتي وأخرت الثالثة ليوم يرغب إلي الخلق كلهم حتى إبراهيم عليه السلام * (مسلم)

77. **Ibn Abbas** reported that the Apostle of Allah said: Gabriel read over (the Quran) to me in one dialect. I returned to Him and continued to seek for more from Him till it reached seven dialects. Ibn Shihab said: It reached me that as for those seven dialects, they are the (same) affair. They don't differ in lawful and unlawful things. —*Agreed.*

عن ابن عباس قال إن رسول الله صلعم قال أقرأني جبرئيل على حرف فراجعته فلم أزل أستزيده ويزيدني حتى انتهى إلى سبعة أحرف قال ابن شهاب بلغني أن تلك السبعة الأحرف إنما هي في الأمر تكون واحدا لا تختلف في حلال ولا حرام * (متفق عليه)

78. **Obay-b-Ka'ab** reported that the Apostle of Allah met Gabriel and asked: O Gabriel! I have been raised up among an illiterate people amongst whom there are the weak, the old, the boys, the girls and men who did not read any book. He said: O Muhammad! verily the Quran has been revealed upon seven dialects. *Tirimzi narrated it. And in a narration reported by Ahmad and Abu Daud*: He said: There is but

عن أبي بن كعب قال لقي رسول الله صلعم جبرئيل إني بعثت إلى أمة أميين منهم العجوز والشيخ الكبير والغلام والجارية والرجل الذي لم يقرأ كتابا قط قال يا محمد إن القرآن أنزل على سبعة أحرف رواه الترمذي وفي رواية لأحمد وأبي داود قال ليس منها إلا شاف

كاف وفي رواية للنسائي قال ان جبرئيل وميكائيل اتياني فقعد جبرئيل عن يميني وميكائيل عن يساري فقال جبرائيل اقراء القران على حرف قال ميكائيل استزده حتى بلغ سبعة احرف فكل حرف شاف كاف *

sufficient cure therein. *And in a narration reported by Nisai.* He said: Verily Gabriel and Michael came to me. Gabriel sat by my right side and Michael by my left. Gabriel said: Read the Quran upon one dialect. Michael said: 'Increase it'—till he reached up to seven dialects. And every dialect is a sufficient cure. 2253

عن عمران بن حصين انه مر على قاص يقرأ ثم يسأل فاسترجع ثم قال سمعت رسول الله صلعم يقول من قرأ القران فليسئل الله به فانه سيجيئ اقوام يقرءون القران يسألون به الناس *

(احمد والترمذي)

79. **Imran-b-Hussain** reported that he passed by a story-teller who was reading and then begging alms. He recited Istirja'a and then said: I heard the Apostle of Allah say: Whoso reads the Quran, let him therewith beseech Allah. Verily there will soon appear peoples who will read the Quran to beg therewith of men. —*Ahmad, Tirmizi*

عن ابن عباس قال كان رسول الله لا يعرف فصل السورة حتى ينزل عليه بسم الله الرحمن الرحيم * (ابو داود)

80. **Ibn Abbas** reported that the Apostle of Allah was not aware of the distinct character of a chapter till there came the revelation to him: 'In the 2254 name of Allah, the Most Compassionate, the Most Merciful'. —*Abu Daud.*

2253. This hadis has been the subject of nearly forty interpretations and many brains were agitated to find out its true meaning. The majority hold, however, that these seven dialects are not seven different tongues but differences in the manner of reading and pronouncing certain words. For example, at the end of the first chapter (ضالين) is sometimes pronounced as Zwallin and sometimes as Dwallin. In this way, there are seven different pronunciations or readings according to different consonants. This was due to different readings of the same Arabic language among the various tribes of Arabia but the reading of the Quraish was the most chaste among them. To be still more clear, let us take further examples. 'Hatta' is pronounced by some tribes as 'Atta', Qul as Gul, Yasin as Asin etc. Elaborate discussions will be found in the Introduction to Maulana Md. Ali's translation of the Holy Quran.

2254. There was no sign of separation of the chapters in the Quran. When Bismillah was revealed, they were made separate by it.

81. **Alqamah** reported: We were at Hems. Ibn Mas'ud read the chapter Joseph (12Q). A man said: It was not thus revealed. Abdullah said: By Allah, I certainly read it during the Apostle of Allah. He said: You have done good! While he was talking with him lo! he perceived a smell of wine from him. He asked: Do you drink wine and falsify the Book? Afterwards he executed the ordained sentence on him.

—*Agreed*

عن علقمة قال كنا بحمص فقرأ ابن مسعود سورة يوسف فقال رجل ما هكذا انزلت فقال عبد الله والله لقرأتها على عهد رسول الله صلعم فقال احسنت فبينما هو يكلمه اذ وجد منه ريح الخمر فقال اتشرب الخمر وتكذب بالكتاب فضربه الحد * (متفق عليه)

82. **Zaid-b-Sabet** reported: Abu Bakr sent to me (a man) after the martyrdom of the warriors of Yamamah, when lo! Omar-b-al Khattab was near him. Abu Bakr said: Verily Omar came to me. He said: Martyrdoms are very frequent in the battle of Yamamah among those who committed the Quran to memory, and certainly I fear that if there is increase of martyrdoms among the readers of the Quran in different places, many things of the Quran will be lost, and verily I consider it (proper) that you should pass order for collection of the Quran. I said to Omar: How shall we do a thing which the Apostle of Allah did not do? Omar said: By Allah, this is good. Omar did not cease to repeat (it) to me, till Allah opened my breast for that, and I considered (proper) what Omar

عن زيد بن ثابت قال ارسل الي ابوبكر مقتل اهل اليمامة فاذا عمر بن الخطاب عنده قال ابوبكر ان عمر اتاني فقال ان القتل قد استحر يوم اليمامة بقراء القران واني اخشى ان استحر القتل بالقراء بالمواطن فيذهب كثير من القران واني ارى ان تامر بجمع القران قلت لعمر كيف نفعل شيئا لم يفعله رسول الله صلعم قال عمر هذا والله خير فلم يزل عمر يراجعني حتى شرح الله صدري لذلك ورأيت في ذلك الذي رأى عمر قال زيد قال ابوبكر

had considered. Zaid reported that Abu Bakr had said: Verily you are a wise young man. I must not disbelieve you as you used to write down the revelations for the Apostle of Allah. So search for the Quran and collect it. By Allah, if you had put me to the task of taking away a mountain from the mountains, it would not have been heavier to me than what you have ordered me for the collection of the Quran. I said: How shall you do a thing which the Apostle of Allah did not do? He said: By Allah, this is good. Abu Bakr did not cease to repeat (it) to me till Allah opened my breast for what He had opened the chests of Abu Bakr and Omar. Then I searched for the Quran collecting it from the date palms, white stones and breasts of men till I found out the last portion of the chapter 'Repentance' (9:128-129Q) with Abu Huzaimah al-Ansari. I did not find it with anyone besides him: 'Certainly an apostle has come to you from among yourselves, till the end of 'The Immunity—9Q.' This compilation was with Abu Bakr till Allah took away his soul; afterwards it was with Omar while he was alive and then it was with Hafsah, daughter of Omar. 2255 —*Bukhari*

إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ وَقَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللهِ صلعم فَتَتَبَّعِ الْقُرْآنَ فَاجْمَعْهُ قَالَ فَوَاللهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللهِ صلعم قَالَ هُوَ وَاللهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ فَتَتَبَّعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسُبِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ حَتَّى خَاتِمَةِ بَرَاءَةٍ فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ (بُخَارِي)

2255. The long chapters are the chapters 2 to 9. Mayen are the chapters 10 to 25. It is so called because each of them consists of nearly 100 verses, Me'at (مائة) means one hundred and Mayeen is plural of Me'at. Masani are the chapters from 49 to the end of the Quran. Mofassal are divided in to three classes—long, middle and short. The long Mufassal are the chapters 49 to 84, the middle Mofassal the chapters 85 to 96 and the short Mufassal the chapters 97 to the end.

83. **Anas-b-Malek** reported: Huzaifah-b-Yaman came to Osman while he was engaged in a fight with the Syrians for the conquest of Armenia and Azerbaijan along with the people of Iraq. Their difference in the Quran-reading frightened Huzaifah. Huzaifah said to Osman: O Commander of the Faithful! overtake this people before they differ about the Book like the difference of the Jews and the Christians. Then Osman sent for Hafsah saying: Send the compilation to us that we may copy it in to several compilations, and we shall thereafter return it to you. So Hafsah sent it to Osman. He ordered Zaid-b-Sabet, Abdullah b-Zubair, Sayeed-b-A's and Abdullah b-Hares-b-Hisham. They copied it into several scripts. Osman said to the party of the three Quraishites: When you and Zaid b-Sabet differ in anything of the Quran, write it in the dialect of the Quraish, because it was revealed in their dialect. They did accordingly till when they copied the compilation in to several scripts, Osman returned the compilation to Hafsah. He sent one copy out of what they had copied to every country, and passed order regarding what is besides it out of every compilation or script of the Quran to be burnt.

عن انس بن مالك ان حذيفة
بن اليمان قدم على عثمان وكان يغازي
اهل الشام في فتح ارمينية واذربيجان
مع اهل العراق فافزع حذيفة اختلافهم
في القراءة فقال حذيفة لعثمان يا امير
المؤمنين ادرك هذه الامة قبل ان
يختلفوا في الكتاب اختلاف اليهود
والنصرى فارسل عثمان الى حفصة ان
ارسلي الينا بالصحف ننسخها في
المصاحف ثم نردها اليك فارسلت
بها حفصة الى عثمان فامر زيد بن ثابت
وعبد الله ابن الزبير وسعيد بن العاص
وعبد الله بن الحارث بن هشام فنسخوها
في المصاحف وقال عثمان للرهط
القرشيين الثلاثة اذا اختلفتم انتم
وزيد بن ثابت في شيء من القران
فاكتبوه بلسان قريش فانما نزل بلسانهم
ففعلوا حتى اذا نسخوا الصحف في
المصاحف رد عثمان الصحف الى حفصة
وارسل الى كل افق بمصحف مما
نسخوا وامر بما سواه من القران في
كل صحيفة او مصحف ان يحرق قال

Ibn Shihab said: Kharejah-b-Zaid-b-Sabet informed me that he had heard Zaid-b Sabet say : I missed a verse from the Allies (33Q) at the time when we copied the compilation. I used to hear the Apostle of Allah read it. We searched it and found it with Khuzaimah-b-Sabet al Ansari :' 'Among the believers, there are men who are true to the covenant which they made with Allah (33 : 23Q).' So we introduced it in its chapter in the script. —*Bukhari.*

84. **Ibn Abbas** reported : I asked Osman : What has led you to incline towards 'The Booty 8Q' and that is from Masani, and towards 'The Immunity (6Q)' and that is from Meyin, and that you joined together, and that you did not write the line 'In the name of Allah, the Most Compassionate, the Most Merciful' and placed it within the seven long (chapters)? What has led you to that ? Osman replied : The Apostle of Allah flourished at a time when numerous chapters were revealed to him. Whenever anything was revealed to him, he used to call those who used to write. He used to say: Place these verses in the chapter in which there is mention of such and such (verse). Whenever a verse was revealed to him, he used to say : Place

ابن شهاب فاخبرني خارجة بن زيد بن
ثابت انه سمع زيد بن ثابت قال فقدت
اية من الاحزاب حين نسخنا المصحف
قد كنت اسمع رسول الله صلعم يقراء بها
فالتمسناها فوجدناها مع خزيمة بن ثابت
الانصاري من المؤمنين رجال صدقوا
ما عاهدوا الله عليه فالحقناها في
سورتها في المصحف * (البخاري)

عن ابن عباس قال قلت لعثمان
ما حملكم على ان عمدتم الى الانفال
وهي من المثاني والى براءة وهي من
المئين فقرنتم بينهما ولم تكتبوا سطر
بسم الله الرحمن الرحيم ووضعتموها في
السبع الطول ما حملكم على ذلك قال
عثمان كان رسول الله صلعم مما ياتي
عليه الزمان وهو ينزل عليه السور ذوات
العدد وكان اذا نزل عليه شي دعا بعض
من كان يكتب فيقول ضعوا هؤلاء الايات
في السورة التي يذكر فيها كذا وكذا فاذا
نزلت عليه الاية فيقول ضعوا هذه

this verse in the chapter in which there is mention of such and such. 'The Booties' was among the earlier chapters revealed at Medina, and 'The Immunity' was among the latter chapters of the Quran that were revealed, and its narration is similar to the narration of the latter. Then the Prophet died but he did not mention whether it belonged to it. On account of this, I joined them together and did not write the line "In the name of Allah, the Most Compassionate, the Most Merciful," and I placed it among the seven long chapters. —*Ahmad, Tirmizi, Abu Daud.*

الاية في السورة التي يذكر فيها كذا وكذا وكانت الانفال من اوائل ما نزلت بالمدينة وكانت براءة من اخر القران نزولا وكانت قصتها شبيهة بقصتها فقبض رسول الله صلعم ولم يبين لنا انها منها فمن اجل ذلك قرنت بينهما ولم اكتب سطر بسم الله الرحمن الرحيم ووضعتها في السبع الطول *

(احمد والترمذي وابوداود)

606w. **Boraidah** reported that the Apostle of Allah said: Whoso reads the Quran to get provision therewith from the people, will come on the Resurrection Day with his face as a bone stripped off flesh. —*Baihaiq.*

عن بريدة قال قال رسول الله صلعم من قرأ القران يتاكل به الناس جاء يوم القيمة ووجهه عظم ليس عليه لحم -

(البيهقي)

CHAPTER XXXVIII

SECTION I

2255. Invocations (الدعوات)

(a) **Merits of invocation.** The Holy Prophet said: Invocation is the marrow of divine service-38:9. Allah likes to be implored and beseeched—14: 38 He who invokes will find the doors of mercy open for him-38:15. In invocation, there are com plete surrender and recognition of one's own utter helplessness on the one hand and

power in One, the Creator of heavens and earth. When these things are fully recognised, the object of divine service is attained and hence is the importance of invocations. The Quran says: will you invoke others besides Allah, if you are truthful? Nay, Him you shall invoke that He may clear that for which you pray—6:40 Q. The Prophet said: Allah does not generally return a hand empty when it is raised up to heaven with an invocation—30: 19, 20.

Some contend that as there itis pre-destination of everything, no amount of invocation can revoke it and hence it is useless to invoke. predstination does not mean what it is popularly understood (see not 1542). The Almighty Allah says: When My servant asks you about Me, then certainly I am very near. I respond to the invocation of an invoker when he calls Me, so let them invoke Me and put faith in Me thatthey may find the right way-2 : 186Q. Therefore when this has been the order for invocation from Divine knowledge, men should have no scruple to have recourse to invocations. The Prophet said: Nothing but invocation repels pre-destination - 38 :11.

(b) **Opportune moments for invocations.** The following are the opportune moments for acceptance of invocations by the Almighty Allah; so these moments should not be neglected or lost without some sort of invocation:

(1) At the end of each obligatory prayer, (2) on Friday, (3) in the morning, (4) in the latter half of night, (5) in the month of Ramazan, (6) on the day of Arafat, (7) at the time of breaking fast, and (8 between Azan and Aqamat-34 : 93.

(c) **Invocations are accepted.** Invocations as they are offered are generally accepted, and the hands raised up towards God in humble submission are not generally returned empty (38:20). The invocations of the following persons are granted without doubt:— The invocation of (1) an absentee for a man who is absent, (2) a fasting man, (3) one oppressed against his oppressor, (4) a just ruler, (5) parents for their children, (6) a traveller, (7) a pilgrim in the course of his journey, (8) a warrior fighting in the way of Allah, (9) one who is ill, (10) one who is overwhelmed with sorrow and grief—38:6, 18,23 28, 26, 607w5, 34:94; 26:89. Invocations are not accepted from a person whose flesh has grown out of unlawful things and earnings, and from a person who seeks to commit sins therewith or to gain unlawful things, and from a person who is tired of invocations without response—38:5

(d) **Rules of invocations.** In beseeching Allah for anything, the following rules should be observed by a Muslim: (1) He shall invoke in opportune moments. (2) He shall raise up both of his hands confronting his face. (3) He shall invoke with sure conviction that it will be granted. (4) He shall invoke with a full attentive mind with absolute surrender to the Almighty for His help. (5) He shall repeatedly invoke like a boy before his father. (6) He shall seek forgiveness of God before invocation and read Tasbih, Tahlil, Tahmid and Salat.

(e) **Some forms of invocation in the Quran:**
'O our Lord! grant us good in this world and good in the hereafter and save us from the chastisement of the fire'—2:201Q.
'O our Lord! pour down patience upon us, and make our steps firm and assist us against the unbelieving people'—2:250Q.
'O our Lord! do not overtake us if we forget and make mistakes. O our Lord! do not lay on us a burden as Thou didst lay on those before us. O our Lord! do not impose upon us that which we have not the strength to bear, and pardon us and grant us protection, and have mercy on us. Thou art our Master. So help us against the unbelieving people'—2:286Q.
'O our Lord! we have been unjust to our souls. If Thou shouldst not forgive us, and have mercy on us, we shall certainly be of the losers—7:23Q.

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1. Abu Hurairah reported that the Apostle of Allah said: For every prophet, there was an acceptable invocation, and every prophet hastened to make his invocation; but I have kept my invocation in abeyance (intercession for my followers) up to the Resurrection Day. That will be, if Allah wills, accessible to every one of my followers who died without setting up anything with God. —*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم لكل نبي دعوة مستجابة فتعجل كل نبي دعوته واني اختبأت دعوتي شفاعة لامتي الى يوم القيمة فهي نائلة ان شاء الله من مات من امتي لا يشرك بالله شيئا * (مسلم)

2. **Same** reported from the Apostle of Allah who said: O Allah! verily I have taken a covenant to Thee which Thou dost not make me to break it, and verily I am a mortal. Whomsoever of the believers I have injured, abused, cursed or flogged, make it for him a blessing, a means of purification, and a means of nearness which may take him therefor near Thee on the Resurrection Day. —*Agreed*

3. **Same** reported that the Apostle of Allah said: When someone of you invokes, let him not say: O Allah! forgive me if Thou wisheth, give me provision if Thou wisheth; but let him invoke with certainty. Verily He doeth what He willeth There is no voice to deny it. —*Bukhari.*

4. **Same** reported that the Apostle of Allah said: When someone of you invokes, let him not say: O 'Allah, forgive me if Thou wisheth,' but let him be determined and cherish a great hope and verily Allah does not consider anything great which He granteth. —*Muslim.*

5. **Same** reported that the Apostle of Allah said: A man is given response so long as he does not invoke to commit a sin or to severe blood-tie and so long as he is not in haste. It was asked: O Apostle of Allah! what is in haste'? He said: I have invoked;

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اَللّٰهُمَّ
اِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا اَن تُخْلِفَنِيهِ
فَاِنَّمَا اَنَا بَشَرٌ فَاَيُّ الْمُؤْمِنِينَ اٰذَيْتُهُ
شَتَمْتُهُ لَعَنْتُهُ جَلَدْتُهُ فَاجْعَلْهَا لَهُ صَلٰوةً وَ زَكٰوةً
وَقُرْبَةً تُقَرِّبُهُ بِهَا اِلَيْكَ يَوْمَ الْقِيٰمَةِ *
(مُتَّفَقٌ عَلَيْهِ)

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِذَا
دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْلِي اِنْ
شِئْتَ ارْحَمْنِي اِنْ شِئْتَ ارْزُقْنِي اِنْ
شِئْتَ وَلْيَعْزِمْ مَسْئَلَتَهُ اِنَّهُ يَفْعَلُ مَايَشَاءُ
لَامُكْرِهَ لَهُ * (اَلْبُخَارِيُّ)

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم اِذَا
دَعَا اَحَدُكُمْ فَلَا يَقُلْ اَللّٰهُمَّ اغْفِرْلِي اِنْ
شِئْتَ وَلٰكِنْ لِيَعْزِمْ وَلْيُعَظِّمِ الرَّغْبَةَ فَاِنَّ
اللّٰهَ لَا يَتَعَاظَمُهُ شَيْءٌ اَعْطَاهُ * (مُسْلِمٌ)

عَنْهُ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم
يُسْتَجَابُ لِلْعَبْدِ مَالَمْ يَدْعُ بِاِثْمٍ اَوْقَطِيعَةِ
رَحِمٍ مَالَمْ يَسْتَعْجِلْ قِيلَ يَارَسُولَ اللّٰهِ
مَا الْاِسْتِعْجَالُ قَالَ يَقُولُ قَدْ دَعَوْتُ وَقَدْ

I have invoked, but I don't see any response to me. Then he becomes worry at that time and gives up supplication. —*Muslim.*

دعوت فلم أر يستجاب لي فيستحسر عند
ذلك ويدع الدعاء * (مسلم)

6. **Abu Darda'a** reported that the Apostle of Allah said: The invocation of a Muslim for his brother (Muslim) on the back of absence is accepted. There is an angle commissioned near his head. When he invokes for good of his brother, the commissioned angle near him says: Be it so. And for you the like rewards. —*Muslim.*

عن أبي الدرداء قال قال رسول الله
صلعم دعوة المرء المسلم لأخيه بظهر
الغيب مستجابة عند رأسه ملك موكل
كلما دعا لأخيه بخير قال الملك الموكل
به آمين ولك بمثل * (مسلم)

7. **Jaber** reported that the Apostle of Allah said: Invoke not against yourselves, nor invoke against your sons, nor invoke against your properties Get no hour from Allah in which you beseech a thing and it is granted to you.[2257]

عن جابر قال قال رسول الله صلعم
لا تدعوا على أنفسكم ولا تدعوا على
أولادكم ولا تدعوا على أموالكم لا توافقوا
من الله ساعة يسأل فيها عطاء فيستجيب
لكم * (مسلم)

8. **Nu'man-b-Bashir** reported that the Apostle of Allah said: Invocation is divine service. Then he read: And your Lord said: Call Me, and I shall give you response. —*Ahmad, Tirmizi, Abu Daud. Nisai Ibn Majah*

عن النعمان بن بشير قال قال رسول
الله صلعم الدعاء هو العبادة ثم قرأ وقال
ربكم ادعوني أستجب لكم - (أحمد
والترمذي وأبو داود والنسائي وابن ماجة)

9. **Anas** reported that the Apostle of Allah said: Supplication is the marrow of divine service. —*Tirmizi.*

عن أنس قال قال رسول الله صلعم
صلعم الدعاء مخ العبادة * (الترمذي)

10. **Abu Hurairah** reported that the Apostle of Allah said:

عن أبي هريرة قال قال رسول الله

2257. None should call an invocation against himself and against his children and properties as such invocation may occur in an hour in which invocations are generally accepted.

There is nothing more honourable to Allah than invocation.
—*Ibn Mjah, Tirmizi* (*Approved, Rare*).

صلعم ليس شيء أكرم على الله من الدعاء ـ الترمذي وابن ماجة (حسن غريب)

11. **Salman al-Faresi** reported that the Apostle of Allah said: Nothing but invocation repels a decree, and nothing but obedience to parents increases life.
—*Tirmizi*.

عن سلمان الفارسي قال قال رسول الله صلعم لا يرد القضاء الا الدعاء ولا يزيد في العمر الا البر * (الترمذي)

12. **Jaber** reported: There is none who invokes for anything but Allah gives to him what he beseeches for or withholds from him a harm like it, till he does not invoke to commit a sin or to severe a blood-tie.
—*Tirmizi* (*Rare*).

عن جابر قال قال رسول الله صلعم ما من احد يدعو بدعاء الا آتاه الله ما سأل او كف عنه من السوء مثله ما لم يدع باثم او قطيعة رحم ـ الترمذي (غريب)

13. **Ibn Omar** reported that the Apostle of Allah said: Invocation does benefit to what is sent down or what is not sent down. Therefore, O servants of Allah, you should take to invocation.
—*Tirmizi* (*Rare*).

عن ابن عمر قال قال رسول الله صلعم ان الدعاء ينفع مما نزل ومما لم ينزل فعليكم عباد الله بالدعاء * الترمذي (غريب)

14. **Ibn Mas'ud** reported that the Apostle of Allah said: Beseech Allah of His favour, because Allah likes to be beseeched; and verily the best divine service is prolonged hope for relief.
—*Tirmizi* (*Rare*)

عن ابن مسعود قال قال رسول الله صلعم سلوا الله من فضله فان الله يحب ان يسأل وافضل العبادة انتظار الفرج الترمذي (غريب)

15. **Abu Hurairah** reported that the Apostle of Allah said: Whoso does not invoke Allah, He becomes displeased with him.
—*Tirmizi*

عن ابي هريرة قال قال رسول الله صلعم من لم يسأل الله يغضب عليه * (الترمذي)

16. **Ibn Omar** reported that the Apostle of Allah said: For

عن ابن عمر قال قال رسول الله

whomsoever among you, the doors of invocation is opened up, the doors of blessings are also opened up for him; and Allah was not sought for anything (that is) dearer to Him than what He was sought for peace of mind.

—*Tirmizi*

صلعم مَن فُتِحَ لَهُ مِنكُم بَابُ الدُّعَاءِ فُتِحَت لَهُ اَبوَابُ الرَّحمَةِ وَمَا سُئِلَ اللهُ شَيئًا يَعنِي اَحَبَّ اِلَيهِ مِن اَن يُسأَلَ العَافِيَةَ * (اَلتِّرمِذِيُّ)

17. *A*bu **Hurairah** reported that the Apostle of Allah said: Whoso is pleased (to see) that Allah should respond to him at the time of calamities, let him increase invocations at the time of happiness. —*Tirmizi* (*Rare*)

عَن اَبِي هُرَيرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم مَن سَرَّهُ اَن يَستَجِيبَ اللهُ لَهُ عِندَ الشَّدَائِدِ فَليُكثِرِ الدُّعَاءَ فِي الرَّخَاءِ * اَلتِّرمِذِيُّ (غَرِيبٌ)

18. **Same** reported that the Apostle of Allah said: Invoke Allah being certain of response and know that Allah does not respond to the invocation of an absent mind. —*Tirmizi* (*Rare*).

عَنهُ قَالَ قَالَ رَسُولُ اللهِ صلعم اُدعُوا اللهَ وَاَنتُم مُوقِنُونَ بِالاِجَابَةِ وَاعلَمُوا اَنَّ اللهَ لَايَستَجِيبُ دُعَاءً مِن قَلبٍ غَافِلٍ لَاهٍ - اَلتِّرمِذِيُّ (غَرِيبٌ)

19. **Malek-b-Yasar** reported that the Apostle of Allah said: When you beseech Allah, beseech with the surfaces of your palms, and don't beseech Him with their backs. *And in a narration reported by Ibn Abbas*: *He said*: Invoke Allah with the surfaces of your palms and invoke not with their backs; when you finish, rub your faces therewith.

Abu Daud.

عَن مَالِكِ بنِ يَسَارٍ قَالَ قَالَ رَسُولُ اللهِ صلعم اِذَا سَأَلتُمُوا اللهَ فَاسئَلُوهُ بِبُطُونِ اَكُفِّكُم وَلَا تَسئَلُوهُ بِظُهُورِهَا وَفِي رِوَايَةِ ابنِ عَبَّاسٍ قَالَ سَلُوا اللهَ بِبُطُونِ اَكُفِّكُم وَلَا تَسئَلُوهُ بِظُهُورِهَا فَاِذَا فَرَغتُم فَامسَحُوا بِهَا وُجُوهَكُم * (اَبُودَاوُد)

20. **Salman** reported that the Apostle of Allah said: Verily your Lord is the Ever-living, the Generous. He is shy before His servant when he raises up his hands before Him to return them empty.

—*Tirmizi, Abu Daud, Baihaqi.*

عَن سَلمَانَ قَالَ قَالَ رَسُولُ اللهِ صلعم اِنَّ رَبَّكُم حَيِيٌّ كَرِيمٌ يَستَحيِي مِن عَبدِهِ اِذَا رَفَعَ يَدَيهِ اِلَيهِ اَن يَرُدَّهُمَا صِفرًا * (اَلتِّرمِذِيُّ وَاَبُودَاوُدَ وَالبَيهَقِيُّ)

21. **Omar** reported: Whenever the Apostle of Allah raised up his hands in invocations, he used not to put them down until he passed them over his face. —*Tirmizi.*

عن عمر قال كان رسول الله صلعم اذا رفع يديه في الدعاء لم يحطهما حتى يمسح بهما وجهه * (الترمذي)

22. **Ayesha** reported: The Prophet was fond of all embracing supplication and he used to leave what is besides it. —*Abu Daud*

عن عائشة قالت كان رسول الله صلعم يستحب الجوامع من الدعاء ويدع ما سوى ذلك * (ابوداود)

23. **Abdullah-b-Amr** reported that the Apostle of Allah said: Verily the invocation most speedy in response is the invocation of an absentee for an absentee. —*Tirmizi, Abu Daud*

عن عبد الله بن عمرو قال قال رسول الله صلعم ان اسرع الدعاء اجابة دعوة غائب لغائب - (الترمذي وابوداود)

24. **Omar-b-al Khattab** reported: I asked permission of the Prophet for Umrah and he gave me permission. He said: O dear brother! have a share for us in your invocation and don't forget us. He uttered a word in exchange of which the world even will not satisfy[2258] me. —*Abu Daud, Tirmizi*

عن عمر بن الخطاب قال استاذنت النبي صلعم في العمرة فاذن لي وقال اشركنا يا اخي في دعائك ولا تنسنا فقال كلمة ما يسرني ان لي بها الدنيا (ابوداود والترمذي)

25. **Abu Hurairah** reported that the Apostle of Allah said: As for three persons, their supplications are not refused: a fasting man at the time of Iftar, a just ruler and the supplication of an oppressed man. Allah takes them (invocations) up above the clouds, and the doors of heaven are opened up for them, and the Lord

عن ابي هريرة قال قال رسول الله صلعم ثلثة لا ترد دعوتهم الصائم حين يفطر والامام العادل ودعوة المظلوم يرفعها الله فوق الغمام وتفتح لها ابواب السماء

2258. Tirmizi narrated up to 'forget us'.

says: By My honour, I must give you help though after a while. —*Tirmizi*

ويقول الرب وعزتي لا نصرنك ولو بعد حين * (الترمذي)

26. **Same** reported that the Apostle of Allah said: Three invocations are granted without any doubt therein: the invocation of a father, and the invocation of a traveller and the invocation of an oppressed person. —*Tirmizi Abu Daud, Ibn Majah*

عنه قال قال رسول الله صلعم ثلاث دعوات مستجابات لا شك فيهن دعوة الوالد ودعوة المسافر ودعوة المظلوم * (الترمذي وابوداود وابن ماجة)

27. **Anas** reported that the Apostle of Allah said: Let every one of you implore his Lord for his needs, the whole of them, so much so that he should implore (even) for the thong of his shoes when it is torn off. *He added in a narration reported by Sabet al Bunani as Mursal*: So much so that he should implore Him (even) for salt, and so much so that he should implore Him for his shoe-thong when it is torn off. – *Tirmizi*

عن انس قال قال رسول الله صلعم ليسال احدكم ربه حاجته كلها حتى يسال شسع نعله اذا انقطع زاد في رواية عن ثابت ن البناني مرسلا حتى يساله الملح وحتى يسئله شسعه اذا انقطع * (الترمذي)

28. **Akramah from Abbas** reported: (The manner of) invocation is that you should raise up your hands up to your shoulders or adjacent to them; and forgiveness is that you should give hint with a finger; and complete dedication is that you should spread out your hands together. And in a narration, he said: Complete surrender is like this. Then he raised up his hands and placed their palms in front of his face. – *Abu Daud*

عن عكرمة عن ابن عباس قال المسئلة ان ترفع يديك حذو منكبيك اونحوهما والاستغفار ان تشير باصبع واحدة والابتهال ان تمد يديك جميعا وفي رواية قال والابتهال هكذا ورفع يديه وجعل ظهورهما مما يلي وجهه - (ابوداود)

29. **Obay-b-Ka'ab** reported: Whenever the Apostle of Allah made mention of anybody and invoked for him, he used to begin with himself.

—*Tirmizi* (*Rare, Correct*)

عن أبي بن كعب قال كان رسول الله صلعم إذا ذكر أحدا فدعا له بدأ بنفسه * الترمذي (غريب صحيح)

607w. **Anas** reported: The Apostle of Allah used to lift up his hands in invocation, so much so that the brightness of his armpits could be seen.

—*Baihaqi*

عن أنس قال كان رسول الله صلعم يرفع يديه في الدعاء حتى يرى بياض إبطيه * (البيهقي)

607w1. **Sahl-b-Sa'ad** reported from the Prophet: He used to keep up his fingers in front of his two shoulders and then invoke.

—*Baihaqi*

عن سهل بن سعد عن النبي صلعم قال كان يجعل إصبعيه حذاء منكبيه ويدعو - (البيهقي)

607w2. **Sa'eb-b Yezid** reported from his father: Whenever the Holy Prophet invoked and raised up his hands, he used to pass his hands over his face.

—*Baihaqi*

عن السائب بن يزيد عن أبيه أن النبي صلعم كان إذا دعا فرفع يديه مسح وجهه بيديه - (البيهقي)

607w3. **Ibn Omar** reported that he used to say: Verily your lifting of your hands is an innovation. The Apostle of Allah did not go beyond this, that is, up to the breast.

—*Ahmad*

عن ابن عمر أنه يقول إن رفعكم أيديكم بدعة ما زاد رسول الله صلعم على هذا يعني إلى الصدر * (أحمد)

607w4. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: There is no Muslim invoking with an invocation wherein there are no sin and severance of blood-tie but Allah grants to him one of the three things: either He takes speedy action of his invocation, or reserves it for

عن أبي سعيد ن الخدري أن النبي صلعم قال ما من مسلم يدعو بدعوة ليس فيها إثم ولا قطيعة رحم إلا أعطاه الله بها إحدى ثلث إما أن يعجل له دعوته وإما أن يدخرها له في الآخرة وإما أن يصرف عنه من السوء

the hereafter or He turns him away from an evil like it. They said: In that case, we shall invoke more. He said: Allah has got more. —*Ahmad*

مثلها قالوا اذا نكثر قال الله اكثر * (احمد)

607w5. **Ibn Abbas** reported from the Prophet who said: Five invocations are responded to: the invocation of one oppressed till he takes revenge, the invocation of a pilgrim till he returns, the invocation of warrior till he finds ease, the invocation of a sick man till he recovers and the invocation of a brother for his brother (Muslim) on the back of absence. Afterwards he said: Of these invocations, the most speedy in response is the invocation of a brother on the back of absence. —*Baihaqi*

عن ابن عباس عن النبي صلعم قال خمس دعوات يستجاب لهن دعوة المظلوم حتى ينتصر ودعوة الحاج حتى يصدر ودعوة المجاهد حتى يقعد ودعوة المريض حتى يبرأ ودعوة الاخ لاخيه بظهر الغيب ثم قال واسرع هذه الدعوات اجابة دعوة الاخ بظهر الغيب - (البيهقي)

SECTION 2

2259. Remembrance of Allah (ذكرالله)

(a) **Zikr of Allah.** To remember Allah and His attributes is the object of all divine services. It is greater than all other divine services and is testified by the following verse: Verily prayer removes indecencies and unlawful things, and remembrance of Allah is greatest (29:45Q). The object of prayer is to remember Allah. The Quran says: Keep up prayer for My remembrance (Q). The object of the Quran-reading is to remember Allah after calling to mind His power and prowess, His glorifications and praise ete. The object of fasting is to make the body fit to remember Allah by curbing the rising passions. The object of pilgrimage is to remember Allah after coming to His symbolic house and the great assemblage of men before the Almighty. In short, Zikr of Allah is the object and it is obtained through various modes of worships, such as Prayer, Fasting, Haj, Zakat, Invocations, seeking Refuge etc.

(b) **Direction and Excellence of Zikr.** The Quran in many verses directs the people to remember Him. It says : Remember Me, and I shall remember you, and be thankful to Me and be not ungrateful 2:152Q. Remember Allah much that you may attain salvation — 62:10Q. Allah has praised those who remember Allah standing and sitting and lying on their sides and reflect on the creation— 2:190Q. There are traditions in this section which will go to show the excellence of those who remember Allah. Only one is here quoted. The Prophet asked his companions : Shall I not inform you of the best of your actions, and the purest of them near your Master, and the highest of them in your ranks, and the more efficacious for you than the expense ofgold and silver ? He said : Zikr of Allah—38:38. A remembering tongue is the best property—38:45. Allah is with one who remembers Him—38 : 51. Remembrance of Allah is a secret key to open the doors of Allah's mercy, and such a man is like one who is living among the dead.

(c) **Modes of Zikr.** Besides the modes of Zikr through the compulsory duties like Prayer, Fasting, Haj, Zakat and Quran-reading, there are other modes, such as Tasbih, Takbir, Tahlil, Tahmid, Taqdis, Istigfar, Taubah, Dowa and Tauhid. The Tauhid (لا اله الا الله) is the greatest formula of Zikr. Its value is greater than all other formulas. Secondly, Zikr should be made silently and submissively The Quran says : And remember your Lord within yourself submissively and fearing and in a voice not loud, in the morning and in the evening and be not of the heedless ones —7:205Q. It appears therefore that Zikr Khafi (silent Zikr) is better than Zikr Jali (loud Zikr).

(d) **Stages of remembrance.** There are four stages of remembering God in order of merit : (1) The first stage is that of a beginner. He moves his tongue with Zikr of Allah with an absent mind. He is still better, because the tongue which would have been otherwise occupied in frivolous talk is restrained from that. (2) The second stage is a little higher in rank-Such a man moves his tongue with Zikr sometimes with an attentive mind and sometimes with an absent mind. (3) The third stage is higher than the second. Such a pious man has got his mind and tongue always engaged in the Zikr of Allah, Tasbih, Tahlil etc. **The Quran says of such persons : Those only are**

believers whose hearts become full of fear when Allah is mentioned and His communications are recited to them—8:2Q.

(4) The fourth is the highest stage. In this case, the Object of love (Allah) is seated in the throne of the mind of a pious divine. Nothing can gain excess to it. At that time, his words and ideas are drowned in the all-pervading Allah. He himself loses his ego and merges in to the Universal Self. Every other thing in the world is then drowned in the sea of forgetfulness. At that time, his hands become the hands of Allah with which he catches, his tongue becomes the tongue of Allah with which he talks and his legs become the legs of Allah with which he walks. Then he begins to see wonderful things and speak unseen things of the future. That is Fana Fillah and Baqa Billah. That is the soul that is at rest (Nafsul-Mutmainnah). Of such a soul, the Quran says: Those who believe and whose hearts are set at rest by the remembrance of Allah. Behold! by Allah's remembrance are the hearts set at rest—13:28Q.

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30. **Abu Hurairah and Abu Sayeed** reported that the Apostle of Allah said: No people keep sitting by remembering Allah but the angels surround them, blessing encompasses them, peace descends on them and Allah speaks of them to those near Him. —*Muslim*

عن ابي هريرة وابي سعيد قالا قال رسول الله صلعم لا يقعد قوم يذكرون الله الا حفتهم الملئكة وغشيتهم الرحمة ونزلت عليهم السكينة وذكرهم الله فيمن عنده (مسلم)

31. **Abu Hurairah** reported: The Apostle of Allah was walking on a road at Mecca. He passed by a mount called Jumdan. He said: Travel this Jumdan.[2260] Those who were

عن ابي هريرة قال كان رسول الله صلعم يسير في طريق مكة بمر على جبل يقال له جمدان فقال سيروا هذا

2260. Jumdan is a hill only one station off from Medina. When the Prophet reached this hill from Mecca, some persons became separate from him and proceeded to Medina in advance. Those persons have been termed here as 'Mufarrequn'. On being asked, the Prophet said that those were truly the isolated ones who went in advance for remembering Allah.

separate went in advance (to it). He asked: And who are those who are separate, O Apostle of Allah? He replied: Those males and females who remember Allah much. —*Muslim*

جمدان سبق المفردون قال وما المفردون يا رسول الله قال الذاكرون الله كثيرا والذاكرات * (مسلم)

32. **Abu Musa** reported that the Apostle of Allah said: The parable of one who remembers his Lord and one who does not remember, is as the parable of one alive and one dead[2261] —*Agreed*

عن ابي موسى قال قال رسول الله صلعم مثل الذي يذكر ربه والذي لا يذكر مثل الحي والميت * (متفق عليه)

33. **Abu Hurairah** reported that the Apostle of Allah said: The Almighty Allah says: I am near My servant when he thinks of Me and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself; and if he remembers Me in an assembly, I remember him is an assembly better than theirs. —*Agreed*

عن ابي هريرة قال قال رسول الله صلعم يقول الله تعالى انا عند ظن عبدي بي وانا معه اذا ذكرني فان ذكرني في نفسه ذكرته في نفسي وان ذكرني في ملاء ذكرته في ملاء خير منهم * (متفق عليه)

34. **Abu Zarr** reported that the Apostle of Allah said: The Almighty Allah says: Whoso does a good deed, there is (reward) for him ten times like it and I add more; and whoso does an evil, the reward of an evil is an evil like it or I forgive; and whoso makes approach to Me of one span, I make approach to him of one cubit; and whoso makes approach to Me of one cubit, I make approach to him

عن ابي ذر قال قال رسول الله صلعم يقول الله تعالى من جاء بالحسنة فله عشر امثالها وازيد ومن جاء بالسيئة فجزاء سيئة سيئة مثلها او اغفر ومن تقرب مني شبرا تقربت منه ذراعا ومن تقرب

2261. This refers to heart which becomes dead when no spiritual food is supplied to it. It cannot grow and thrive and give out better thoughts and ideas.

of one fathom, and whoso comes to Me walking, I come to him running; and whoso meets Me with an earth full of sins without setting up anything with Me, I come to him with forgiveness like that.

—*Muslim*

مني ذراعا تقربت منه باعا ومن اتاني يمشي اتيته هرولة ومن لقيني بقراب الارض خطيئة لا يشرك بي شيئا لقيته بمثلها مغفرة * (مسلم)

35. **Abu Hurairah** reported that the Apostle of Allah said: Verily the Almighty Allah said: Whoso illtreats a friend of Mine, I indeed give him punishment with anencounter, and no servant of Mine can seek nearness to Me with a thing better than what I have made obligatory upon him; and no servant of Mine continues to seek nearness to Me with optional prayers until I love him. When I love him, I become his ear with which he hears, and his eye with which he sees, and his hand with which he holds, and his leg with which he walks, and if he begs of Me, I must give him, 2262 and if he seeks refuge to Me, I give him refuge. I have no greater hesitation for anything I do than My hesitation to take away the life of a believer who dislikes death; then I dislike his dislike but there is no escape from it.

—*Bukhari.*

عن ابي هريرة قال قال رسول الله صلعم ان الله تعالى قال من عادى لي وليا فقد آذنته بالحرب وما تقرب الي عبدي بشيء احب الي مما افترضت عليه وما يزال عبدي يتقرب الي بالنوافل حتى احببته فاذا احببته فكنت سمعه الذي يسمع به وبصره الذي يبصر به ويده التي يبطش بها ورجله التي يمشي بها وان سالني لاعطينه ولئن استعاذني لاعيذنه وما ترددت عن شيء انا فاعله ترددي عن نفس المؤمن يكره الموت وانا اكره مساءته ولا بد له منه * (البخاري)

2262. This is the highest stage in the spiritual domain in which everything merges into the Universal Self.

36. **Same** reported that the Apostle of Allah said: Verily there are angles for Allah who roam about in the high ways in search of those who remember Allah. When they find a people remember Allah, they proclaim: Come to your needs. They surround them with their wings in the lowest heaven and then their Lord asks them with full knowledege bout them: What does My servants say? They say: They read Thy Tasbih, Thy Takbir and Thy Tahmid and Thy Tamjid. He says: Have they seen Me? They say: No, by Allah, they have not seen Thee. He says: How (will it be) if they see Me? They say: If they see Thee, they will become more devoted to Thy service and more devoted to Thy greatness and more devoted to Thy glorification. He says: For what do they implore? They say: They implore Thee for Paradise. He says: Have they seen it? They reply: No, O Lord, by Allah they have not seen it. He says: How (will it be) if they see it? They reply: If they see it, they will desire it more and seek it more and cherish more hope for it. He asks: From what do they take refuge? They say: From the fire. He asks: Have they seen it? They reply: No, O Lord, by Allah they have not seen it. He asks: How (will it be) if

عنه قال قال رسول الله صلعم إن
لله ملائكة يطوفون في
الطرق يلتمسون أهل الذكر فإذا وجدوا
قوما يذكرون الله تنادوا هلموا إلى حاجتكم
فيحفونهم بأجنحتهم إلى السماء الدنيا
فيسألهم ربهم وهو أعلم بهم ما يقول
عبادي يقولون يسبحونك ويكبرونك
ويحمدونك ويمجدونك فيقول هل رأوني
فيقولون لا والله ما رأوك فيقول كيف
لو رأوني فيقولون لو رأوك كانوا
أشد لك عبادة وأشد لك تمجيدا
وأكثر لك تسبيحا فيقول فما يسألون
قالوا يسألونك الجنة يقول وهل رأوها
فيقولون لا والله يارب ما رأوها يقول
فكيف لو رأوها يقولون لو أنهم رأوها
كانوا أشد عليها حرصا وأشد لها طلبا وأعظم
فيها رغبة قال فمما يتعوذون يقولون من
النار يقول فهل رأوها يقولون لا والله
يارب ما رأوها يقول فكيف لو رأوها

they see it? They reply: If they see it, they will hasten more in fleeing away from it and being fearful of it. He says: I bear witness to you that I have just pardoned them. An angel out of the angels says: Among them there is a man who does not belong to them. Verily he has come with a want. He says: They are friends. So their friend will will not be unfortunate. *Bukhari narrated it.*

In a narration of Muslim: He said: Verily there are angels for Allah who constantly roam in search of the assemblies of Zikr. When they find an assembly wherein there is Zikr, they sit with them and some of them surround others with their wings till they fill up what is between them and the nearest heaven. When they become separate, they ascend and climb up towards the heaven. Then Allah asks them while He is fully aware of their conditions: Whence have you come? They reply: We have come from near Thy servants on the earth who recite Thy Tasbih, and Thy Takbir and Thy Tahlil and Thy Tamjid and they are imploring from Thee. He asks: What are they imploring from Me? They say: They implore Thee for Thy Paradise. He asks:

يقولون لو راوها كانوا اشد منها فرارا واشد لها مخافة فيقول فاشهدكم اني قد غفرت لهم يقول ملك من الملائكة فيهم فلان ليس منهم انما جاء لحاجة قال هم الجلساء لا يشقى جليسهم رواه البخاري

وفي رواية مسلم قال ان الله ملائكة سيارة فضلا يبتغون مجالس الذكر فاذا وجدوا مجلسا فيه ذكر قعدوا معهم وحف بعضهم بعضا باجنحتهم حتى يملؤا ما بينهم وبين السماء الدنيا فاذا تفرقوا عرجوا وصعدوا الى السماء فيسالهم الله وهو اعلم بحالهم من اين جئتم فيقولون جئنا من عند عبادك في الارض يسبحونك ويكبرونك ويهللونك ويمجدونك ويسئلونك وماذا يسئلوني قالوا يسئلونك جنتك قال وهل

Have they seen My Paradise? They reply: No, O Lord. He asks: How (will it be) if they see My Paradise? They say: They seek Thy protection. He asks: From which thing do they seek My protection? They reply: From Thy fire. He asks: Have they seen My fire? They reply: No. He asks: How (will it be) if they see My fire? They reply: They seek Thy forgiveness. He says: I have pardoned them, and I granted them what they asked, and I have given protection of what they sought protection. They say: O Lord! there is among them a man who is a great sinner. He was passing by when he sat with them. He says: And to him also I have extended My pardon. They are a people whose friend cannot be unfortunate.

37. Hanzalah-b-Rubai al-Osaidi reported: Abu Bakr met me and asked: O Hanzalah! how are you? I replied: Hanzalah is a hypocrite. He said: Glory be to Allah from what you speak. I said: We remain in presence of the Apostle of Allah who reminds us of the Fire and Paradise, as if we see them with our own eyes. When we come out from near the presence of the Apostle of Allah and mix with wives, children and properties,

رَاوا جَنَّتِي قَالُوا لَا اَي رَبِّ قَالَ وَكَيفَ
لَو رَاوا جَنَّتِي قَالُوا وَيَستَجِيرُونَكَ قَالَ
وَمِمَّا يَستَجِيرُونَنِي قَالُوا مِن نَارِكَ قَالَ
وَهَل رَاوا نَارِي قَالُوا لَا قَالَ فَكَيفَ لَو
رَاوا نَارِي قَالُوا يَستَغفِرُونَكَ فَيَقُولُ قَد
غَفَرتُ لَهُم فَاَعطَيتُهُم مَا سَالُوا وَاَجَرتُهُم
مِمَّا استَجَارُوا يَقُولُونَ رَبِّ فِيهِم فُلَانٌ عَبدٌ
خَطَّاءٌ اِنَّمَا مَرَّ فَجَلَسَ مَعَهُم فَيَقُولُ وَلَهُ
غَفَرتُ هُمُ القَومُ لَا يَشقَى بِهِم جَلِيسُهُم *

عَن حَنظَلَةَ بنِ الرَّبِيعِ الاُسَيدِيِّ قَالَ
لَقِيَنِي اَبُوبَكرٍ فَقَالَ كَيفَ اَنتَ يَاحَنظَلَةُ
قُلتُ نَافَقَ حَنظَلَةُ قَالَ سُبحَانَ اللهِ مَاتَقُولُ
قُلتُ نَكُونُ عِندَ رَسُولِ اللهِ صلعم يُذَكِّرُنَا
بِالنَّارِ وَالجَنَّةِ كَاَنَّا رَاْيَ عَينٍ فَاِذَا خَرَجنَا
مِن عِندِ رَسُولِ اللهِ عَافَسنَا الاَزوَاجَ وَالاَولَادَ
وَالضَّيعَاتِ نَسِينَا كَثِيرًا قَالَ اَبُوبَكرٍ فَوَ

we forget many things. Abu Bakr said: By Allah, we certainly feel like this. Then Abu Bakr and myself began to walk till we came to the Apostle of Allah. I said: O Apostle of Allah! Hanzalah is a hypocrite. The Apostle of Allah said: And what is that? I said: O Apostle of Allah! we remain in your presence, while you remind us of the Fire and Paradise, as if we actually see (them); but when we go out of your presence and mix with wives, children and properties, we forget many things. The Apostle of Allah said: By One in whose hand there is my life, were you to remain for all the time as you remain in my presence and in the remembrance (of Allah), the angels would have certainly handshaked with you upon your beds and in your paths. But, O Hanzalah, one hour, one hour (thrice). 2263 —*Muslim.*

الله انا لنلقى مثل هذا فانطلقت انا وابوبكر حتى دخلنا على رسول الله صلعم فقلت نافق حنظلة يارسول الله قال رسول الله صلعم وما ذاك فقلت يارسول الله نكون عندك تذكرنا بالنار والجنة كانا رأي عين فاذا خرجنا من عندك عافسنا الازواج والاولاد والضيعات نسينا كثيرا فقال رسول الله صلعم والذي نفسي بيده لو تدومون على ما تكونون عندي وفي الذكر لصافحتكم الملئكة على فرشكم وفي طرقكم ولكن ياحنظلة ساعة وساعة ثلث مرات * (مسلم)

33. **Abu Darda'a** reported that the Apostle of Allah said: Shall I not inform you about the just of your actions, and the purest of them near your Master and the highest of them in your ranks and the more efficacious

عن ابي الدرداء قال قال رسول الله صلعم الا انبئكم بخير اعمالكم وازكها عند مليككم وارفعها في درجاتكم وخير

2263. If you find your mind ready to remember Allah for only an hour, you must remember Him, and if your mind is heedless, you must perform other duties in that hour. He said that this thing occurs in case of everyone. So such a person cannot be called a hypocrite.

for you than the expense of gold and silver and better for you than your meeting with your enemies whose necks you smite and who smite your necks. They said : Yes. He said: Remembrance of Allah.

—Malek, Ahmad, Tirmizi, Ibn Majah.

لكم من انفاق الذهب والورق وخير لكم من ان تلقوا عدوكم فتضربوا اعناقهم ويضربوا اعناقكم قالوا بلى قال ذكر الله (مالك واحمد والترمذي وابن ماجة)

39. **Abdullah-b-Busr** reported that an unlettered Arab came to the Prophet and said: Who is the best among men? He replied: Happy is he whose life has beed prolonged and whose actions have been good. He said : O Apostle of Allah ! which of the actions is the best ? He replied : Your parting away from the world with your tongue saturated with the remembrance of Allah.

—Tirmizi, Ahmad.

عن عبد الله بن بسر قال جاء اعرابي الى النبي صلعم فقال اي الناس خير فقال طوبى لمن طال عمره وحسن عمله قال يا رسول الله اي الاعمال افضل قال ان تفارق الدنيا ولسانك رطب من ذكر الله * (احمد والترمذي)

40. **Anas** reported that the Apostle of Allah said: When you pass by the gardens of Paradise, enjoy (their fruits). They asked : And what are the gardens of Paradise ? He said : The circles of Zikr.

—Tirmizi.

عن انس قال قال رسول الله صلعم اذا مررتم برياض الجنة فارتعوا قالوا وما رياض الجنة قال حلق الذكر * (الترمذي)

41. **Abu Hurairah** reported that the Apostle of Allah said : Whoso sits in a place wherein he does not remember Allah, there is disappointment for him from Allah ; and whoso sleeps on a bed wherein he does not remember Allah, there is disappointment for him from Allah.

—Abu Daud

عن ابي هريرة قال قال رسول الله من قعد مقعدا لم يذكر الله فيه كانت عليه من الله ترة ومن اضطجع مضجعا لا يذكر الله فيه كانت عليه من الله ترة - (ابوداود)

42. **Same** reported that the Apostle of Allah said : There are no people who get up from an assembly wherein they have not

عنه قال قال رسول الله صلعم ما من قوم يقومون من مجلس لا يذكرون الله

remembered Allah except that they get up from, as it were, the dead bodies of asses while there is disappointment over them. —*Ahmad, Abu Daud*

فيه الا قاموا عن مثل جيفة حمار وكان عليهم حسرة . (احمد وابوداود)

43. Same reported that the Apostle of Allah said: No people sit in an assembly wherein they neither do remember Allah, nor send blessings on their Prophet but to court disappointment. If He willeth, He punisheth them; and if He willeth, He granteth them pardon. —*Tirmizi*

عنه قال قال رسول الله صلعم ما جلس قوم مجلسا لم يذكروا الله فيه ولم يصلوا على نبيهم الا كان عليهم ترة فان شاء عذبهم وان شاء غفرلهم * (الترمذي)

44. Omme Habibah reported that the Apostle of Allah said: Every discourse of the son of Adam is against him and not for him except injunction for good or prohibition from evil or remembrance of Allah. —*Tirmizi* (*Rare*),

عن ام حبيبة قالت قال رسول الله صلعم كل كلام ابن ادم عليه لا له الا امر بمعروف او نهي عن منكر اوذكر الله * الترمذي (غريب)

45. Saoban reported: When it was revealed And those who hoard up gold and silver,' we were near the Prophet in one of his travels. Some of his companions said: It has come down about gold and silver. Had we known which propety is best, we would have acquired it. He said: The best of it is a remembering tongue, and a grateful heart and a believing wife who helps him in his faith.—*Ahmad, Tirmizi, Ibn Majah*

عن ثوبان قال لما نزلت والذين يكنزون الذهب والفضة كنا مع النبي صلعم في بعض اسفاره فقال بعض اصحابه نزلت في الذهب والفضة لو علمنا اي المال خير فنتخذه فقال افضله لسان ذاكر وقلب شاكر وزوجة مؤمنة تعينه على ايمانه * (احمد والترمذي وابن ماجة)

46. Abu Sayeed reported: Muwayiah came out to a group within the mosque. He asked: What has made you sit together? They replied: We sat

عن ابي سعيد قال خرج معاوية على حلقة في المسجد فقال ما اجلسكم قالوا

together, by Allah, to remember (Allah). He said: By Allah nothing but that has made you sit together! They replied: By Allah, nothing but this has made us sit together. He said: Behold! verily I have not sought oath from you as a blame on you. There was none in my rank near the the Prophet of Allah who was mentioned less than myself. The Prophet came out to a group of his companions and said: What has made you sit here? They said: We have sat to remember Allah and and to praise Him according as He guided us to Islam and favoured us therewith. He said: By Allah, nothing but that thing has made you sit. They said: By Allah, nothing but that has made us sit. He said: Behold! I have not sought oath from you as a blame on you, but Gabriel came to me and informed me that the Almighty and Glorious Allah take pride in you before the angels.

—*Muslim*

جلسنا نذكر الله قال آلله ما اجلسكم الا ذلك قالوا آلله ما اجلسنا غيره قال اما اني لم استحلفكم تهمة لكم وما كان احد بمنزلتي من رسول الله صلعم اقل عنه حديثا مني وان رسول الله صلعم خرج على حلقة من اصحابه فقال ما اجلسكم ههنا قالوا جلسنا نذكر الله ونحمده على ما هدانا للاسلام ومن به علينا قال آلله ما اجلسكم الا ذلك قالوا آلله ما اجلسنا الا ذلك قال اما اني لم استحلفكم تهمة لكم ولكنه اتاني جبرئيل فاخبرني ان الله عز وجل يباهي بكم الملئكة * (مسلم)

47. **Abdullah-b-Bosr** reported that a man said: O Apostle of Allah! verily the doctrines of Islam have appeared difficult to me. So make me acquainted with a thing which is easy for me. He said: Your tongue shall not cease to be saturated with the remembrance of Allah. —*Ibn Majah, Tirmizi* (*Approved, Rare*)

عن عبد الله بن بسر ان رجلا قال يارسول الله ان شرائع الاسلام قد كثرت علي فاخبرني بشيء اتشبث به قال لا يزال لسانك رطبا من ذكر الله *
الترمذي وابن ماجة (حسن غريب)

48. **Abu Sayeed** reported that the Apostle of Allah was asked: Who of the serv[ants] will be better and higner

عن ابي سعيد ... ان رسول الله
صلعم سئل اي العباد افضل وارفع درجة

in rank near Allah on the Resurrection day? He said: Those males and females who remember Allah much. It was questioned: O Apostle of Allah! even than a warrior in the way of Allah? He replied: If he fights with his sword with the infidels and the polytheists till it breaks and he is dyed with blood, one who remembers Allah is better than him in rank.

—*Ahmad, Tirmizi* (*Rare*)

عند الله يوم القيمة قال الذاكرون الله كثيرا والذاكرات قيل يا رسول الله ومن الغازي في سبيل الله قال لو ضرب بسيفه في الكفار والمشركين حتى ينكسر ويختضب دما فان الذاكر لله افضل منه درجة * احمد والترمذي (غريب)

49. **Ibn Abbas** reported that the Apostle of Allah said: The devil reclines on the heart of the son of Adam. When he remembers Allah, he retraces; and when he is heedless, he whispers evils.

—*Bukhari* (*without Isnad*)

عن ابن عباس قال قال رسول الله صلعم الشيطان جاثم على قلب ابن آدم فاذا ذكر الله خنس واذا غفل وسوس * البخاري (تعليقا)

50. **Muaz-b-Jabal** reported: No servant did an action which went more for his salvation than the remembrance of Allah.

—*Malek, Tirmizi, Ibn Majah*

عن معاذ بن جبل قال ما عمل العبد عملا انجى له من عذاب الله من ذكر الله * (مالك والترمذي وابن ماجة)

51. **Abu Hurairah** reported that the Apostle of Allah said: Verily Allah says: I am with My servant when he remembers Me and his lips move for Me.

—*Bukhari*

عن ابي هريرة قال قال رسول الله صلعم ان الله يقول انا مع عبدي اذا ذكرني وتحركت بي شفتاه - (البخاري)

608w. **Malek** reported: It reached me that the Apostle of Allah used to say: He who remembers Allah among the the heedless is like a warrior behind those who flee away; and he who remembers Allah

عن مالك قال بلغني ان رسول الله صلعم كان يقول ذاكر الله في الغافلين كالمقاتل خلف الفارين وذاكر الله في

among the heedless is like a green branch of a dry tree; and in a narration: Like a green tree in the midst of trees; and he who remembers Allah among the heedless is like a light in a dark house; andas for one who remembers Allah among the heedless, Allah shows him his place in Paradise while he is yet alive; and as for one who remembers Allah among the heedless he is forgiven for as much as the numbers of 'Fasih' and 'A' jam', and Fasih is all children of Adam and Ajam is all animals. —*Razin.*

الغافلين كغصن اخضر في شجر يابس وفي رواية مثل الشجرة الخضراء في وسط الشجر وذاكر الله في الغافلين مثل مصباح في بيت مظلم وذاكر الله في الغافلين يريه الله مقعده من الجنة وهو حي وذاكر الله في الغافلين يغفر له بعدد كل فصيح واعجم والفصيح بنو آدم والاعجم البهائم * (رزين)

609w. **Abdullah-b-Omar** reported from the Prophet who used to say: There is a polish for everything and the polish of heart is the remembrance of Allah; and nothing can save more from the chastisement of Allah than the remembrance of Allah. They asked: Nor even Jihad in the way of Allah? He said: Nor even if he fights with his sword till it breaks. —*Baihaqi*

عن عبد الله بن عمر عن النبي صلعم انه كان يقول لكل شيء صقالة وصقالة القلوب ذكر الله وما من شيء انجى من عذاب الله من ذكر الله قالوا ولا الجهاد في سبيل الله قال ولا ان يضرب بسيفه حتى ينقطع * (البيهقي)

SECTION 3

2264. Names of Allah

(a) The following are the ninety-nine names of the Divine Being :—

(i) **Names relating to His person :** (1) الاحد—the One, (2) الحق—the True, (3) القدوس—the Holy, (4) الصمد—Free from want, (5) الغني—

Self-sufficient, (6) الاول – the First, (7) الاخر—the Last, (8) الحي – the Ever-living, (9) القيوم—the Self-subsisting, (10) الواجد – the Existing, (11) الله-Allah, (12) لا اله الا هو—there is no god but He.

(ii) **Names relating to His act of creation :** (13) الخالق – the Creator, (14) الباري—the Creator of soul, (15) المصور—the Fashioner of shapes, (16) البديع – the Originator, (17) الضار—One who brings distress, (18) النافع—One who benefits.

(iii) **Names relating to His love and mercy** : (19) الرب—Lord, (20) الرحمن the Most Compassionate, (21) الرحيم—the Most Merciful, (22) الرؤف the Benignant, (23) التواب—the Accepter of repentance, (24) الحليم-the Forbearing, (25) الغفر—the Pardoner, (26) الشكور—the Accepter of gratefulness, (27) السلام—the Author of peace, (28) المومن— the Grantor of security, (29) البار—the Benign, (30) الرافع الدرجات – the Exalter of ranks, (31) الرزاق—the Bestower of sustenance, (32) الوهاب the Great Giver, (33) الواسع the Ample-giving, (34) الصبور—the Patient.

(iv) **Names relating to His greatness and glory** : (35) العظيم – the Grand, (36) العزيز – the Mighty, (37) القوي —the Strong (38) القهار the Supreme, (39) الجبار – the Powerful, (40) المتكبر—the Possessor of greatness, He who compels others to work according to His will, (41) الكبير – the Great, (42) الكريم—the Generous, (43) الحميد—the Praise-worthy, (44) المجيد— the Glorious, (45) المتين— the Firm, (46) الظاهر— the Manifest (47) ذوالجلال والاكرام—Lord of glory and honour, (48) النور— the Light, (49) المقسط— the Equitable, (50) الولي One who governs, (51) الجليل – the Majestic, (52) العادل – the Just, (53) المقدم—One who brings forward, (54) المئخر—One who puts off.

(v) **Names relating to His power and control** : (55) القدير—the Powerful, (56) الوكيل—One in charge, (57) الحفيظ—the Keeper, (58) الملك—the King, (59) الفتاح—the Greatest Judge, (60) الحسيب One taking account, (61) ذوالانتقام—the Inflicter of retribution, (62) المقيت—Controller of all things, (63) القابض – One who straitens, (64) المعز—One who gives honour, (65) المذل—One who brings disgrace, (66) المجيب—One who accepts prayer, (67) الباعث—One who raises the dead to life, (68) المحصي One who records, (69) المبدي—One who begins, (70) المعيد—One who reproduces, (71) المحيي—One who gives life, (72) المميت—One who causes death, (73) مالك الملك—Master of Kingdom, (74) الجامع—One who gathers

(75) المغني—One who enriches, (76) المعطي—One who grants, (77) المانع—One who withholds, (78) الهادي—One who guides, (79) الباقي One who endures forever, (80) الوارث—One who inherits everything. (81) اللطيف—Subtle, (82) الودود—The Great Lover, (83) العالي the High, (84) الخافض One who abases, (85) الماجد—One who grants honour, (86) المقتدر—the Almighty, (87) الكريم—the Just, (88) والي Great Watcher, (89) المتعالي—the Highest, (90) الباسط—One who extends provisions.

(vi) **Names relating to His knowledge:** (91) العليم—the Knowing, (92) الحكيم—the Wise, (93) الخبير—the Aware, (94) السميع the Hearing (95) البصير—the Seeing, (96) الشهيد—the Witness, (97) الرقيب—the Watcher, (98) الباطن the Knower of hidden things, (99) المهيمن the Guardian over all.

Of these names, the word 'Allah' may be called His proper name and the others are His attributive names. The most important of His names are Allah, Rahman, Rahim and Gafur. There is difference of opinion regarding the greatest name of Allah among the jurists. According to them, it is one of the following: (1) الرحمن الرحيم العظيم * (2) بسم الله (3) الحي القيوم (4) مالك الملك (5) لا اله الا الله الله الذي لا اله الا هو رب العرش

It has also been said that Ism Azam is that name of Allah which appears to an individual most appealling to move towards God. The latter seems to be in consonance with reason.

(b) **Significance of the recitation of Allah's names.** The Quran enjoins on us to recite the names of Allah in the following verse: Allah has got the best names; therefore invoke Him therewith and leave alone those who violate the sanctity of His names—7:180Q. This does not mean that these names shall be counted on a rosary which the Prophet never did, but the real significance is that these attributes contained in the names shall be followed by men. To this effect, the Prophet said: Imbue thyself with divine attributes. These names set up the ideal which we shall try to attain. For example, Allah is Rahman (the Most Compassionate) In showing mercy, He does not distinguish. He sends rain, sun-shine and other benefits of nature equally on all. Similar should be our mercy with all of His creatures. Such is the case with all other attributes. If we can attain to this great ideal, we shall reach perfection in the true sense of the term.

52. **Abu Hurairah** reported that the Apostle of Allah said: Verily there are 99 names (one hundred but one) for Allah. Whoso counts them will enter Paradise. *And in a narration*: And He is odd and loves odd.

—*Agreed*

عن ابي هريرة قال قال رسول الله صلعم ان لله تعالى تسعة وتسعين اسما مائة الا واحدة من احصاها دخل الجنة وفي رواية وهو وتر يحب الوتر * (متفق عليه)

53. **Abu Hurairah** reported that the Apostle of Allah said: Verily there are 99 names for Allah. Whoso counts them will enter Paradise.

—*Mishkat*

عن ابي هريرة قال قال رسول الله صلعم ان لله تسعة وتسعين اسما من احصاها دخل الجنة * (المشكوة)

54. **Boraidah** reported that the Apostle of Allah heard a man say: "O Allah! verily I beseech Thee as Thou art Allah. There is no deity but Thou, the One, Free from want, One who begets not, nor was begotten, and there is no equal like Him". He said: He has beseeched Allah with His greatest name. If He is implored with it, He gives; and if He is invoked with it, He responds.

—*Tirmizi, Abu Daud*

عن بريدة ان رسول الله صلعم سمع رجلا يقول اللهم اني اسالك بانك انت الله لا اله الا انت الاحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا احد فقال دعا الله باسمه الاعظم الذي اذا سئل به اعطى واذا دعي به اجاب * (الترمذي وابوداود)

55. **Anas** reported: I was sitting with the Prophet within the mosque while a man was praying. He said: O Allah! verily I beseech Thee, for Thee is all praise, there is no deity but Thou, the Benign, the Bountiful, the Originator of heavens and earth; O One possessing glory and honour; O Ever-living, O Ever-subsisting; I beseech Thee. The Prophet said:

عن انس قال كنت جالسا مع النبي صلعم في المسجد ورجل يصلي فقال اللهم اني اسالك بان لك الحمد لا اله الا انت الحنان المنان بديع السموات والارض يا ذا الجلال والاكرام يا حي يا قيوم اسالك فقال النبي

He invoked Allah with His greatest name—that wherewith if He is called, He responds; and wherewith if He is beseeched, He gives. —*Tirmizi, Abu Daud, Nisai, Ibn Majah*

صلعم دعا الله باسمه الاعظم الذي اذا دعي به اجاب واذا سئل به اعطى * (الترمذي وابوداود والنسائي وابن ماجة)

56. **Asma'-bint-Yezid** reported that the Apostle of Allah said: The name of Allah is greatest in these two verses: "And your Lord is one God; there is no deity but He; the Most Compassionate, the Most Merciful"; and in the opening of the Family of Imran—"Alif, Lam, Mim; He is Allah; there is no deity but He, the Ever-living, the Ever-Subsisting" 2265 —*Tirmizi Abu Daud, Ibn Majah, Darimi*

عن اسماء بنت يزيد ان النبي صلعم قال اسم الله الاعظم في هاتين الايتين والهكم اله واحد لا اله الا هو الرحمن الرحيم وفاتحة ال عمران الم الله لا اله الا هو الحي القيوم * (الترمذي وابوداود وابن ماجة والدارمي)

57. **Sa'ad** reported that the Apostle of Allah said: The invocation of Zun-Nun, 2265a when he invoked his Lord remaining in the belly of the fish, was 'There is no deity but Thou. Glory be to Thee; verily I am one of the oppressors'. No Muslim invokes therewith for anything but is responded to. —*Ahmad, Tirmizi*

عن سعد قال قال رسول الله صلعم دعوة ذي النون اذا دعا ربه وهو في بطن الحوت لا اله الا انت سبحانك اني كنت من الظالمين لم يدع بها رجل مسلم في شيء الا استجاب له * (احمد والترمذي)

610w **Boraidah** reported: I entered the mosque at night with the Apostle of Allah when lo! a man was reading (the Quran) and raising his voice

عن بريدة قال دخلت مع رسول الله صلعم المسجد عشاء فاذا رجل يقرأ

2265. These are verses of the Quran.

2265a. Zun-nun is the Prophet Jonah (Yunus). He has got a story behind him. He fell down from a boat and was devoured by a fish. He was within its belly for a time till the fish disgorged him in an island.

high. I asked: O Apostle of Allah! do you say this as a man of show? He said: Rather a penitent believer. He said: While Abu Musa al-Ashari' was reading, and raising up his voice, the Apostle of Allah began to hear his reading. Thereafter Abu Musa sat with invocation. He said: 'O Allah! verily I bear witness to Thee that Thou art Allah; there is no deity but Thou, the One, Free from want. He begets not, nor was He begotten; and there is none equal to Him. The Apostle of Allah said: Indeed he has implored Allah with such a name of His that if something is beseeched therewith, He gives and if some thing is invoked therewith, He responds. I asked: O Apostle of Allah! inform him what I heard from you. He said: Yes. Then informed him of the saying of the Apostle of Allah. He said to me: You are my true brother to-day. You have conveyed to me the tradition of the Apostle of Allah. —*Razin*

ويرفع صوته فقلت يارسول الله اتقول
هذا مراء قال بل مؤمن منيب قال
وابو موسى الاشعري يقرأ ويرفع صوته
فجعل رسول الله صلعم يتسمع لقراءته ثم
جلس ابو موسى يدعو فقال اللهم اني
اشهدك انك انت الله لا اله الا انت
احدا صمدا لم يلد ولم يولد ولم يكن
له كفوا احد فقال رسول الله صلعم لقد
سأل الله باسمه الذي اذا سئل به اعطى
واذا دعي به اجاب قلت يارسول الله
اخبره بما سمعت منك قال نعم فاخبرته
بقول رسول الله صلعم فقال لي انت
اليوم لي اخ صديق حدثتني بحديث
رسول الله صلعم * (رزين)

SECTION 4

2266. Tasbih, Tahmid, Tahlil, Takbir

(a) **Meanings**:

Tasbih- to recite سبحان الله (Glory be to God).

Tahmid- to recite الحمد لله (All praise is due to God).

Tahlil- to recite لا اله الا الله (Those is no god but Allah).

Takbir- to recite الله اكبر (Allah is Greatest).

Taqdis- to recite سبحان الملك القدوس (Glory be to the Holy king).

Hailulah- to recite لا حول ولا قوة الا بالله (There is no power, and no strength except through Allah).

(b) **What do their recitations signify ?** The greater is the realisation of the significance of each formula, the greater is the merit. Only verbal recitations unattended with the inner significance carry ittle value. Take for example الحمد لله (All praise is due to Allah). At the time of reciting it, one must realise that whatever he does, credit is due therefore to the Almighty Being and not to himself. A clock is not to be prised for its regular working, and An aerial plane is not to be praised for its flight. Praise for the clock and plane is due to their makers. Similarly man is a machine which speaks, hears, sees and does wonderful things by its brain. Praise for all his achievements is not due to the man-machine but to its Maker, because He had endowed man with all these powers. So there is nothing for man to boast of and to take pride in presence of his fellow creatures. When this is realised very deeply, a great spiritual efficacy is achieved. There is significance of other formulas in a similar way.

(c) **Everything glorify Allah in its own way.** The Quran supports this theory: Do you not see that Allah is He whom all those who are in the heavens and the earth do glorify, and the birds with expanded wings. He knows the prayer of each one and its glorification—24:41Q There are many other verses in the Quran to this effect. It is only the majority of men that donot glorify.

References—8:7 ; 29:413w ; 34:140, 336;25:9 ; 30:19.

58. **Samorah-b-Jundub** reported that the Apostle of Allah said: The best of discourses is four: 'Glory be to Allah,' said 'All is for praise Allah'; 'there ss no deity but Allah' and 'Allah is greatest.' And in a narration: Ahe dearest of words near Allah is four: 'Glory be to Allah,' 'All pra ise is for Allah' 'There is no deity but Allah', and 'Allah is greatest'. It **will not injure you with whichever of them you begin.** —*Agreeed*

عن سمرة بن جندب قال قال رسول الله صلعم . افضل الكلام اربع سبحان الله والحمد لله ولا اله الا الله والله اكبر وفي رواية احب الكلام الى الله اربع سبحان الله والحمد لله ولا اله الا الله والله اكبر لا يضرك بايهن بدات * (متفق عليه)

59. **Abu Hu**r**airah** reported that the Apostle of Allah said: That I should utter 'Glory be to Allah', 'All praise isforAllah', 'There no deity but Allah' and 'Allah is greatest' is dearer to me Than what the sun rose upon.—*Muslim*

عن ابي هريرة قال قال رسول الله صلعم لان اقول سبحان الله والحمد لله ولا اله الا الله والله اكبر احب الي مما طلعت عليه الشمس * (مسلم)

60. **Same** reported that the Apostle of lAlah said: Whoso utters 'Glory be to Allah, and with His praise' one hundred times, his faults are forgiven though they are like the waves of the sea. —*Agreed*

عنه قال قال رسول الله صلعم من قال سبحان الله وبحمده في يوم مائة مرة حطت خطاياه وان كانت مثل زبد البحر * (متفق عليه)

61. **Same** reported that the Apostle of said: Whoso says at dawn and at dusk 'Glory be to Allah and with His praise' one hundred times, nobody will bring on the Resurretion Day better than what he will bring except one who says like what he had uttered or uttered more than that.

—*Agreed*

عنه قال قال رسول الله صلعم من قال حين يصبح وحين يمسي سبحان الله وبحمده مائة مرة لم يأت احد يوم القيمة بافضل مما جاء به الا احد قال مثل ما قال او زاد عليه (متفق عليه)

62. **Same** reported that the Apostle of Allah said: Two words are light for the tougue, heavy in the balance, dear to the Merciful: 'Glory be to Allah and with His praise,' and Glory be to the Almighty Allah. —*Agreed*

عنه قال قال رسول الله صلعم كلمتان خفيفتان على اللسان ثقيلتان في الميزان حبيبتان الى الرحمن سبحان الله وبحمده وسبحان الله العظيم * (متفق عليه)

63. *Sa'ad-b-Abi* **Waqqas** reported: We were near the Prophet. He asked: Can not some one of you acquire everyday one thousand merits ? Some one of his comrades asked him: How

عن سعد بن ابي وقاص قال كنا عند رسول الله صلعم فقال ايعجز احدكم ان يكسب كل يوم الف حسنة فسأله

can some of us acquire one thousand merits? He said: He should read Tasbih hundred times and then one thousand merits will be recorded for him and one thousand sins will be effaced from him. —*Muslim.*

سَائِلٌ مِنْ جُلَسَائِهِ كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ قَالَ يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ * (مسلم)

64. **Nafe'** reported that a man sneezed by the side of Ibn Omar. He said: All praise is for Allah and peace be on the Apostle of Allah. Ibn Omar said: And I say: All praise is for Allah and peace be on the Apostle of Allah and this is not in this way. The Apostle fo Allah taught us to say: 'All praise is for Allah' upon every condition.

—*Tirmizi* (*Rare*).

عَنْ نَافِعٍ أَنَّ رَجُلًا عَطَسَ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَالَ الْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُولِ اللّٰهِ قَالَ ابْنُ عُمَرَ وَأَنَا أَقُولُ الْحَمْدُ لِلّٰهِ وَالسَّلَامُ عَلَى رَسُولِ اللّٰهِ وَلَيْسَ هٰكَذَا عَلَّمَنَا رَسُولُ اللّٰهِ صلعم أَنْ نَقُولَ الْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ - اَلتِّرْمِذِي (غريب)

65. **Abu Zarr** reported: The Apostle of of Allah was asked: which word is the best? He said: What Allah has chosen for His angles — 'Glory be to Allah and with His parise'. —*Muslim.*

عَنْ أَبِي ذَرٍّ قَالَ سُئِلَ رَسُولُ اللّٰهِ صلعم أَيُّ الْكَلَامِ أَفْضَلُ قَالَ مَا اصْطَفَى اللّٰهُ لِمَلٰئِكَتِهِ سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ (مسلم)

66. **Juwairiyah** reported: The Holy Prophet came out fr om her presence at dawn when he had finished the Fajr prayer and she was within her mosque. He thereafter returned after it was forenoon, and she was then sitting (still). He said: You have not ceased to remain in the condi tion in which I found you on separation! She said: 'Yes'. The Prophet said: I uttered after (I went from) you four words for three times. Had they been weighed with what you uttered since that day, they would have

عَنْ جُوَيْرِيَةَ أَنَّ النَّبِيَّ صلعم خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ قَالَ مَازِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكِ عَلَيْهَا قَالَتْ نَعَمْ قَالَ النَّبِيُّ صلعم لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلٰثَ مَرَّاتٍ لَوْ وُزِنَتْ بِمَا قُلْتِ مُنْذُ الْيَوْمِ

outweighed : 'Glory be to Allah and with His praise like His numerous creation and self-satisfaction and adronment of His Throne and the depth of His words. —*Muslim.*

لوزنتهن سبحان الله وبحمده عدد خلقه ورضى نفسه وزنة عرشه ومداد كلماته - (مسلم)

67. **Anas** reported : When we landed at a place, we used not to read Tasbih till the camels were let off. —*Abu Daud,*

عن انس قال كنا اذا نزلنا منزلا لا نسبح حتى يحل الرحال * (ابوداود)

68. **Abu Hurairah** reported that the Apostle of Allah said : Whoso says "There is no deity but Allah ; the One ; there is no partner for Him ; for Him is the kingdom and for Him is all praise, and He is powerful over all things" one hundred times every day, has got (the rewards of emancipating) ten slaves, and one hundred merits are written for him and one hundred sins are effaced from him ; and there is a guard for him for that day of his till it is dusk ; and nobody brings better (rewards) than what he brings except a man who acts more than the former. —*Agreed*

عن ابي هريرة قال قال رسول الله صلعم من قال لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير في يوم مائة مرة كانت له عدل عشر رقاب وكتبت له مائة حسنة ومحيت عنه مائة سيئة وكانت له حرزا من الشيطان يومه ذلك حتى يمسي ولم يأت احد بافضل مما جاء به الا رجل عمل اكثر منه * (متفق عليه)

69. **Abu Musa al-Ash'ari** reported : We were with the Apostle of Allah in a journey. The people began to shout Takbir. Then the Apostle of Allah said : O people ! take ease to yourselves, you do not call One who is deaf or who is absent. Verily you call One who hears and sees and He is with you ; and he whom

عن ابي موسى الاشعري قال كنا مع رسول الله صلعم في سفر فجعل الناس يجهرون بالتكبير فقال رسول الله صلعم يايها الناس اربعوا على انفسكم انكم لا تدعون اصم ولا غائبا انكم تدعون سميعا

you call is nearer to some one of you than the neck of his riding camel. Abu Musa said: And I was behind him saying within myself 'There is no power and no strength but through Allah'. He said: O Abdullah-b-Qais! shall I not guide you towards a treasure out of the treasures of paradise? I said: Yes, O Apostle of Allah. He said: There is no power and no strength but through Allah.
—*Agreed*

بصيرا وهو معكم والذي تدعونه اقرب الى احدكم من عنق راحلته فقال ابو موسى وانا خلفه اقول لا حول ولا قوة الا بالله في نفسي فقال يا عبد الله بن قيس الا ادلك على كنز من كنوز الجنة فقلت بلى يا رسول الله قال لا حول ولا قوة الا بالله * (متفق عليه)

70. **Jaber** reported that the Apostle of Allah said: Whoso says 'Glory be to the Almighty Allah and with His praise', a date-tree is planted for him in paradise.
—*Tirmizi*

عن جابر قال قال رسول الله صلعم من قال سبحان الله العظيم وبحمده غرست له نخلة في الجنة - (الترمذي)

71. **Zubair** reported that the Apostle of Allah said: There is no dawn in which the servants get up but a proclaimer proclaims 'Glorify the King, the Most Holy.'
—*Tirmizi*

عن الزبير قال قال رسول الله صلعم ما من صباح يصبح العباد فيه الا مناد ينادي سبحوا الملك القدوس * (الترمذي)

72. **Jaber** reported that the Apostle of Allah said: The best Zikr is—'There is no deity but Allah,' and the best invocation is'—All praise is for Allah'.
—*Tirmizi*

عن جابر قال قال رسول صلعم افضل الذكر لا اله الا الله وافضل الدعاء الحمد لله * (الترمذي)

73. **Abu Syeed and Abu Hurairah** reported that the Apostle of Allah said: Whoso says 'There is no diety but Allah, and Allah is greatest,' his Lord confirms him in truth by saying: There is no deity but I, and I am greatest.' And when

عن ابي سعيد وابي هريرة قالا قال رسول الله صلعم من قال لا اله الا الله والله اكبر صدقه ربه قال لا اله الا انا وانا اكبر واذا قال لا اله الا الله

he says 'There is no deity, but Allah, He is One, there is no partner for Him,' Allah says: There is no god but I; I am Single; there is no partner for Me. And when he says, 'There is no god but Allah. For Him is the kingdom, and for Him is all praise', He says: There is no god but I, for Me is the kingdom, and for Me is all praise. And when he says 'There is no god but Allah, and there is no power, and no strength but though Allah,' He says: There is no god but I, there is no power, and no strength but through Me. He used to say: Whoso utters it in his sickness and thereafter dies, the Fire will not devour him.

—*Tirmizi*, *Ibn Majah*

وَحْدَهُ لَا شَرِيكَ لَهُ يَقُولُ اللّٰهُ لَا إِلٰهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي وَإِذَا قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ قَالَ لَا إِلٰهَ إِلَّا أَنَا لِيَ الْمُلْكُ وَلِيَ الْحَمْدُ وَإِذَا قَالَ لَا إِلٰهَ إِلَّا اللّٰهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ قَالَ لَا إِلٰهَ إِلَّا أَنَا لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي وَكَانَ يَقُولُ مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمْهُ النَّارُ *

(اَلتِّرْمِذِي وَابْنُ مَاجَةَ)

74. **Sa'ad-b-Abi Waqqas** reported: He went to a woman with the Prophet while there were seeds or pebbles with which she was reading Tasbih. He said: Shall I not inform you of what is easier than this to you or better? Glory be to Allah (as profuse) as the numbers He created in heaven, and Glory be to Allah (as profuse) as the numbers He created in the earth, and glory be to Allah (as profuse) as the numbers between these things, and Jlory to Allah (as profuse) as the numbers of which He is the creator; and Allah is greatest like that; and All praise is for Allah like that, and Ahere is no god but

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ دَخَلَ مَعَ النَّبِيِّ صلعم عَلَى امْرَأَةٍ وَبَيْنَ يَدَيْهَا نَوًى أَوْ حَصًى تُسَبِّحُ بِهِ فَقَالَ أَلَا أُخْبِرُكِ بِمَا هُوَ أَيْسَرُ عَلَيْكِ مِنْ هٰذَا أَوْ أَفْضَلُ سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْأَرْضِ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا بَيْنَ ذٰلِكَ وَسُبْحَانَ اللّٰهِ عَدَدَ مَا هُوَ خَالِقٌ وَاللّٰهُ أَكْبَرُ مِثْلَ ذٰلِكَ وَالْحَمْدُ لِلّٰهِ مِثْلَ ذٰلِكَ وَلَا إِلٰهَ

Allah like that, and there is no power, and no strength except through Allah like that.

—Abu Daud, Tirmizi (Rare)

إلا الله مثل ذلك ولا حول ولا قوة إلا بالله مثل ذلك * أبوداود والترمذي (غريب)

75. **Amr-b-Shuaib** reported from his father who from his grandfather who had reported that the Apostle of Allah had said: Whoso reads Tasbih one hundred times at dawn and one hundred times at night, is like one who makes one hundred pilgrimages; and whoso reads Aahmid one hundred times at dawn and one hundred times at night, is like one who attacks one hundred cavalry in the way of Allah; and whoso reads Tahlil one hundred times at dawn and one hundred times at night, is like one who sets free one hundred slaves out of the children of Ismail; and whoso reads Takbir one hundred times at dawn and one hundred times at night, nobody gets that day more than what he gets except one who reads like that or more than what he reads.

—Tirmizi (Approved, Rare)

عن عمرو بن شعيب عن أبيه عن جده قال قال رسول الله صلعم من سبح الله مائة بالغداة ومائة بالعشي كان كمن حج مائة حجة ومن حمد الله مائة بالغداة ومائة بالعشي كان كمن حمل على مائة فرس في سبيل الله ومن هلل الله مائة بالغداة ومائة بالعشي كان كمن أعتق مائة رقبة من ولد إسمعيل ومن كبر الله مائة بالغداة ومائة بالعشي لم يأت في ذلك اليوم أحد بأكثر مما أتى به إلا من قال مثل ذلك أو زاد على ما قال *

الترمذي (حسن غريب)

76. **Abdullah-b-Amr** reported that the Apostle of Allah said: Tasbih (fills up) half of the Balance and Tahmid of Allah fills it up (wholly), and 'There is no god but Allah' has no screen against Allah till it reaches him. *—Tirmizi (Rare)*

عن عبد الله بن عمرو قال قال رسول الله صلعم التسبيح نصف الميزان والحمد لله يملأه ولا إله إلا الله ليس لها حجاب دون الله حتى تخلص إليه *

الترمذي (غريب)

77. **Abu Hurairah** reported that the Apostle of Allah said: No servant ever utters 'There is no god but Allah' out of sincere faith, but the doors of heaven are opened up for him till it reaches the Throne, so long as he does not commit great sins. —*Tirmizi* (*Rare*)

عن ابي هريرة قال قال رسول الله صلعم ما قال عبد لا اله الا الله مخلصا قط الا فتحت له ابواب السماء حتى يفضي الى العرش ما اجتنب الكبائر * الترمذي (غريب)

78. **Ibn Mas'ud** reported that the Apostle of Allah said: I met Abraham in the night wherein I was taken to heaven. He said: O Muhammad! convey my greeting to your followers and inform them that Paradise is of pure earth and of sweet water and it has got vast fields. Its plantations are glorification of Allah, praise of Allah, 'there is no deity but Allah', and 'Allah is greatest'. —*Tirmizi* (*Approved, Rare*)

عن ابن مسعود قال قال رسول الله صلعم لقيت ابراهيم ليلة اسري بي فقال يا محمد اقرأ امتك مني السلام واخبرهم ان الجنة طيبة التربة عذبة الماء وانها قيعان وان غراسها سبحان الله والحمد لله ولا اله الا الله والله اكبر * الترمذي (حسن غريب)

79. **Yusairah** (and he was one of the Refugees) reported that the Apostle of Allah said: You shall read Tasbih, Tahlil, Taqdis and count with fingers. Verily they will be asked and given the power of speech, and you shall not be heedless[2267] and so forget mercy of Allah. —*Tirmizi, Abu Daud*

عن يسيرة وكانت من المهاجرات قال قال لنا رسول الله صلعم عليكن بالتسبيح والتهليل والتقديس واعقدن بالانامل فانهن مسئولات مستنطقات ولا تغفلن فتنسين الرحمة * (الترمذي وابوداود)

80. **Sa'ad-b-Abi Waqqas** reported: A Beduin Arab came to

عن سعد بن ابي وقاص قال جاء

2267. See note 2266 for meaning of Taqdis. That the main limbs of the body will be endowed with the power of talk on the Resurrection Day has been corroborated by the following verses: On the day when their tongues and their legs will bear witness of what they did (Q). On the day, We will set a seal upon the mouths etc. (36:65Q).

the Apostle of Allah and said: Teach me a word which I shall read. He said: Read, 'There is no deity but Allah; He is One, there is no partner for Him; Allah is greatest in greatness, and profuse praise for Allah, and glory be to Allah, the Lord of the worlds; there is no power, and no strength except through Allah, the Beneficient, the Almighty. He said: These are for my Lord. What is then for me? He said: O Allah! forgive me, guide me, give me provision and pardon me.[2268] —*Muslim*.

اعرابي الى رسول الله صلعم فقال علمني كلاما اقوله قال قل لا اله الا الله وحده لا شريك له الله اكبر كبيرا والحمد لله كثيرا وسبحان الله رب العالمين لا حول ولا قوة الا بالله العزيز الحكيم قال فهؤلاء لربي فما لي فقال قل اللهم اغفرلي وارحمني واهدني وارزقني وعافني *

(مسلم)

81. **Anas** reported that the Apostle of Allah passed by a tree dry of leaves, and he stroke it with his staff. Then the leaves fell down. He said: Verily all praise for Allah, glorification for Allah and 'There is no deity but Allah' drop down the sins of a servant just as the leaves of this tree fall down. —*Tirmizi* (*Rare*).

عن انس ان رسول الله صلعم مر على شجرة يابسة الورق وضربها بعصاه فتناثر الورق فقال ان الحمد لله وسبحان الله ولا اله الا الله اكبر تساقط ذنوب العبد كما يتساقط ورق هذه الشجرة *

الترمذي (غريب)

82. **Makhul** reported from Abu Hurairah who had said: The Apostle of Allah narrated to me: Increase saying: 'There is no power, and no strength but through Allah,' and verily it is of the treasures of paradise. Makhul said: Whoso says: There is no power, and

عن مكحول عن ابي هريرة قال قال لي رسول الله صلعم اكثر من قول لا حول ولا قوة الا بالله فانها من كنز الجنة قال مكحول فمن قال لا حول

2268. The narrator had some doubt whether the Prophet uttered 'Fi' (في) in place of Wa (و) in the last sentence.

no strengh except Through Allah,' and 'There is no place of refuge from Allah except to Him,' Allah removes from him fifty doors of harm, the least of them being poverty.[2269] —*Tirmizi*

ولا قوة الا بالله ولا منجاء من الله الا اليه كشف الله عنه سبعين بابا من الضر ادناها الفقر * (الترمذي)

611w. **Abdullah-b-Amr** reported that the Apostle of Allah said: Praise is the principal thing of gratefulness. He who does not praise Allah is not grateful to Him. —*Baihaqi*

عن عبد الله بن عمرو قال قال رسول الله صلعم الحمد راس الشكر ما شكر الله عبد لا يحمده * (البيهقي)

612w. **Ibn Abbas** reported that the Apostle of Allah said: Those who will first be called to Paradise on the Resurrection Day will be those who praised Allah secretly and openly —*Baihaqi*

عن ابن عباس قال قال رسول الله صلعم اول من يدعى الى الجنة يوم القيمة الذين يحمدون الله في السراء والضراء * (البيهقي)

613w. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: Moses (peace be on him) said: O Lord! teach me something with which I may remember Thee and call Thee. He said: O Moses! say 'There is no deity but Allah. He said: O Lord! everyone of Thy servants reads this. Verily I desire a thing with which Thou shouldst particularise me. He said: O Moses! if the seven heavens and their inmates besides Me as well as the seven earths had been put in one scale and 'There is god but Allah' in another scale, certainly 'There is no god but Allah' would incline down with them. —*Sharhi Sunnat*

عن ابي سعيد الخدري قال قال رسول الله صلعم قال موسى عليه السلام يارب علمني شيئا اذكرك به وادعوك به فقال ياموسى قل لا اله الا الله فقال يارب كل عبادك يقول هذا انما اريد شيئا تخصني به قال ياموسى لو ان السموات السبع وعامرهن غيري والارضين السبع وضعن في كفة ولا اله الا الله في كفة فمالت بهن لا اله الا الله * (شرح السنة)

2269. Tirmizi says that the chain of narration of this hadis is not continuous and that Makhul did not hear from Abu Hurairah.

614w. **Abu Hurairah** reported that the Apostle of Allah said: 'There is no power, and no strength except through Allah' is a medicine for ninety nine diseases, the least of them being anxiety. —*Baihaqi*

عن ابي هريرة قال قال رسول الله صلعم لا حول ولا قوة الا بالله دواء من تسعة وتسعين داء ايسرها الهم * (البيهقي)

615w. **Same** reported that the Apostle of Allah said: Shall I not guide you to a word out of the treasures of Paradise under the Throne? —There is no power, and no strength except through Allah. The Almighty Allah says: My servant has submitted and resigned completely. —*Baihaqi*

عنه قال قال رسول الله صلعم الا ادلك على كلمة من تحت العرش من كنز الجنة لا حول ولا قوة الا بالله يقول الله تعالى اسلم عبدي واستسلم * (البيهقي)

616w. **Ibn Omar** reported that he said: Glorification of Allah—it is the prayer of the creations, and praise of Allah is an expression of gratefulness, and 'There is no deity but Allah' is an article of monotheism, and 'Allah is greatest' fills up what is between heaven and earth. And when a servant utters 'There is no power, and no strength except through Allah' the Almighty Allah says: He has submitted and resigned completely. —*Razin*

عن ابن عمر انه قال سبحان الله هي صلوة الخلائق والحمد لله كلمة الشكر ولا اله الا الله كلمة الاخلاص والله اكبر تملأ ما بين السماء والارض واذا قال العبد لا حول ولا قوة الا بالله قال الله تعالى اسلم واستسلم * (رزين)

SECTION 5.

2270. **Repentance (توبة), forgiveness (استغفار) and seeking**

(a) What are Taubah and Istigfar? Istigfar is to seek forgiveness to God for commissions and omissions whether specific or general, and Taubah is repentance which signifies the turning back penitently

from a sin which has just been committed or which has chance of being committed in future. Man is not free from sin. Therefore Taubah is of utmost importance in the formation of a religious life. It has got three elements ; namely, to have knowledge that the act done is wrong, to be sincerly repentant for its commission and to be careful in future not to commit it again. Therefore Taubah takes its birth from the light of knowledge and faith. True turning back comes when a man knows that he has taken poison unawares. He tries then to disgorge what he has eaten for fear of life. In order to save soul, a greater repentance is neassary and a firmer determination not to have repetition of the foul thing that has hitherto been done. Hence a man of wisdom and faith can have the benefit of Tauabh. An gngel needs no Taubah because he knows no sin. The devil has got no need of Taubah because sins and virtues are all equal to him. As man has got both angelic and devilish tendencies, he has got greater necessity of Taubah in order to purge off the impurities that gather on soul from time to time. By the tears of repentance, the soul must be washed. Repentance is therefore a remedy for taking away a misguided soul. Any boat man, recognising that he is going in a wrong direction, must at once turn to the proper way. Similar is the turning back of a sinner.

(b) Taubah is Wajeb. When no man is free from sin, Taubah is necessary and therefore binding on every Muslim. The Quran lays down :- And turn to Allah, all of you, O believers, so that you may be successful - 24: 31Q. The Holy Prophet was sinless, yet he was formost is seeking forgiveness to his Lord. That was for attaining perfection. Taubah is therefore a spiritual excercise turning away the mind constantly from evil actions and evil thoughts. Some of the important circumstances under which Taubah becomes compulsory are the following.

(1) In case of an unbeliever. At the dawn of intellect, he must make Taubah from infidelity, idolatrous practices and superstitious beliefs. (2) In case of a Muslim. When a man is a Muslim by birth, he must make Taubah from all the evil practices of his parents at the dawn of knowledge and turn back to an intelligent understanding of the principles of religion in order that faith may be firmly rooted in the soil of mind. (3) In order to ensure a sincere turning, one must make Taubah even from all evil thoughts and turn back to good thoughts and good actions. This in turn will lead

to the constant remembrance of God.

(c) **Merits of Táubah.** As has been said above, Aaubah has got an wonderful effect on the purity of soul. Ahe Almighty Allah lays down: Verily Allah loves those who repent—2.222Q. This is because a man is constantly reminded of God by means of Taubah. The wound on soul which falls therein on account of sin is healed by the fire of repentance: If it is not healed, the soul may receive further wounds by the commission of further sins and in this way a complicated desires for soul will arise On the other hand, if the first wound is healed, soul is made fit for. the seat of the Almighty Allah. In case of sincere Taubah, the following results are obtained: (1) Mind forgets the recurrence of sins. (2) Mind becomes careful of committing future sins. (3) Such a man examines the previous omissions of compulsory duties from the dawn of intellect up to the day of repentance and tries to fulfil them. He prays the Qaza prayers in full, pays the unpaid Zakats on a rough account of all previous earnings, keeps fasts which were broken, returns the rights and dues of others which have been taken or used unjustly and takes pardon from those whose honour has been damaged by backbiting. or by other means This is true God-fear and Allah says of such a person: And whoso fears God, He will find a way out for him and will provide him from where he could not count (Q).

(a) **Acceptance of Taubah.** If there is sincere repentance for commission of any sin, Allah certainly accepts it. The Quran lays down: Verity Allah accepts repentance from His servants (Q). The following rules should however be observed at the of time of repentance. (1) He must be certain of receiving pardon from God. (2) He must firmly determine not to commit the same sin again. (3) He must be sincere in repentance as Allah directs: O you who believe! make to Allah a sincere Taubah; perchance your Lord will remove from you your evil and admit you in Paradise- 66:8Q. Such a repentance brings out tears from eyes, makes the outward look pale and keeps him always anxious and fearful of God. His condition becomes like that of a man who took poison unawares but for fear of death tries to disgorge out the last particle of it in the stomach. (4) He must remove the effects of the evil deed by immediate performance of good deed. Heat removes cold and likewise good deeds remove evil deeds. This si the natural law. The pious men lay down the following duties

for such a man. (i) He must be fearful of the punishment of the next world for such a sin. (ii) He must pray two rak'ats of prayer.(iii) He must seek forgiveness at least 70 times to God and then read 'Glory be to Allah, the Great, and with His due praise.' (iv) He shall give alms to the poor. (v) He shall keep fast for a day. It must be remembered that mind plays the greatest part in repentance than the tongue. The Quran says: But whoever repents after his oppression and becomes good, certainly Allah will accept his repentance—5·39Q. So these are they whose evil deeds are changed for good, and whoso repents and does good, he turns to Allah a good turning —25:70Q.

Some exceptions. The following cases have been excepted from general pardon but Allah is above than what He framed. He forgives those whom He wishes and punishes those whom He wishes.

(1) Repentance of one who turns back to infidelity after repentance and remains therein up to his death. The Quran lays down: Surely those who disbelieve after their faith and then increase in disbelief, their repentance shall not be accepted—3:89Q. In shis sense, the Quran again says: Verily Allah does not forgive that anything should be associated with Him, and He forgives what is besides that.

(2) **Taubah of a confirmed sinner at the time of death**. The Quran secites: Verily repentance to Allah is only for those who commit sin in ignorance and then turn to Allah without loss of time; these it is whose repentance is accepted by Allah. And Allah is Knowing, Wise. And repentance is not for those who go on doing evil deeds until, when death comes to one of them, he says: Certainly I repent now, nor for those who die unbelievers—3: 17, 18Q.

(3) Taubah at the time when the sun rises from the west heralding the coming of the Hour.

It is said by some that the great sins are not forgiven. It is quite against the spirit of the Quranic and traditional teachings. It is opposed to the verse 4:48Q in which Allah says that He forgives what is besides Shirk. Of course the Quran says: If you give up the great sins of which you are prohibitted, We shall remove the evil deeds from you (4:31Q), but that does not mean that the great sins will not be forgiven. In support of this, Allah reminds us: O those who have been extravagant to their souls! don't be dispaired of Allah's mercy (Q). Verily Allah forgives all sins (Q).

(d) **Causes of unwillingness for Taubah.** The readers should learn that he who is not willing to repent for sins but repeatedly commits them has got his mind affected with a serious disease. This unwillingness arises for four rasons : (1) disbelief in the next world ; (2) to be grossly engaged in worldly happiness, (3) procrastination and delaying repentance and (4) to understand the mercy of God in a wrong way. If these things can be removed by a firm belief in the next world, by an eagerness to get the heavenly bliss and to avoid infernal punishment, by taking up good deeds promptly after sins and by weeping and seeking forgiveness to God, a true turn may come in one's life.

83. **Abu Hurairah** reported that the Apostle of Allah said : By Allah, I seek pardon of Allah and return penitently to Him every day more than seventy times. —*Bukhari.*

عن ابي هريرة قال قال رسول الله صلعم والله اني لاستغفر الله و اتوب اليه في اليوم اكثر من سبعين مرة * (البخاري)

84. **Agarril Mujani** reported that the Apostle of Allah said : Verily He is near my heart, and I seek forgiveness of Allah hundred times a day. —*Muslim.*

عن الاغرالمزني قال قال رسول الله صلعم انه ليغان على قلبي و اني لاستغفر الله في اليوم مائة مرة - (مسلم)

85. **Same** reported that the Apostle of Allah said : O people ! return to Allah penitently; verily I return to Him penitently hundred times a day. —*Muslim.*

عنه قال قال رسول الله صلعم يا ايها الناس توبوا الى الله فاني اتوب اليه في اليوم مائة مرة - (مسلم)

86. **Abu Zarr** reported that the Apostle of Allah said in the matter of what he had narrated from the the Blessed and Almighty Allah [2271] Who said : O My servants ! verily I have made injustice unlawful on Me and made it unlawful for you. O My servants ! don't do injustice

عن ابي ذر قال قال رسول الله صلعم فيما يروي عن الله تبارك وتعالى انه قال يعبادي اني حرمت الظلم على نفسي وجعلته بينكم محرما فلا

Reference : 1 ; :98 ; 4.188 ; 25:50 ; 25:104, 131 ; 88:14.

2271. This is hadise Qudsi, that is atradition uttered from the revelations through Gabriel.

to one anther. Every one of you is misguided except one whom We have gu ded. So seek guidance from Me and I shall grant you guidance. O My servants! everyone of you is hungry except one whom I have given food. So seek food from Me and I shall give you food. O My servants! everyone of you is naked except one whom I have given cloth. So seek cloth from Me and I shall give you cloth. O My servants! you commit sins day and night and I forgive all sins. So seek forgiveness from Me and I shall forgive you. O My servants! you can never overtake My injury and so you do Me injury; you can not overtake My benefit and so you do Me benefit.[2272] O My servants! if your former and latter (generations) and your men and your Jinn remain upon the purest heart of a single being among you, that will not decrease anything from My kingdom. O My servants! if your former and latter (generatihns) and your men and your Jinn remain upon the most sinful state of the heart of a single man among you, that will not decrease anything from My kingdom. O My servants! if your former and latter (generations) and your men and your Jinn staud in one lofty place, and beseech Me and I give everyone his beseeched thing, that

تظالموا يعبادي كلكم ضال الا من
هديته فاستهدوني اهدكم ياعبادي كلكم
جائع الا من اطعمته فاستطعموني اطعمكم
ياعبادي كلكم عار الا من كسوته
فاستكسوني اكسكم ياعبادي انكم تخطئون
بالليل والنهار وانا اغفر الذنوب جميعا
فاستغفروني اغفرلكم يعبادي انكم
لن تبلغوا ضري فتضروني ولن تبلغوا
نفعي فتنفعوني يعبادي لوان اولكم
واخركم وانسكم وجنكم كانوا على اتقى
قلب رجل واحد منكم ما زاد ذلك في
ملكي شيئا يعبادي لوان اولكم
واخركم وانسكم وجنكم كانوا على افجر
قلب رجل واحد منكم مانقص ذلك
من ملكي شيئا يعبادي لوان اولكم
واخركم وانسكم وجنكم قاموا في صعيد
واحد فسالوني فاعطيت كل انسان مسئلته

2272. It signifies: Neither injury, nor benefit can do me any thing. So if you commit a sin, it will be against you; and if you do a virtuous deed, it will be for yourself. Hence you will be affected by virtues and sins.

will not decrease what is near Me except as a needle decreases when it is admitted in a sea. My servants! these are your actions which I shall count for you and thereafter compensate them for you. Let him who wishes good, praise Allah; and let him who wishes other than that, not blame other than his ownself. —*Muslim.*

ما نقص ذلك مما عندي الا كما ينقص المخيط اذا ادخل البحر يعبادي هي انما اعمالكم احصيها عليكم ثم اوفيكم اياها فمن وجد خيرا فليحمد الله ومن وجد غير ذلك فلا يلومن الا نفسه ۔

(مسلم)

87. **Abu Sayeed al Khodri** reported that the Apostle of Allah said: There was among the Israilites a man who killed nintey nine persons. Thereafter he came out to seek (repentance). He came to a hermit and asked him and said: Is there any repentance for him? He said: No. Then he killed him and began to seek (repentance). A man said to him: 'Go to such and such a village'. The Death then came to him. He inclined his chest towards it (village and than the angels of mercy and the angles of punishment fell out. [2272a] Allah then revealed to it (village.) Come near Me and to another Go far away He said: Meaure the distance between these two. It was then found that this was nearer than half a cubit and so he was forgiven. *Agreed.*

عن ابي سعيد ن الخدري قال قال رسول الله صلعم كان في بني اسرائيل رجل قتل تسعة وتسعين انسانا ثم خرج يسال فاتى راهبا فساله فقال اله توبة قال لا فقتله وجعل يسئل فقال له رجل ائت قرية كذا وكذا فادركه الموت فناء بصدره نحوها فاختصمت فيه ملئكة الرحمة وملئكة العذاب فاوحى الله الى هذه ان تقربي والى هذه ان تباعدي فقال قيسوا ما بينهما فوجد الى هذه اقرب بشبر فغفرله * (متفق عليه)

2272a. The angels of mercy wished to take his soul to the house of mercy and the angels of punishment to the house of punishment as the man was repentant in the former case and as he murdered so many presons in the latter.

88. **Abu Hurairah** reported that the Apostle of Allah said: By One in whose hand there is my life, if you had not committed sins, Allah would not have destroyed you and brought a people who then commit sins and seek forgiveness from Allah and then Allah forgives them.

—*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم والذي نفسي بيده لو لم تذنبوا لذهب الله بكم ولجاء بقوم يذنبون فيستغفرون الله فيغفر لهم * (مسلم)

89. **Abu Musa** rebported that the Apostle of Allah said: Verily Allah extends His hand at night to accept one who commits sin during the day, and He extends His hand during the day to accept one who commits sin at night, till the sun will-rise from its place of setting. —*Muslim.*

عن ابي موسى قال قال رسول الله صلعم ان الله يبسط يده بالليل ليتوب مسيء النهار ويبسط يده بالنهار ليتوب مسيء الليل حتى تطلع الشمس من مغربها * (مسلم)

90. **Ayesha** reported that the Apostle of Allah said: When a servant recognises (sin) and then repents, Allah accepts his repentance. —*Agreed.*

عن عائشة قالت قال رسول الله صلعم ان العبد اذا اعترف ثم تاب تاب الله عليه * (متفق عليه)

91. **Abu Hurairah** reported that the Apostle of Allah said: Whoso repents before the sun rises from its place of setting, Allah accepts his repentance.

—*Muslim.*

عن ابي هريرة قال قال رسول الله صلعم من تاب قبل ان تطلع الشمس من مغربها تاب الله عليه * (مسلم)

92. **Anas** reported that the Apostle of Allah said: Allah becomes too glad at the repentance of His servant when he repents to Him. As regards a certain man from amongst yourselves, his riding camel was at a desert. It then slipped away from him, and there were food and drink on it. He became

عن انس قال قال رسول الله صلعم الله اشد فرحا بتوبة عبده حين يتوب اليه من احدكم كانت راحلته بارض فلاة فانفلتت منه وعليها طعامه وشرابه

despaired of it and so he came to a tree and laid himself down in its shade, being despaired of his riding camel. While he was in that state, lo! it (camel) stood by his side. He caught hold of its rein and then said out of excessive joy: O Allah! Thou art my servant and I am Thy Lord. He committed mistake out of excessive joy. —*Muslim.*

93. Abu Hurairah reported that the Apostle of Allah said: Verily a man committed a sin and said: O Lord! I have committed a sin, so forgive it. His Lord said: Does My servant know that he has got a Lord who can forgive sins and punish him? I have pardoned My servant. Thereafter he tarried so long as Allah wished. Afterwards he committed a sin, and so he said: O Lord! I have committed a sin and so forgive it. He said: Does My servant know that he has got a Lord who can forgive sins and punish him? I have pardoned My servant. Thereafter he tarried so long as Allah wished. Afterwards he committed a sin. He said: O Lord! I have committed another sin and so forgive me therefor. He said: Does My servant know that he has got a Lord who can forgive sins and punish him? I

فَأَيِسَ مِنْهَا فَأَتَى شَجَرَةً فَاضْطَجَعَ فِي ظِلِّهَا
قَدْ أَيِسَ مِنْ رَاحِلَتِهِ فَبَيْنَمَا هُوَ كَذَلِكَ
إِذْ هُوَ بِهَا قَائِمَةً عِنْدَهُ فَأَخَذَ بِخِطَامِهَا ثُمَّ
قَالَ مِنْ شِدَّةِ الْفَرَحِ اللَّهُمَّ أَنْتَ عَبْدِي
وَأَنَا رَبُّكَ أَخْطَأَ مِنْ شِدَّةِ الْفَرَحِ *
(مُسْلِمٌ)

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ
صلعم إِنَّ عَبْدًا أَذْنَبَ ذَنْبًا فَقَالَ رَبِّ
أَذْنَبْتُ فَاغْفِرْهُ فَقَالَ رَبُّهُ أَعَلِمَ عَبْدِي
أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ
لِعَبْدِي ثُمَّ مَكَثَ مَا شَاءَ اللهُ ثُمَّ أَذْنَبَ
ذَنْبًا فَقَالَ رَبِّ أَذْنَبْتُ ذَنْبًا فَاغْفِرْهُ فَقَالَ
أَعَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ
وَيَأْخُذُ بِهِ غَفَرْتُ لِعَبْدِي ثُمَّ مَكَثَ مَا
شَاءَ اللهُ ثُمَّ أَذْنَبَ ذَنْبًا قَالَ رَبِّ أَذْنَبْتُ
ذَنْبًا آخَرَ فَاغْفِرْهُ لِي فَقَالَ أَعَلِمَ عَبْدِي
أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بِهِ غَفَرْتُ

have pardoned My servant. So let him do what he wishes. —*Agreed.*

لعبدي فليفعل ما شاء * (متفق عليه)

94. **Jundub** reported that the Apostle of Allah narrated: A man said: By Allah, Allah will not forgive so and so. Verily the Almighty Allah said: Who is he who lays blame on Me that I shall not forgive so and so, but I have forgiven so and so and nullified your actions, (or as he said.) 2273 —*Muslim.*

عن جندب ان رسول الله صلعم حدث ان رجلا قال والله لا يغفر الله لفلان وان الله تعالى قال من ذا الذي يتألى علي اني لا اغفر لفلان فاني قد غفرت لفلان واحبطت عملك او كما قال * (مسلم)

95. **Shaddad-b-Aus** reported that the Apostle of Allah said: The best mode of seeking forgiveness is that you should say: O Allah! Thou art my Lord; there is no god but Thou. Thou hast created me and I am Thy servant, and I am upon Thy covenant and Thy promise. As far as I can, I seek refuge to Thee from the evils of what I have committed, and I return to Thee with Thy favour on me and return to The penitentl with my sin. So pardon me, andY nobody doth pardon sins except Thou. He said: Whoso reads it at day-time out of sincere faith in it and then dies that day before it is dusk, he becomes one of the inmates of Paradise; and whoso reads it at night with a sincere faith in it and then dies before it is dawn, he is one of the inmates of Paradise. —*Bukhari.*

عن شداد بن اوس قال قال رسول الله صلعم سيد الاستغفار ان تقول اللهم انت ربي لا اله الا انت خلقتني وانا على وعدك وانا على عهدك وما استطعت اعوذ بك من شر ما صنعت ابوء لك بنعمتك علي وابوء بذنبي فاغفر لي فانه لا يغفر الذنوب الا انت قال ومن قالها من النهار موقنا بها فمات من يومه قبل ان يمسي فهو من اهل الجنة ومن قالها من الليل وهو موقن بها فمات قبل ان يصبح فهو من اهل الجنة * (البخاري)

2273. There are some who say that Allah will not forgive such and such a transgressor. It is unlawful as Allah has got power over all things: He may forgive and may not forgive.

96. **Anas** reported that the Apostle of Allah said: The Almighty Allah said: O son of Adam! I have forgiven you for what you have implored Me and hoped from Me inspite of what is in you, and I won't mind. O son of Adam! if your sins had reached the clouds of heaven and thereafter if you had sought forgiveness from Me, I would have forgiven you and I won't mind. O son of Adam! if you had met Me with an earth full of sins and then if you had met Me without setting up anything with Me, I would have certainty come to you with an earth full of forgiveness. 2273a

—*Ahmad, Darimi, Tirmizi (Approved, Rare).*

عن انس قال قال رسول الله صلعم قال الله تعالى يا ابن آدم انك ما دعوتني ورجوتني غفرت لك على ما كان فيك ولا ابالي ابن آدم لو بلغت ذنوبك عنان السماء ثم استغفرتني غفرت لك ولا ابالي ابن آدم انك لو لقيتني بقراب الارض خطايا ثم لقيتني لا تشرك بي شيئا لاتيتك بقرابها مغفرة * الترمذي احمد والدارمي

(حسن غريب)

97. **Ibn Abbas** reported that the Apostle of Allah said: Whoso sticks to seeking forgiveness, Allah will create for him a way out from every difficulty and a relief from every anxiety, and He will supply him provifrom on is hwere he does not know. 2274 —*Ahmad, Abu Daud, Ibn Majah*

عن ابن عباس قال قال رسول الله صلعم من لزم الاستغفار جعل الله له من كل ضيق مخرجا ومن كل هم فرجا ورزقه من حيث لا يحتسب *

(احمد وابوداود وابن ماجة)

98. **Abu Bakr Siddiq** reported that the Apostle of Allah said: He who seeks forgiveness can not be tired of it even

عن ابي بكر الصديق قال قال رسول الله صلعم ما اصر من استغفر وان

2273a. Ahamad and Darimi reported from AbuZarr.

2274. This refers to the following verse: And whoso fears Allah, He makes out a way for him and gives him provision from where he does not know; and whoso relies on Allah, He is sufficient for him (Q).

though he returns (to it) seventy times a day. —*Tirmizi, Abu Daud.*

عَادَ فِي الْيَوْمِ سَبْعِيْنَ مَرَّةً * (اَلتِّرْمِذِيُّ وَاَبُوْدَاوُدَ)

99. **Anas** reported that the Apostle of Allah said: Every son of Adam is a sinner, and the best of the sinners are those who repent constantly.

—*Tirmizi, Ibn Majah, Darimi*

عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم كُلُّ بَنِي اٰدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِيْنَ التَّوَّابُوْنَ ـ (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ وَالدَّارِمِيُّ)

100. **Abu Hurairah** reported that the Apostle of Allah said: Verily as for a believer, when he commits a sin, a black spot falls in his heart. If he repents and seeks forgiveness, his heart is cleansed; and if he adds to (it), it (spot) increases till his heart is covered. That is the rust for you which the Almighty Allah mentioned: Nay, rust has fallen upon their hearts for what they have earned.

—*Ahmad, Ibn Majah, Tirmizi* (*Approved, Correct*).

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِنَّ الْمُؤْمِنَ اِذَا اَذْنَبَ كَانَتْ نُكْتَةٌ سَوْدَاءُ فِي قَلْبِهِ فَاِنْ تَابَ وَاسْتَغْفَرَ صُقِلَ قَلْبُهُ وَاِنْ زَادَ زَادَتْ حَتّٰى تَعْلُوَ قَلْبَهُ فَذٰلِكُمُ الرَّانُ الَّذِي ذَكَرَ اللهُ تَعَالٰى كَلَّا بَلْ رَانَ عَلٰى قُلُوْبِهِمْ مَا كَانُوْا يَكْسِبُوْنَ ـ (اَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَةَ) (حَسَنٌ صَحِيْحٌ)

101. **Ibn Omar** reported that the Apostle of Allah said: Verily Allah accepts the repentance of a man so long as he is not at the point of death.

—*Tirmizi, Ibn Majah*

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِنَّ اللهَ يَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يُغَرْغِرْ * (اَلتِّرْمِذِيُّ وَابْنُ مَاجَةَ)

102. **Safwan-d-Assal** reported that the Apostle of Allah said: Verily Allah created a door (o repentance) in the east, the breath of which is the distance of seventy years' (journey). It will not be shut up so long as the sin will not rise up from its front; that is (because of) the saying of almight

عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ قَالَ رَسُوْلُ اللهِ صلعم اِنَّ اللهَ تَعَالٰى جَعَلَ بِالْمَغْرِبِ بَابًا عَرْضُهُ مَسِيْرَةُ سَبْعِيْنَ عَامًا لِلتَّوْبَةِ لَا يُغْلَقُ مَا لَمْ تَطْلُعِ الشَّمْسُ مِنْ قِبَلِهِ وَذٰلِكَ قَوْلُ اللهِ تَعَالٰى يَوْمَ يَأْتِي بَعْضُ اٰيَاتِ

Allah: On the day when some signs of your Lord will come, nobody's faith which he had not got before will do him any benefit —*Tirmizi, Ibn Majah*

رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ - (التِّرْمِذِيُّ وَابْنُ مَاجَة)

103. **Muwayiah** reported that the Apostle of Allah said: Emigration will not stop till the repentance stops; and repentance will not stop till the sun will rise from its place of setting.

—*Ahmad, Abu Daud, Darimi.*

عَنْ مُعَاوِيَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لَا تَنْقَطِعُ الْهِجْرَةُ حَتَّى تَنْقَطِعَ التَّوْبَةُ وَلَا تَنْقَطِعُ التَّوْبَةُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا * (أَحْمَدُ وَأَبُودَاوُدَ وَالدَّارِمِيُّ)

104. **Asma'a bn-Yezid** reported: I heard the Apostle of Allah read: O My servants! those that are reckless upon their souls, don't be despaired of the mercy or Allah. Verily Allah can forgive all sins, and He does not care.

—*Ahmad, Tirmizi (Approved, Rare).*

عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَ سَمِعْتُ رَسُولَ اللهِ صلعم يَقْرَأُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللهِ إِنَّ اللهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا وَلَا يُبَالِي * أَحْمَدُ وَالتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

105. **Ibn Abbas** reported about the saying of the Glorious and Almighty Allah 'Except the passing ideas' [2275] The Apostle of Allah said:

"If Thou shouldst forgive, O Allah, forgive great sins:

And who is Thy servant that commits not small sins".

—*Tirmizi (Approved, Corret, Rare)*

عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ إِلَّا اللَّمَمَ قَالَ رَسُولُ اللهِ صلعم إِنْ تَغْفِرِ اللَّهُمَّ تَغْفِرْ جَمًّا وَأَيُّ عَبْدٍ لَكَ لَا أَلَمَّا * التِّرْمِذِيُّ (حَسَنٌ صَحِيحٌ غَرِيبٌ)

106. **Abu Zarr** reported that the Apostle of Allah said: Allah will say: O My servants! everyone of you is misguided except one whom I have guided, so seek guidance from Me and I shall give you guidance; everyone of

عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللهِ صلعم يَقُولُ اللهُ تَعَالَى يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَسْئَلُونِي الْهُدَى أَهْدِكُمْ

2275. The verse runs: And those who avoid great sins and indescencies except passing ideas, verily your lord is magnanimous in pardon (Q).

you is poor except one whom I have given riches; so beg of Me and I shall give you provision; everyone of you is a transgressor except one whom I have forgiven. So whoever knows among you that I have got power over forgiveness and seeks forgiveness from Me, I shall forgive him and I don't mind. If your first and your last (generations), your living and your dead, your young men and your old men gather together upon the most unfortunate heart of a servant out of My servants, that will not add to My kingdom even the wing of a fly; and if your first and your last, your living and your dead and your young men and your old men gather together over fhe most pious heart of a servant out of My servants, that will not decrease even the wing of a fly from My kingdom; and if your first and your last, your living and your dead and your young men and your old men gather together in one lofty place and everyone of you seeks what his hopes dictate and I grant every seeker among you, that will not decrease (anything) from My kingdom except like one of you who passes by a sea and dips a needle therein and then lifts it up. That is because I am Generous and Magnanimous. I do what I will. My gift is order

وكلكم فقير إلا من أغنيت فسلوني
أرزقكم وكلكم مذنب إلا من عافيت
فمن علم منكم أني ذو قدرة على
المغفرة فاستغفرني غفرت له ولا أبالي
ولو أن أولكم وآخركم وحيكم وميتكم
ورطبكم ويابسكم اجتمعوا على أشقى قلب
عبد من عبادي ما زاد ذلك في ملكي
جناح بعوضة ولو أن أولكم وآخركم
وحيكم وميتكم ورطبكم ويابسكم اجتمعوا
على أتقى قلب عبد من عبادي ما نقص
ذلك من ملكي جناح بعوضة ولو أن
أولكم وآخركم وحيكم وميتكم ورطبكم
ويابسكم اجتمعوا في صعيد واحد فسأل
كل إنسان منكم ما بلغت أمنيته فأعطيت
كل سائل منكم ما نقص ذلك من
ملكي إلا كما لو أن أحدكم مر بالبحر
فغمس فيه إبرة ثم رفعها ذلك بأني
جواد ماجد أفعل ما أريد عطائي كلام

and My chastisement is an order and verily My order for a thing when I willeth is My saying for it 'Be', and then it comes in to being. —*Ahmad, Tirmizi, Ibn Mujah.*

وعذابي كلام إنما أمري لشيء إذا أردت أن أقول له كن فيكون * (أحمد والترمذي وابن ماجة)

107. **Anas** reported from the Prophet: He read: **He is** the Object of fear and the Owner of forgiveness. He reported: Your Lord said: I am an Object to be feared; so whoso fears Me, I become One who forgives him.[2276] —*Tirmizi, Ibn Majah, Darioni.*

عن أنس عن النبي صلعم أنه قرأ هو أهل التقوى وأهل المغفرة قال قال ربكم أنا أهل أن أتقى فمن اتقاني فأنا أهل أن أغفر له * (الترمذي وابن ماجة والدارمي)

108. **Ibn Omar** reported: We were counting that the Prophet was saying to an assembly one hundred times: O Lord, forgive me and acept my repentance; verily Thou art the Accepter of repentance, Forgiving. —*Ahmad, Tirmizi, Abu Daud Ibn Majah.*

عن ابن عمر قال إن كنا لنعد لرسول الله صلعم في المجلس يقول رب اغفرلي وتب علي إنك أنت التواب الغفور مائة مرة ۔ (أحمد والترمذي وأبوداود وابن ماجة)

109. **Bilal-b-Yasar-b-Zaid,** a freed slave of the Holy prophet, reported: My father narrated to me from my grand father that he had heard the Prophet say: Whoso says: 'I seek forgiveness of Allah who is—There is no god but He the Ever-living, the Ever-subsisting, and I return to Him', he is forgiven even though he turns back from a holy war. —*Tirmizi (Rare)*

عن بلال بن يسار بن زيد مولى النبي صلعم قال حدثني أبي عن جدي أنه سمع رسول الله صلعم يقول من قال أستغفر الله الذي لا إله إلا هو الحي القيوم وأتوب إليه غفرله وإن كان فر من الزحف * الترمذي (غريب)

110. **Abdullah-b-Bosr** reported that the Apostle of Allah said: Happy is he who will find in his

عن عبد الله بن بسر قال قال رسول الله صلعم طوبى لمن وجد في صحيفته

2276. This is in corroboration of the verse. Verily Allah does not forgive that anything should be associated with Him, and He forgives less than that one whom He likes (Q).

record much of seeking forgiveness. [2277]

—*Ibn Majah, Nisai.*

استغفارا كثيرا * (ابن ماجة والنسائي)

111. Ayesha reported that the Prophet used to pray: O Allah! make me one of those who, when they do good deeds, seek reward, and who when they commit evils, seek forgiveness.

—*Ibn Majah, Baihaiq.*

عن عائشة ان النبي صلعم كان يقول اللهم اجعلني من الذين اذا احسنوا استبشروا واذا اساؤا استغفروا * (ابن ماجة والبيهقي)

112. Al-Hares-b-Suwaid reported: Abdullah-b-Mas'ud communicated to me two traditions—one of the two was from the Apostle of Allah and another from himself. He said: Verily a believer sees his sins as if he is sitting behind a mountain with a fear that it may fall upon him; and verily a transgressor sees his sins like a fly that passes by his nose. He said: Thus with it, that is with his hand. Then he removed it from him. Afterwards he said: I heard the Apostle of Allah say: Allah is more pleased with the repentance of His believing servant than a man who landed in a land open to danger with his camel having food and drink thereon. He placed his head and slept a sleep. Then he awoke (to find) that his riding camel went away. He searched for it, till when the heat and thirst became intense (or what Allah wished), he said:

عن الحارث بن سويد قال حدثنا عبد الله بن مسعود حديثين احدهما عن رسول الله صلعم والاخر عن نفسه قال ان المؤمن يرى ذنوبه كانه قاعد تحت جبل يخاف ان يقع عليه وان الفاجر يرى ذنوبه كذباب مر على انفه فقال به هكذا اي بيده فذبه عنه ثم قال سمعت رسول الله صلعم يقول الله افرح بتوبة عبده المؤمن من رجل نزل في ارض دوية مهلكة معه راحلته عليها طعامه وشرابه فوضع رأسه فنام نومة فاستيقظ وقد ذهبت راحلته فطلبها حتى اذا اشتد عليه الحر والعطش او ماشاء الله قال

2277. Nisai added: In the actions of a day and a night.

2278. Muslim narrated this hadis as Marfu', and Bukhari as Mauquf (held up) up to Ibn Mas'ud.

I shall return to my place where I was. Then I shall sleep till I die. Then he put his head upon his arms to die. He awoke when lo ! his riding camel was by his side with his provision and drink thereon. Allah is much more pleased with the repentance of a believing servant than this man with his riding camel and his provision. [2278]

—*Muslim and Bukhari*

ارجع الى مكاني الذي كنت فيه فانام حتى اموت فوضع راسه على ساعده ليموت فاستيقظ فاذا راحلته عنده عليها زاده وشرابه فالله اشد فرحا بتوبة العبد المؤمن من هذا براحلته وزاده * (مسلم والبخاري)

113. **Abdullah-b-Mas'ud** reported that the Apostle of Allah said: One who is repentant for his sins is like one who has got no sin. [2278a]

—*Ibn Majah, Baihaqi*

عن عبد الله بن مسعود قال قال رسول الله صلعم التائب من الذنب كمن لا ذنب له - (ابن ماجة والبيهقي)

617w. **Ibn Abbas** reported from the Apostle of Allah who aid: The Almighty Allah said: Whoso is aware that I have got power for forgiving sins, I forgive him and I don't mind so long as he does not set up anything with Me.

—*Sharhi Sunnat*

عن ابن عباس عن رسول الله صلعم قال قال الله تعالى من علم اني ذو قدرة على مغفرة الذنوب غفرت له ولا ابالي مالم يشرك بي شيئا * (شرح السنة)

617w. **Abu Sayeed** reported that the Apostle of Allah said: Verily the devil said: By Thy honour, O Lord, I shall not cease to misguide Thy servants as long as their lives will remain in their bodies. The Almighty and Glorious Lord said: By My Honour, greatness and exalted rank, I shall not cease to forgive them so long

عن ابي سعيد قال قال رسول الله صلعم ان الشيطان قال وعزتك يارب لا ابرح اغوي عبادك ما دامت ارواحهم في اجسادهم فقال الرب عز وجل وعزتي وجلالي وارتفاع مكاني لا ازال

2278a. It has been narrated in Shrahi-sunnat: He said: Bewailings are repentance, and one who repents is like one who has got no sin.

as they seek forgiveness from Me. —*Ahmad*

618w. **Abu Hurairah** reported that the Apostle of Allah said : There were two men out of the children of Israil, who were dear friends. One of them strove hard in divine service and another used to say : (1 am) a sinner. He hegan to say : Astain from what you are in. He used to say : Let me be alone with my Lord, till be found him one day in a transgression which he thought to be serious. He said : Tbstain. He said : Leave me alone with my Lord. A guard was sent to me. He said : By Allah, Allah will never forgive you and admit you in Paradise. Then Allah sent an angel to them and took away their souls and both were taken together near Him. He said to the sinner : Enter Paradise by My mercy. And he asked another : Can you deprive My servant of My mercy ? 'No' he said 'O my Lord'. He said : Take him to the fire —*Ahmad.*

619w. **Abu Hurairah** reported that the Apostle of Allah said : Verily the Almighty and Glorious Allah will certainly raise the rank of a pious servant in Paradise, and he will ask : O Lord ! why is this for me ? He will reply : Owing to your son who sought forgiveness for you. —*Ahmad.*

اغفرلهم ما استغفروني * (احمد)

عن ابي هريرة قال قال رسول الله صلعم ان رجلين كانا في بني اسرائيل متحابين احدهما مجتهد في العبادة والاخر يقول مذنب فجعل يقول اقصر عما انت فيه فيقول خلني وربي حتى وجده يوما على ذنب استعظمه فقال اقصر فقال خلني وربي ابعثت علي رقيبا فقال والله لا يغفر الله لك ابدا ولا يدخلك الجنة فبعث الله اليهما ملكا فقبض ارواحهما فاجتمعا عنده فقال للمذنب ادخل الجنة برحمتي وقال للاخر اتستطيع ان تحظر على عبدي رحمتي فقال لا يارب قال اذهبوا به الى النار -

(احمد)

عن ابي هريرة قال قال رسول الله صلعم ان الله عز وجل ليرفع الدرجة للعبد الصالح في الجنة فيقول يارب انى لي هذه فيقول باستغفار ولدك لك *

(احمد)

620w. **Abdullah-b-Abbas** reported that the Apostle of Allah said: A dead man in the grave is not but like a drowning man seeking for help, waiting for a call which should reach him from father, or mother, or brother, or a friend. When it (call) reaches him, he becomes dearer to him than this world and what is therein; and the Almighty Allah certainly admits (rewards) like mountains for the inmates of graves out of the invocations of the inmates of the world; and verily the gift of the living to the dead is seeking forgiveness for them. —*Baihaqi.*

عن عبد الله بن عباس قال قال رسول الله صلعم ما الميت في القبر الا كالغريق المتغوث ينتظر دعوة تلحقه من اب او ام او اخ او صديق فاذا لحقته كان احب اليه من الدنيا وما فيها وان الله تعالى ليدخل على اهل القبور من دعاء اهل الارض امثال الجبال وان هدية الاحياء الى الاموات الاستغفار لهم (البيهقي)

621w. **Ali** reported that the Apostle of Allah said: Verily Allah loves a believing servant tried (by sin) but greatly repentant. —*Ahmad, Baihaqi.*

عن علي قال قال رسول الله صلعم ان الله يحب العبد المؤمن المفتن التواب - (احمد والبيهقي)

622w. **Saoban** reported: I heard the Apostle of Allah say: I don't like that there should be this world for me in exchange of this verse 'O My servants who have been unjust to themselves! don't be despaired – the verse. A man asked: As for one who is a polytheist? The Prophet remained silent and then said thrice: Behold! and also he who is a polytheist.[2279] —*Ahmad, Baihaqi.*

عن ثوبان قال سمعت رسول الله صلعم يقول ما احب ان لي الدنيا بهذه الاية يعبادي الذين اسرفوا على انفسهم لا تقنطوا الاية فقال رجل فمن اشرك فسكت النبي صلعم ثم قال الا ومن اشرك ثلث مرات - (احمد والبيهقي)

623w. **Abu Zarr** reported that the Apostle of Allah said: Verily the Almighty Allah will certainly forgive a servant so long as the

عن ابي ذر قال قال رسول الله صلعم ان الله تعالى ليغفر لعبده ما لم

2279. A polytheist is not also deprived of Allah's mercy as He may forgive him and turn his mind towards the straight path of Islam. The remaining verse runs as follows: Don't be despaired of Allah's mercy, verily Allah forgives all sins and verily He is Forgiving, Merciful.

screen does not fall down. They asked. O Apostle of Allāh! and what is screen? He replied: It is the death of a soul while it remains a polytheist. —*Ahmad, Baihaqi.*

يَقَعُ الحِجَابُ قَالُوا يَا رَسُولَ اللهِ وَمَا الحِجَابُ قَالَ اَنْ تَمُوتَ النَّفْسُ وَهِيَ مُشْرِكَةٌ * (احمد والبيهقي)

624w. **Same** reported that the Apostle of Allah said: Whoso meets Allah without setting up anything in this world equal to Him and having sins against him like mountains, Allah will forgive him. —*Baihaqi.*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم مَنْ لَقِيَ اللهَ لَا يَعْدِلُ بِهِ شَيْئًا فِي الدُّنْيَا ثُمَّ كَانَ عَلَيْهِ مِثْلُ جِبَالٍ ذُنُوبٍ غَفَرَ اللهُ لَهُ * (البيهقي)

Section 6

2280. Mercy of Allah

114. **Abu Hurairah** reported that the Apostle of Allah said: When Allah created the creation, He wrote a record which is near Him above His Throne: Verily My mercy surpassed My wrath (and in a narration: prevailed upon My wrath). —*Agreed.*

عَنْ اَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم لَمَّا قَضَى اللهُ الخَلْقَ كَتَبَ كِتَابًا فَهُوَ عِنْدَهُ فَوْقَ عَرْشِهِ اِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَفِي رِوَايَةٍ غَلَبَتْ غَضَبِي * (متفق عليه)

115. **Same** reported that the Apostle of Allah said: There are for Allah one hundred mercies of which He sent down one mercy among Jinn, men, beasts, birds and insects. They are therewith at amity with one another, therewith they show kindness to one another, therewith the animals show affection to their young ones; and Allah kept in abeyance ninty nine mercies with which He will show mercy to His servants on the Resurrection

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم اِنَّ لِلّٰهِ مِائَةَ رَحْمَةٍ اَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الجِنِّ وَالاِنْسِ وَالبَهَائِمِ وَالهَوَامِّ فَبِهَا يَتَعَاطَفُونَ وَبِهَا يَتَرَاحَمُونَ وَبِهَا تَعْطِفُ الوَحْشُ عَلَى وَلَدِهَا وَاَخَّرَ اللهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ القِيٰمَةِ

Day. *Agreed upon it. And in a narration of Muslim from Salman, there is a similar report, and in its last he said :* When there will appear the Resurrection Day, He will show His perfectness with this mercy.

مُتَّفَقٌ عَلَيْهِ وَفِي رِوَايَةٍ لِمُسْلِمٍ عَنْ سَلْمَانَ نَحْوَهُ وَفِي آخِرِهِ قَالَ فَاذَا كَانَ يَوْمُ الْقِيمَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ *

116. **Same** reported that the Apostle of Allah said : If a believer could know how much of the punishment is near Allah, nobody would covet His Paradise ; and if a polytheist could know how much of mercy is near Allah, nobody would be despaired of HisParadise. —*Agreed.*

عَنْهُ قَالَ قَالَ رَسُولُ اللهِ صلعم لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ * (مُتَّفَقٌ عَلَيْهِ)

117. **Ibn Mas' ud** reported that the Apostle of Allah said : Paradise is nearer to one of you than the thong of his shoe, and the fire is like that. —*Bukhari*

عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللهِ صلعم الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ * (الْبُخَارِيُّ)

118. **Abu Hurairah** reported that the Apostle of Allah said : A man who did not do any good said to his family (and in a narration A man was extravagant to his soul ; when death came to him, he instructed his sons) that when he would die, they should burn him and spread his half in the land and his (another) half in the sea. By Allah : if Allah had destined for him, He would certainly inflict on him a punishment with which He would not punish anybody in the world. When he died, they did what he had ordered them. Allah

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم قَالَ رَجُلٌ لَمْ يَعْمَلْ خَيْرًا قَطُّ لِأَهْلِهِ وَفِي رِوَايَةٍ أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ إِذَا مَاتَ فَحَرِّقُوهُ ثُمَّ أَذْرُوا نِصْفَهُ فِي الْبَرِّ وَنِصْفَهُ فِي الْبَحْرِ فَوَاللهِ لَئِنْ قَدَرَ اللهُ عَلَيْهِ لَيُعَذِّبَنَّهُ عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ فَلَمَّا مَاتَ فَعَلُوا مَا أَمَرَهُمْ فَأَمَرَ اللهُ الْبَحْرَ فَجَمَعَ

ordered the sea and it collected what was therein, and He ordered the land and it collected what was therein. Then He said to him: Why have you done this? He replied: O Lord, out of Thy fear, and Thou knowest best. Then He pardoned him.

—*Agreed.*

مَا فِيْهِ وَاَمَرَ الْبَرَّ فَجَمَعَ مَا فِيْهِ ثُمَّ قَالَ لَهٗ لِمَ فَعَلْتَ هٰذَا قَالَ مِنْ خَشْيَتِكَ يَارَبِّ وَاَنْتَ اَعْلَمُ فَغَفَرَ لَهٗ * (مُتَّفَقٌ عَلَيْهِ)

119. Omar-b-al Khattab reported: A captive (infant) came to the Prophet when lo! a woman from the captives whose breast stored up milk came running. When she found (her) infant out of the captives, she took him and kept him attached to her bosom and suckled him. The Prophet said to us: Can you imagine that the woman can throw her child un to fire? 'No' we said, 'she cannot throw him.' He said: Allah is more affectionate to His servants than this (woman) for her child.

—*Agreed*

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ قَدِمَ عَلَى النَّبِيِّ صلعم سَبْيٌ فَاِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحَلَّبَ ثَدْيُهَا تَسْعٰى اِذَا وَجَدَتْ صَبِيًّا فِى السَّبْيِ اَخَذَتْهُ فَاَلْصَقَتْهُ بِبَطْنِهَا وَاَرْضَعَتْهُ فَقَالَ لَنَا النَّبِيُّ صلعم اَتَرَوْنَ هٰذِهٖ طَارِحَةً وَلَدَهَا فِى النَّارِ فَقُلْنَا لَا وَهِيَ تَقْدِرُ عَلٰى اَنْ لَّا تَطْرَحَهٗ فَقَالَ اللّٰهُ اَرْحَمُ بِعِبَادِهٖ مِنْ هٰذِهٖ بِوَلَدِهَا * (مُتَّفَقٌ عَلَيْهِ)

120. Abu Hurairah reported that the Apostle of Allah said: The actions of any of you will never save him. They asked: O Apostle of Allah! not even (save) you, O Apostle of Allah? He said: Nor even I except that Allah kept me covered with His mercy. So be upright, be moderate, pray at dawn and at dusk and a portion of the night, and have will and will, you will then reach (your goal).

—*Agreed.*

عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صلعم لَنْ يُنْجِيَ اَحَدًا مِنْكُمْ عَمَلُهٗ قَالُوْا وَلَا اَنْتَ يَارَسُوْلَ اللّٰهِ قَالَ وَلَا اَنَا اِلَّا اَنْ يَتَغَمَّدَنِيَ اللّٰهُ مِنْهُ بِرَحْمَتِهٖ فَسَدِّدُوْا وَقَارِبُوْا وَاغْدُوْا وَرُوْحُوْا وَشَيْءٌ مِنَ الدُّلْجَةِ وَالْقَصْدَ الْقَصْدَ تَبْلُغُوْا * (مُتَّفَقٌ عَلَيْهِ)

121. **Jaber** reported that the Apostle of Allah said : The action of any of you shall neither admit him in Paradise, nor save him or myself from the Fire, except with the mercy of Allah.
—*Muslim*

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم لَا يُدْخِلُ أَحَدًا مِنْكُمْ عَمَلُهُ الْجَنَّةَ وَلَا يُجِيرُهُ مِنَ النَّارِ وَلَا أَنَا إِلَّا بِرَحْمَةِ اللّٰهِ - (مسلم)

122. **Abu Sayeed** reported that the Apostle of Allah said : When a servant accepts Islam and makes his Islam good, Allah expiates for him every sin he committed (before Islam), and thereafter there come in exchange of a good action rewards of ten times like it up to seven hundred times, up to manifold times ; and of a bad action (punishment) like it except that Allah may forgive it.
—*Bukhari.*

عَنْ أَبِي سَعِيدٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ يُكَفِّرُ اللّٰهُ عَنْهُ كُلَّ سَيِّئَةٍ كَانَ زَلَفَهَا وَكَانَ بَعْدَ الْقِصَاصُ الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَالسَّيِّئَةُ بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللّٰهُ عَنْهَا * (البخاري)

123. **Ibn Abbas** reported that the Apostle of Allah said : Verily Allah ordained virtues and sins. Whoso intends a virtue and then does not do it, Allah writes for him near Him a perfect virtue; if he intends it and does it, Allah writes for him near Him ten virtues up to seven hundred virtues, up to innumerable times ; and whoso intends an evil and then does not do it, Allah writes for him near Him a perfect virtue ; and if he intends it and does it, Allah writes for him only one evil.
—*Agreed.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم إِنَّ اللّٰهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللّٰهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللّٰهُ لَهُ سَيِّئَةً وَاحِدَةً * (متفق عليه)

124. **A'mer ar-Ram** reported : While we were near him, that is near the Prophet, when lo ! a

عَنْ عَامِرِنِ الرَّامِ قَالَ بَيْنَا نَحْنُ عِنْدَهُ

man with a sheet on him and something in his hands approached and placed it (sheet) upon him and said : O Apostle of Allah ! I passed by a thicket of trees and heard therein the chatterings of the young ones of birds. I caught them and placed them in my sheet. Then their mother came and began to fly round my head. I kept myself away from them and it fell down upon them. Then I covered them all with my sheet and they are with me. He said : Put them down. Their mother refused but to stick to them. Then the Apostle of Allah said : Do you wonder at the affection of the mother for its young ones? By One who sent me with truth, Allah is more affectionate to His servants than the mother of the young-ones for its young ones. Return them till you place them wherefrom you took them. Then he put them back. —*Abu Daud.*

125. **Abdullah-b-Omar** reported : We were with the Prophet in one of his holy wars. He passed by a people. He said : Who is this people ? They replied : We are Muslims. A woman was burning fire under her kettle and her child was with her. When the fleak of fire rose high, she took it to a side. Then the Apostle of Allah came (there) and she asked : Are you the Apostle of Allah ? 'Yes' said he. She said : My father and mother be sacrificed to thee, is

يعني عند النبي صلعم اذا اقبل رجل عليه كساء وفي يده شيء قد التف عليه فقال يارسول الله صلعم مررت بغيضة شجر فسمعت فيها اصوات فراخ طائر فاخذتهن فوضعتهن في كسائي فجاءت امهن فاستدارت على راسي فكشفت لها عنهن فوقعت عليهن فلففتهن بكسائي فهن اولاء معي قال ضعهن فوضعتهن وابت امهن الا لزومهن فقال رسول الله صلعم اتعجبون لرحم ام الافراخ فراخها فوالذي بعثني بالحق الله ارحم بعباده من ام الافراخ بفراخها ارجع بهن حتى تضعهن من حيث اخذتهن وامهن معهن فرجع بهن * (ابوداود)

عن عبد الله بن عمر قال كنا مع النبي صلعم في بعض غزواته فمر بقوم فقال من القوم قالوا نحن المسلمون وامرأة تحضب بقدرها ومعها ابن لها فاذا ارتفع وهج تنحت به فاتت النبي صلعم فقالت انت رسول الله قال نعم قالت بابي انت وامي اليس الله

not Allah the Most Merciful among the merciful? 'Yes' he replied. She asked: Is not Allah more affectionate to His servants than a mother for her child? 'Yes' said he. She said: A mother does not certainly meet her child in fire. Then the Apostle of Allah burst in to tears. Afterwards he rai-sed his head towards her and said: Verily Allah will not punish His servants for their sins except him who is disobedient, rebellious, raising rebellion against Allah and refusing to say 'There is no god but Allah'.

—*Ibn Majah.*

ارحم الراحمين قال بلى قالت اليس الله ارحم بعباده من الام بولدها قال بلى قالت ان الام لا تلقي ولدها في النار فاكب رسول الله صلعم يبكي ثم رفع راسه اليها فقال ان الله لا يعذب من عباده الا المارد المتمرد الذي يتمرد على الله وابى ان يقول لا اله الا الله

(ابن ماجة)

625w. **Oqbah-b-A'mer** reported that the Apostle of Allah said: Verily the parable of one who commits sins and then does virtuous acts is as the parable of a man upon whom there is a narrow coat of mail which throttles him. He then does a virtuous act and so a knot is unloosened; thereafter he does another (virtuous) act and so another knot is unloosened, till it falls down upon the ground.

— *Sharhi-Sunnat.*

عن عقبة بن عامر قال قال رسول الله صلعم ان مثل الذي يعمل السيئات ثم يعمل الحسنات كمثل رجل كانت عليه درع ضيقة قد خنقته ثم عمل حسنة فانفكت حلقة ثم عمل اخرى فانفكت اخرى حتى تخرج الى الارض * (شرح السنة)

626w. **Abu Darda'a** reported that he had heard the Prophet delivering sermon on the pulpit and saying 'And for him who fears the Lord are two gardens— (55;46Q). I asked: Even if he commits fornication and theft, O Apostle of Allah? He said

عن ابي الدرداء انه سمع النبي صلعم يقص على المنبر وهو يقول ولمن خاف مقام ربه جنتان قلت وان زنى

for the second time: And for him who fears the Lord are two gardens. I asked for the second time: Even if he commits fornication and theft, O Apostle of Allah? He said for the third time: And for him who fears the Lord are two gardens. I asked for the third time: Even if he commits fornication and theft, O Apostle of Allah? He replied: Even though the nose of Abu Darda'a be claved! —*Ahmad.*

وان سرق يارسول الله فقال الثانية ولمن خاف مقام ربه جنتن فقلت الثانية وان زنى وان سرق يارسول الله فقال الثالثة ولمن خاف مقام ربه جنتن فقلت الثالثة وان زنى وان سرق يارسول الله قال وان رغم انف ابي الدرداء (احمد)

627w. **Saoban** reported from the Prophet who said: Verily a servant seeks the pleasure of Allah and continues to do that (till) the Almighty and Glorious Allah says to Gabriel: Verily such and such a servant of Mine seeks to please Me. Listen, My mercy is upon him. Gabriel responds: Allah's mercy is upon so and so. The bearers of the Throne utter it, and those who are around Him utter it, till the inmates of the seven heavens utter it. Afterwards it comes down to the earth for his sake. —*Ahmad*

عن ثوبان عن النبي صلعم قال ان العبد ليلتمس مرضاة الله فلا يزال بذلك فيقول الله عز وجل لجبرئيل ان فلانا عبدي يلتمس ان يرضيني الا وان رحمتي عليه فيقول جبرئيل رحمة الله على فلان ويقولها حملة العرش ويقولها من حولهم حتى يقولها اهل السموات السبع ثم تهبط له الى الارض - (احمد)

628w. **Osamah-b-Zaid** reported from the Prophet about the saying of the Almighty and Glorious Allah 'But of them is he who oppresses his soul, and of them is he who is moderate, and of them is he who is foremost in good deeds.[2281] He said: Everyone of them is in Paradise. —*Baihaqi*

عن اسامة زيد عن النبي صلعم في قول الله عز وجل فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات قال كلهم في الجنة * (البيهقي)

2281. The verse runs: Then We gave the Boook for inheritance to those whom We choose among Our servants, but of them is he who oppresses his soul, etc. (32:35Q).

SECTION 7.

2282. Invocations at dawn and at dusk.

126. **Abdullah-b-Mas'ud** reported: When it was dusk, the Prophet used to say: We get up at dusk and the kingdom enters at dusk for Allah, all praise is for Allah, there is no deity but Allah, He is one, there is no partner for Him, for Him is the kingdom, and for Him is all praise, and He is powerful over all things. O Allah! I implore Thee for the good of this night and for the good of what is therein, I seek refuge to Thee from its evils and the evils of what is therein. O Allah! I seek refuge to Thee from indolence, and extreme infirmity, and the evils of old age, and the calamities of the world and the chastisement of the grave. When it was dawn, he uttered it in addition: We get up at dawn, and the kingdom gets up for Allah. And in a narration: O Lord! I seek refuge to Thee from punishment in the fire and punishment in the grave. —*Muslim.*

عن عبد الله بن مسعود قال كان
رسول الله صلعم اذا امسى قال امسينا
وامسى الملك لله والحمد لله ولا اله
الا الله وحده لا شريك له له الملك وله
الحمد وهو على كل شيء قدير اللهم اني
اسئلك من خير هذه الليلة وخير ما فيها
واعوذبك من شرها وشر ما فيها اللهم
اني اعوذبك من الكسل والهرم وسوء
الكبر وفتنة الدنيا وعذاب القبر واذا
اصبح قال ذلك ايضا اصبحنا واصبح
الملك لله وفي رواية رب اعوذبك من
عذاب في النار وعذاب في القبر - (مسلم)

127. **Huzaifah** reported: When the Prophet went to his bed at night, he used to put his hand under his cheek and then say: O Allah! in Thy name I die and live. And when he awoke from sleep, he used to say: All praise is for Allah

عن حذيفة قال كان النبي صلعم
اذا اخذ مضجعه من الليل وضع يده
تحت خده ثم يقول اللهم باسمك
اموت واحيى واذا استيقظ قال الحمد

who has brought us back to life after He made us dead, and to Him is the Resurrection. —*Bukhari and Muslim from Bara'a*

128. **Abu Hurairah** reported that the Apostle of Allah said: When some one of you goes to his bed, let him sweep his bed with a corner of his cloth, because he does not know what was left over it in his absence and then let him say: In Thy name, O Lord, I place my side and in Thy name I raise it up. If Thou withholdest my soul, have mercy on it; and if Thou sendest it, guard it with what Thou guardest Thy pious servants. *Agreed upon it. And in a narration*: Let him afterwards turn to his left side and then say: In Thy name. *And in a narration*: Let him sweep it by a corner of his cloth three times and if Thou withholdest my soul, forgive it.

129. **Bara'a-b-A'jeb** reported When the Apostle of Allah went to his bed, he used to sleep upon his right side and say: O Allah! I surrender myself to Thee and turn my face towards Thee, and entrust my affairs to Thee, and turn my back to Thee out of hope and fear for Thee. There is no refuge and no escape from Thee except to Thee; I believe in Thy Book which Thou hast revealed; and in Thy Prophet whom Thou hast sent. The Prophet said:

لله الذي احيانا بعد ما اماتنا واليه النشور * البخاري ومسلم عن البراء *

عن ابي هريرة قال قال رسول الله صلعم اذا اوى احدكم الى فراشه فلينفض فراشه بداخلة ازاره فانه لا يدري ما خلفه عليه ثم يقول باسمك ربي وضعت جنبي وبك ارفعه ان امسكت نفسي فارحمها وان ارسلتها فاحفظها بما تحفظ به عبادك الصالحين وفي رواية ثم ليضطجع على شقه الايمن ثم ليقل باسمك متفق عليه وفي رواية فلينفضه بصنفة ثوبه ثلث مرات وان امسكت نفسي فاغفرلها *

عن البراء بن عازب قال كان رسول الله صلعم اذا اوى الى فراشه نام على شقه الايمن ثم قال اللهم اسلمت نفسي اليك ووجهت وجهي اليك وفوضت امري اليك والجات ظهري اليك رغبة ورهبة اليك لا ملجاء ولا منجاء منك الا اليك امنت بكتابك الذي انزلت وبنبيك الذي ارسلت وقال رسول الله

Whoso reads them and then dies in that night of his dies upon the natural religion. And in a narration, he said: The Apostle of Allah said to a man: O so and so! when you go to your bed, make ablution your ablution for prayer, then lie upon your right side and then say: O Allah! I have resigned myself to Thee-up to His saying—Thou hast revealed. He said: If you die in that night of yours, you will die upon the natural religion; and if you get up in the morning, you will meet with good. —*Agreed.*

صلعم من قالهن ثم مات تحت ليلته مات
على الفطرة وفي رواية قال قال رسول
الله صلعم لرجل يافلان اذا اويت الى
فراشك فتوضاء وضوءك للصلوٰة ثم اضطجع
على شقك الايمن ثم قل اللهم اسلمت
نفسي اليك الى قوله ارسلت وقال
فان مت من ليلتك مت على الفطرة
وان اصبحت اصبت خيرا * (متفق عليه)

130. **Anas** reported: When the Apostle of Allah went to his bed, he used to say: All praise is due to Allah Who gave us food, drink, sufficient means and shelter. How many are there who have got no means and no shelter.

—*Muslim*

عن انس ان رسول الله صلعم كان
اذا اوى الى فراشه قال الحمد لله الذي
اطعمنا وسقانا وكفانا وآوانا فكم ممن
لا كافي له ولا مؤوي * (مسلم)

131. **Ali** reported that Fatemah came to the Prophet complaining to him of what she had received in her hand from the mill, and it had reached her that a slave came to him and he did not part with him. She mentioned it to Ayesha. When he came, Ayesha informed him. He said: Then he came to us while we went to our beds. We were going to stand up when he said: Stick to your places. He advanced and sat

عن علي ان فاطمة اتت النبي صلعم
تشكو اليه ما تلقى في يدها من الرحى
وبلغها انه جاءه رقيق فلم تصادفه فذكرت
ذلك لعائشة فلما جاء اخبرته عائشة قال
فجاءنا وقد اخذنا مضاجعنا فذهبنا نقوم
فقال على مكانكما فجاء فقعد بيني
وبينها حتى وجدت برد قدمه على بطني

between me and her till I perceived the coolness of his feet over my bosom. He said : Shall I not guide you to a better thing than what you seek for ? When you go to your bed, read Tasbih 33 times, Tahmid 33 times and Takbir 34 times. That is better for you both than a servant.

—*Agreed.*

132. **Abu Hurairah** reported that Fatimah had come to the Prophet asking him a servant. He said : Shall I not guide you to what is better than a servant ? Read Tasbih of Allah 33 times, and Tahmid of Allah 33 times and Takbir of Allah 34 times at the time of each prayer and at the time of your sleep. —*Muslim.*

133. **Abu Hurairah** reported : When it was dawn, the Apostle of Allah used to say : O Allah ! We enter the dawn in Thy name, and we enter the evening in Thy name; and we live in Thy name, and we die in Thy name and to Thee is the return. When it was evening, he used to say : O Allah ! we enter the evening in Thy name, and we enter the dawn in Thy name, and we die in Thy name and to Thee is the Resurrection. —*Tirmizi, Abu Daud, Ibn Majah*

134. **Same** reported that Abu Bakr said : I said : O Apostle of Allah, enjoin me with a thing which I

فقال الا ادلكما على خير مما سالتما
ان اخذتما مضجعكما فسبحا ثلاثا و ثلاثين
واحمدا ثلثا و ثلثين وكبرا اربعا وثلثين
فهو خير لكما من خادم * (متفق عليه)
عن ابي هريرة قال جاءت فاطمة
الى النبي صلعم تسأله خادما فقال
الا ادلك على ما هو خير من خادم
تسبحين الله ثلثا و ثلثين و تحمدين الله
ثلثا و ثلثين وتكبرين الله اربعا وثلثين
عند كل صلوة و عند منامك * (مسلم)
عن ابي هريرة قال كان رسول الله
صلعم اذا اصبح قال اللهم بك اصبحنا
وبك امسينا وبك نحيى وبك نموت
واليك المصير و اذا امسى قال اللهم
بك امسينا وبك اصبحنا وبك نحيى
وبك نموت و اليك النشور *
(الترمذي وابو داود وابن ماجة)
عنه قال قال ابوبكر قلت يا رسول

shall read when it is dawn and when it is dusk. He said : 'Say, O Allah, Knower of the unseen and the seen, Originator of the heavens and the earth, Lord of everything and its owner (59 : 22Q). I bear witness that there is no god but Thou. I seek refuge to Thee from the evils of myself and the evils of the devil and his polytheism'. Read it when it is dawn and when it is dusk and when you go to bed.
—*Tirmizi, Abu Daud, Darimi.*

اللهِ مرني بشيءٍ اقوله اذا اصبحتُ واذا امسيتُ قال قل اللهمّ عالمَ الغيبِ والشهادةِ فاطرَ السموات والارضِ ربَّ كلِّ شيءٍ ومليكَه اشهد ان لا اله الا انت اعوذ بك من شرِّ نفسي ومن شرِّ الشيطانِ وشركِه قلْه اذا اصبحتَ واذا امسيتَ واذا اخذتَ مضجعك *

(الترمذي وابوداود والدارمي)

135. **Aban-b-Osman** reported: I heard my father narrate that the Apostle of Allah said : There is no servant who reads thrice in the morning of everyday and in the evening of every night : "In the name of Allah, One by virtue of Whose name, nothing in this world nor in heaven can do harm and He is Hearing, Knowing" but that harm overtakes him. Then Aban was overtaken by the paralysis of a side and a man began to look at him. Aban said to him : What do you look at me ? Behold ! this is the tradition just as I informed you but I did not read it on that day that Allah might have removed His decree from me. —*Tirmizi, Ibn Majah, Abu Daud.*

عن ابان بن عثمان قال سمعت ابي يقول قال رسول الله صلعم ما من عبدٍ يقول في صباحِ كلِّ يومٍ ومساءِ كلِّ ليلةٍ بسم الله الذي لا يضرّ مع اسمه شيءٌ في الارض ولا في السماء وهو السميع العليم ثلث مراتٍ فيضرُّه شيءٌ فكان ابان قد اصابه طرفُ فالجٍ فجعل الرجل ينظر اليه فقال له ابان ما تنظر اليّ اما ان الحديث كما حدثتك ولكني لم اقله يومئذٍ ليمضيَ الله علي قدره

And in a narration reported by him (Abu Daud) : No sudden calamity will overtake him till it is dawn ; and whoso reads it at dawn, no sudden calamity will overtake him till it is dusk.

(الترمذي وابن ماجة وابوداود) وفي روايته لم تصبه فجاءةُ بلاءٍ حتى يصبحَ ومن قالها حين يصبح لم تصبه فجاءةُ بلاءٍ حتى يمسي *

136. **A certain daughter** of the Prophet reported that the Prophet used to teach her and say: When you get up at dawn, say: 'Glory be to Allah, and praise to Him, and 'There is no power, and no strength but through Allah, what Allah willeth, cometh into being and what He willeth not, cometh not into being, I know that Allah is powerful over everything and that Allah has encompassed everything with His knowledge.' Verily whoso reads it when it is dawn he is protected till it is dusk; and whoso reads it when it is dusk, he is protected till it is dawn. —*Abu Daud.*

عَنْ بَعْضِ بَنَاتِ النَّبِيِّ صلعم اَنَّ النَّبِيَّ صلعم كَانَ يُعَلِّمُهَا فَيَقُولُ قُولِي حِينَ تُصْبِحِينَ سُبْحَانَ اللّٰهِ وَبِحَمْدِهِ لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ مَاشَاءَ اللّٰهُ كَانَ وَمَا لَمْ يَشَاءْ لَمْ يَكُنْ اَعْلَمُ اَنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ وَاَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا فَاِنَّهُ مَنْ قَالَهَا حِينَ يُصْبِحُ حُفِظَ حَتّٰى يُمْسِيَ وَمَنْ قَالَهَا حِينَ يُمْسِي حُفِظَ حَتّٰى يُصْبِحَ * (اَبُودَاوُد)

137. **Ibn Abbas** reported that the Apostle of Allah said: Whoso recites when it is dawn: So, glory to Allah when you are at dusk and when you are at dawn, and for Him is all praise in heavens and earth, and at night and when it is noon—up to His saying—and thus you will be raised up' (Q) [2283] will get what he misses in that day of his; and whoso recites them when it is dusk will get what he misses in that night of his. —*Abu Daud.*

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم مَنْ قَالَ حِينَ يُصْبِحُ فَسُبْحَانَ اللّٰهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ وَلَهُ الْحَمْدُ فِي السَّمٰوَاتِ وَالْاَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ اِلٰى قَوْلِهِ وَكَذٰلِكَ تُخْرَجُونَ اَدْرَكَ مَا فَاتَهُ فِي يَوْمِهِ ذٰلِكَ وَمَنْ قَالَهُنَّ حِينَ يُمْسِي اَدْرَكَ مَا فَاتَهُ فِي لَيْلَتِهِ * (اَبُودَاوُد)

138. **Abu Ayyash** reported that the Apostle of Allah said: Whoso reads at dawn 'There is no god but Allah, He is One there is no partner for Him, for Him is the kingdom, and for Him is all praise, and He is powerful over

عَنْ اَبِي عَيَّاشٍ اَنَّ رَسُولَ اللّٰهِ صلعم قَالَ مَنْ قَالَ اِذَا اَصْبَحَ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ كَانَ لَهُ عَدْلُ رَقَبَةٍ

2283 The verse runs; He gives life to the dead and makes the dead alive.

everything, there is for him (reward) equivalent to the emancipation of a slave from the children of Ismail and ten merits are recorded for him and ten sins are effaced from him, and ten ranks are raised up for him, and he is safeguarded from the devil till it is dusk. And when he reads it at dusk, there is for him (reward) like that till it is dawn. A man saw the Apostle of Allah about what a sleeper sees. He said : O Apostle of Allah ! verily Abu Ayyash narrates a tradition from you in such and such a way. He said : Abu Ayyash has spoken the truth.

—*Abu Daud, Ibn Majah.*

من ولد إسمعيل وكتب له عشر حسنات
وحط عنه عشر سيئات و رفع له عشر درجات
وكان في حرز من الشيطان حتى يمسي
وإن قالها إذا امسى كان له مثل ذلك
حتى يصبح فرأى رجل رسول الله صلعم
فيما يرى النائم فقال يا رسول الله إن
أبا عياش يحدث عنك بكذا و كذا قال
صدق ابو عياش - (ابوداود وابن ماجة)

139. **Al-Hares-b-Muslim Tamimi** reported from his father who from the Apostle of Allah had said : He whispered to him. He said : When you finish the Magrib prayer, read seven times before you talk with anybody : 'O Allah, save me from the Fire', because when you read that and then you die in that night of yours, there is written for you salvation from it. And when you pray the Fajr, read like that, because when you die in that day of yours, there is written for you salvation from it.

—*Abu Daud.*

عن الحارث بن مسلم بن التميمي
عن ابيه عن رسول الله صلعم انه اسر
اليه فقال اذا انصرفت من صلوة
المغرب فقل قبل أن تكلم احدا اللهم
أجرني من النار سبع مرات فانك اذا
قلت ذلك ثم مت في ليلتك كتب
لك جواز منها و اذا صليت الصبح فقل
كذلك فانك اذا مت في يومك كتب
لك جواز منها * (ابوداود)

140. **Ibn Omar** reported : The Apostle of Allah did not give up these words when it was dusk and when it was dawn : O Allah! I implore Thee for peace of mind in this world and the

عن ابن عمر قال لم يكن رسول الله
صلعم يدع هؤلاء الكلمات حين يمسي
و حين يصبح اللهم اني اسئلك العافية

Hereafter. O Allah ! I seek from Thee pardon and peace of mind in my religion, my world, my family and my property. O Allah ! cover my faults and save me from my fearful things. O Allah ! protect me from my front, and from my back, and from my right, and from my left, and from above me ; and I seek refuge to Thy greatness from my destruction from below me (that is sinking down of earth.)

—*Abu Daud.*

في الدنيا والآخرة اللهم إني أسألك العفو والعافية في ديني ودنياي وأهلي ومالي اللهم استر عوراتي وآمن روعاتي اللهم احفظني من بين يدي ومن خلفي وعن يميني وعن شمالي ومن فوقي وأعوذ بعظمتك أن أغتال من تحتي يعني الخسف * (ابوداود)

141. **Anas** reported that the Apostle of Allah said : Whoso recites at dawn : 'O Allah ! we get up at dawn bearing witness to Thee and bearing witness to the bearers of Thy Throne and Thy angels and all Thy creations that 'Thou art Allah, there is no god but Thou, Thou art Single, there is no partner for Thee, and that Muhammad is Thy servant and Thy Apostle', but Allah forgives him of what he commits of sins in that day of his ; and if he recites it when it is dusk, Allah forgives him of what he commits of sins in that night.

—*Abu Daud Tirmizi* (*Rare.*)

عن أنس قال قال رسول الله صلعم من قال حين يصبح اللهم أصبحنا نشهدك ونشهد حملة عرشك وملئكتك وجميع خلقك انك انت الله لا اله الا انت وحدك لا شريك لك وان محمدا عبدك ورسولك الا غفر الله له ما اصابه في يومه ذلك من ذنب وان قالها حين يمسي غفر الله له ما اصابه في تلك الليلة من ذنب *(ابوداود و الترمذي) (غريب)

142. **Saoban** reported that the Apostle of Allah said : There is no Muslim servant reciting when it is dusk and when it is dawn three times : 'I am pleased with Allah as Lord, and with Islam as religion, and with Muhammad as Prophet' except that it becomes

عن ثوبان قال قال رسول الله صلعم ما من عبد مسلم يقول اذا امسى واذا اصبح ثلثا رضيت بالله ربا وبالاسلام دينا وبمحمد نبيا الا كان حقا على الله ان

the duty of Allah to please him on the Resurrection Day. —*Ahmad, Tirmizi.*

يرضيه يوم القيمة * (احمد و الترمذي)

143. **Huzaifah** reported : When the Prophet went to bed, he used to place his hand under his head and thereafter say : O Allah ! save me from Thy chastisement on the day Thou wilt gather together Thy servants or resurrect Thy servants. —*Tirmizi, Ahmad from Bara'a*

عن حذيفة ان النبي صلعم كان اذا اراد ان ينام وضع يده تحت رأسه ثم قال اللهم قني عذابك يوم تجمع عبادك او تبعث عبادك (الترمذي واحمد عن البراء) *

144. **Hafsah** reported : When the Apostle of Allah intended to go to bed, he used to place his left hand under his cheek and thereafter say thrice : O Allah ! protect me from Thy punishment on the day Thou wilt resurrect Thy servants. —*Abu Daud.*

عن حفصة ان رسول الله صلعم كان اذا اراد ان يرقد وضع يده اليمنى تحت خده ثم يقول اللهم قني عذابك يوم تبعث عبادك ثلث مرات - (ابوداود)

145. **Ali** reported that the Apostle of Allah used to recite at the time of his going to bed : O Allah ! verily I seek refuge to Thy noble countenance and Thy perfect words from the evils of what Thou takest by its forelock. O Allah ! Thou removest debts and sins. O Allah ! Thy army will not be routed, nor Thy covenant will be broken, nor fortune can help a fortunate man against Thee. Glory be to Thee and praise to Thee. — *Abu Daud.*

عن علي ان رسول الله صلعم كان يقول عند مضجعه اللهم اني اعوذ بوجهك الكريم و كلماتك التامات من شر ما انت اخذ بناصيته اللهم انت تكشف المغرم والمأثم اللهم لا يهزم جندك ولا يخلف وعدك ولا ينفع ذا الجد منك الجد سبحانك و بحمدك * (ابوداود)

146. **Abu Sayeed** reported that the Apostle of Allah said: Whoso recites thrice when he goes to bed : I seek forgiveness to Allah, there is no god but He, the Ever-living, the Ever-subsisting and I return to Him', Allah forgives

عن ابي سعيد قال قال رسول الله صلعم من قال حين ياوي الى فراشه استغفر الله الذي لا اله الا هو الحي القيوم و اتوب اليه ثلث مرات غفر الله

him his sins though like the waves of the sea or as much as the sands of A'laj,[2284] or as many as the leaves of trees or as the numbers of the days of this world. —*Tirmizi* (*Rare*).

لَهُ ذُنُوبُهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ أَوْ عَدَدَ رَمْلِ عَالِجٍ أَوْ عَدَدَ وَرَقِ الشَّجَرِ أَوْ عَدَدَ أَيَّامِ الدُّنْيَا * (الترمذي غريب)

147. **Shaddad-b-Aus** reported that the Apostle of Allah said: There is no Muslim who takes to his bed by reading a chapter from the Book of Allah but Allah entrusts an angel to him. Nothing will then come near him to injure him till he gets up when he gets up. —*Tirmizi*.

عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ قَالَ رَسُولُ اللهِ صلعم مَا مِنْ مُسْلِمٍ يَأْخُذُ مَضْجَعَهُ بِقِرَاءَةِ سُورَةٍ مِنْ كِتَابِ اللهِ إِلَّا وَكَّلَ اللهُ مَلَكًا فَلَا يَقْرَبُهُ شَيْءٌ يُؤْذِيهِ حَتَّى يَهُبَّ مَتَى هَبَّ * (التِّرْمِذِيّ)

148. **Abdullah-b Amr-b alA's** reported that the Apostle of Allah said: There are two virtuous deeds which no Muslim does but enters Paradise. Behold! they are easy and those who act up to them are few. He shall recite Tasbih of Allah ten times at the end of each prayer and His Tahmid ten times, and His Takbir ten times. He narrated: I saw the Apostle of Allah counting them with his hand. He said: Those amount to 150 in tongue and 1500 in the Scale,[2284a] and when he goes to bed, he used to recite His Tasbih, Takbir and Tahmid 100 times. Those amount to 100 in the tongue and 1000 in the Balance. Who is he among you who commits 2500 sins in a day and a night? They asked: And how

عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللهِ صلعم خَلَّتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ أَلَا وَهُمَا يَسِيرٌ وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ يُسَبِّحُ اللهَ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُهُ عَشْرًا وَيُكَبِّرُهُ عَشْرًا قَالَ فَأَنَا رَأَيْتُ رَسُولَ اللهِ صلعم يَعْقِدُهَا بِيَدِهِ قَالَ فَتِلْكَ خَمْسُونَ وَمِائَةٌ بِاللِّسَانِ وَأَلْفٌ وَخَمْسُ مِائَةٍ فِي الْمِيزَانِ وَإِذَا أَخَذَ مَضْجَعَهُ يُسَبِّحُهُ وَيُكَبِّرُهُ وَيَحْمَدُهُ مِائَةً فَتِلْكَ مِائَةٌ فِي اللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ فَأَيُّكُمْ يَعْمَلُ فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَيْنِ وَخَمْسَ مِائَةِ سَيِّئَةٍ قَالُوا وَكَيْفَ

2284. A'laj is an eastern land.

2284a. Thirty times of these formulas recited at the end of each prayer would make up to 150 times if recited in the five prayers a day. 150 multiplied by 10 would make up 1500 as the Quran gives ten rewards for one single virtue.

shall we commit them ? He said : The devil comes to someone of you while he is in prayer and says : 'Remember this, remember this,' till he finishes. It is likely that he will not proceed but come to his bed. He (devil) continues to lull him to sleep till he sleeps.
2284b – *Tirmizi, Abu Daud, Nisai*

149. **Abdullah-b-Gannam** reported that the Apostle of Allah said : Whoso recites at dawn – 'O Allah ! whatever gift I have got at dawn or from anybody of Thy creation, (it is) from Thee. Thou art single, there is no partner for Thee, for Thee is all praise, and for Thee is gratefulness,' fulfills the gratefulness of his day. Whoso says like that at dusk, fulfils the gratefulness of his night. – *Abu Daud.*

150. **Abu Hurairah** reported from the Prophet who used to say when he went to his bed : O Allah ! Lord of the heavens and Lord of the earth and Lord of everything ! Intersector of seeds and germs ! Sender of the Torah, the Bible and the Quran, I seek refuge to Thee from the evils of everything bad. Thou art overtaker by its forelock, Thou art the First and there was nothing before Thee, Thou art the Last and there will be

لا تحصيهما قال يأتي أحدكم الشيطان
وهو في صلوته فيقول اذكر كذا اذكر كذا
حتى ينفتل فلعله أن لا يفعل ويأتيه في
مضجعه فلا يزال ينومه حتى ينام *
(الترمذي و ابوداود و النسائي)

عن عبد الله بن غنام قال قال رسول الله
صلعم من قال حين يصبح اللهم ما اصبح بي من
نعمة او باحد من خلقك فمنك وحدك
لا شريك لك فلك الحمد و لك الشكر
فقد ادى شكر يومه و من قال مثل
ذلك حين يمسي فقد ادى شكر ليلته -
(ابوداود)

عن ابي هريرة عن النبي صلعم انه
كان يقول اذا اوى الى فراشه اللهم
رب السموات ورب الارض و رب كل شيء
فالق الحب والنوى منزل التورية والانجيل
والقرآن اعوذ بك من شر كل ذي شر
انت اخذ بناصيته انت الاول فليس

2284b. In a narration of Abu Daud, there is a slight alteration as he said : 'No muslim servant is careful of two attributes or habits,' in place of 'which no Muslim counts'. There are accordingly little alterations in other places of this tradition.

nothing after Thee; Thou art the Manifest and there is nothing over Thee; Thou art the Secret and there is nothing below Thee; pay my debt for me and remove my poverty. —*Abu Daud, Tirmizi, Ibn Majah.*

قبلك شيء وانت الآخر فليس بعدك شيء وانت الظاهر فليس فوقك شيء وانت الباطن فليس دونك شيء اقض عني الدين واغنني من الفقر *

(ابو داود والترمذي وابن ماجة)

151. **Abul Azher al Anmari** reported: When the Apostle of Allah went to bed at night, he used to say: In the name of Allah, I put down my side for Allah; O Allah! forgive my sins, and remove my evil spirit, and free me from my secured loan and make me (join) the highest assembly (of angels).

—*Abu Daud.*

عن ابي الازهر الانماري ان رسول الله صلعم كان اذا اخذ مضجعه من الليل قال بسم الله وضعت جنبي لله اللهم اغفر لي ذنبي واخسأ شيطاني وفك رهاني واجعلني في الندي الاعلى * (ابوداود)

152. **Ibn Omar** reported: When the Apostle of Allah went to bed, he used to say: All praise is for Allah who gave me sufficiency and gave me protection and gave me favour and drink, who showed me favour and gave me honour, and who gave me much. All praise is for Allah in every circumstance. O Allah! Lord of everything and its controller, and Deity of everything, I seek refuge to Thee from the fire.

—*Abu Daud*

عن ابن عمر ان رسول الله صلعم كان اذا اخذ مضجعه قال الحمد لله الذي كفاني واواني واطعمني وسقاني والذي من علي فافضل والذي اعطاني فاجزل الحمد لله على كل حال اللهم رب كل شيء ومليكه واله كل شيء اعوذبك من النار * (ابوداود)

153. **Boraidah** reported: Khalid-b-Walid complained to the Prophet and said: O Apostle of Allah, I have not slept this night on account of insomnia. The Apostle of Allah said: When you

عن بريدة قال شكى خالد بن الوليد الى النبي صلعم فقال يارسول الله ما انام الليل من الارق فقال نبي الله صلعم

2824c. Muslim narrated this tradition with a little difference in text.

go to bed, say 'O Allah! Lord of seven heavens and of what they have given shade, and Lord of the woılds and of what they have grown, and Lord of the devils and of what they misguided, be a protector for me from the evils of the whole of Thy creation lest one of them commits excess on me or oppresses. One who seeks Thy protection is honourable, Thy praise is exalted, and there is no deity besides Thee, and there is no deity but Thou. —*Tirmizi*

اذا اويت الى فراشك فقل اللهم رب السموات السبع وما اظلت ورب الارضين وما اقلت ورب الشياطين وما اضلت كن لي جارا من شر خلقك كلهم جميعا ان يفرط علي احد منهم او ان يبغي عز جارك وجل ثناؤك ولا اله غيرك لا اله الا انت * (الترمذي)

154. **Abu Malek** rported that the Apostle of Allah said: When one of you gets up at dawn, let him say: We get up at dawn, and the kingdom gets up at dawn for Allah, the Lord of the worlds. O Allah! I beseech Thee of the good of this day, its victory, its help, its light, its blessing and its guidance; I seek refuge to Thee from the evils of what is therein and the evils of what is after it. Afterwards when it is dusk, let him say like that —*Abu Daud*

عن ابي مالك ان رسول الله صلعم قال اذا اصبح احدكم فليقل اصبحنا واصبح الملك لله رب العالمين اللهم اني اسالك خير هذا اليوم فتحه ونصره ونوره وبركته وهداه واعوذ بك من شر ما فيه وشر ما بعده ثم اذا امسى فليقل مثل ذلك * (ابوداود)

155. **Abbur Rahman-b-Abi Bakrah** reported; I asked my father: O my father! I heard you recite every morning 'O Allah pardon me of my body, O Allah! pardon me of my hearing, O Allah! pardon me of my sight. There is no deity but Thou. You shall repeat it thrice when you

عن عبد الرحمن بن ابي بكرة قال قلت لابي يا ابت اسمعك تقول كل غداة اللهم عافني في بدني اللهم عافني في سمعي اللهم عافني في بصري لا اله الا انت تكررها ثلثا حين تصبح

get up at dawn, and thrice when you enter at dusk.' He said: O my darling! I heard the Apostle of Allah making invocation therewith. So I like to follow his course. —*Abu Daud.*

وثلثا حين تمسي فقال يا بني سمعت رسول الله صلعم يدعو بهن فانا احب ان استن بسنته * (ابوداود)

629w. **Abdullah-b-Abi Aufa** reported: When it was dawn, the Apostle of Allah used to say: we have got up at dawn, and the kingdom got up at dawn for Allah, and all praise is for Allah, glory and greatness are for Allah, and also creation, order, night, day, and what inhabits therein for Allah. O Allah! make the early part of this day a blessing, its middle part a hope for success and its last part a success, O the Most Merciful of the merciful.

—*Nawabi.*

عن عبد الله بن ابي اوفى قال كان رسول الله صلعم اذا اصبح قال اصبحنا و اصبح الملك لله و الحمد لله والكبرياء والعظمة لله و الخلق والامر والليل و النهار وما سكن فيهما لله اللهم اجعل اول هذا النهار صلاحا و اوسطه نجاحا و اخره فلاحا يا ارحم الراحمين (النواوي)

630w. **Abdur Rahman-b-Abza** reported: The Holy Prophet used to say when it was dawn: We get up upon the religion of Islam and the formula of monotheism and upon the religion of our Prophet Muhammad, and upon the creed of our forefather Abraham who was upright and who was not one of the polytheists. *Ahmad, Darimi.*

عن عبد الرحمن بن ابزى قال كان رسول الله صلعم يقول اذا اصبح اصبحنا على فطرة الاسلام وكلمة الاخلاص و على دين نبينا محمد صلعم و على ملة ابينا ابراهيم حنيفا وما كان من المشركين * (احمد و الدارمي)

SECTION 8

2285. Invocations on different occasions

156. **Ibn Abbas** reported that the Apostle of Allah said: When someone of you wishes to come to his wife, he should say: In

عن ابن عباس قال قال رسول الله صلعم لو ان احدكم اذا اراد ان ياتي اهله

the name of Allah, O Allah, save us from the devil and save from the devil what Thou wilt give us. If it was ordained that a child would be born by that to them, the devil will not be able to injure it at any time. —*Agreed.*

قال بسم الله اللهم جنبنا الشيطان وجنب الشيطان ما رزقتنا فانه ان يقدر بينهما ولد في ذلك لم يضره شيطان ابدا * (متفق)

157. **Same** reported that the Apostle of Allah used to say at the time of danger: There is no god but Allah, the Great, the Forbearing, there is no god but Allah, Lord of the great Throne, there is no god but Allah, Lord of the heavens and Lord of the earth, and Lord of the August Throne. —*Agreed.*

عنه ان رسول الله صلعم كان يقول عند الكرب لا اله الا الله العظيم الحليم لا اله الا الله رب العرش العظيم لا اله الا الله رب السموات ورب الارض ورب العرش الكريم * (متفق عليه)

158. **Solaiman-b-Sorad** reported: Two men abused each other before the Prophet while we were seated near him. One of them abused his companion in an angry mood while his face became red. Then the Prophet said: I know certainly a formula which, if he recites, will remove from him what he finds of anger: 'I seek refuge to Allah from the accursed devil.' They said to the man: Why don't you hear what the Prophet says? He said: I am not a mad man. —*Agreed*

عن سليمان بن صرد قال استب رجلان عند النبي صلعم ونحن عنده جلوس واحدهما يسب صاحبه مغضبا قد احمر وجهه فقال النبي صلعم اني لاعلم كلمة لو قالها تذهب عنه ما يجد من الغضب اعوذ بالله من الشيطان الرجيم فقالوا للرجل لا تسمع ما يقول النبي صلعم قال اني لست بمجنون * (متفق عليه)

159 **Ibn Omar** reported: When the Prophet rode upon his camel for going out on a journey, he used to recite Takbir thrice and then say: Glory be to Allah who subjugated this for

عن ابن عمر ان رسول الله صلعم كان اذا استوى على بعيره خارجا الى السفر كبر ثلاثا ثم قال سبحان الذي

us and we have no power over it, and certainly we shall return to our Lord. O Allah ! we seek to Thee in this journey of ours piety, righteousness and action with which Thou art pleased. O Allah ! make this journey of ours easy for us and shorten its distance for us. O Allah ! Thou art the Companion in journey and the Guard over the family. O Allah ! I seek refuge to Thee from the troubles of the journey, ghastly scenery and the evils of changes in property and family. When he returned, he recited them and added therein : Those who return, those who repent, those who worship and those who praise our Lord.

—*Muslim.*

160. **Abdullah-b-Sarjas** reported : When the Apostle of Allah undertook a journey, he used to seek refuge from the turmoils of journey and the turns of fortunes and loss after gain and the invocation of the oppressed and unpleasant scences in family and property.

—*Muslim.*

161. **Khaolah-bn-Hakim** reported : I heard the Apostle of Allah say : Whoso gets down at a place and says 'I seek refuge with the perfect words of Allah from the evils of what He created,' nothing will injure him till he departs from that place of his.

—*Muslim*

سخر لنا هذا وما كنا له مقرنين وانا الى ربنا لمنقلبون اللهم انا نسألك في سفرنا هذا البر والتقوى ومن العمل ما ترضى اللهم هون علينا سفرنا هذا اطو لنا بعده اللهم انت الصاحب في السفر والخليفة في الاهل اللهم انى اعوذبك من وعثاء السفر وكابة المنظر وسوء المنقلب في المال والاهل واذا رجع قالهن وزاد فيهن آئبون تائبون عابدون لربنا حامدون * (مسلم)

عن عبد الله بن سرجس قال كان رسول الله صلعم اذا سافر يتعوذ من وعثاء السفر وكابة المنقلب والحور بعد الكور ودعوة المظلوم وسوء المنظر في الاهل والمال * (مسلم)

عن خولة بنت حكيم قالت سمعت رسول الله صلعم يقول من نزل منزلا فقال اعوذ بكلمات الله التامات من شر ما خلق لم يضره شيء حتى يرتحل من منزله ذلك * (مسلم)

162. **Abu Hurairah** reported: A man came to the Apostle of Allah and asked: O Apostle of Allah! I have not met the scorpion which stang me last night. He said: Listen! if you had recited when it was dusk 'I seek refuge to the perfect words of Allah from the evils of what He created', it would not have injured you. —*Muslim.*

عن ابي هريرة قال جاء رجل الى رسول الله صلعم فقال يارسول الله ما لقيت من عقرب لدغتني البارحة قال اما لو قلت حين امسيت اعوذ بكلمات الله التامات من شر ما خلق لم تضرك - (مسلم)

163. **Same** reported: When the Prophet was in a journey and got up a little before dawn, he used to say: Some one hears (my) praising of Allah and the good of His trial upon us. O our Lord! take us as Thy companions and favour us with our taking refuge to Allah from the fire. —*Muslim.*

عنه ان النبي صلعم كان اذا كان في سفر واسحر يقول سمع سامع بحمد الله وحسن بلائه علينا ربنا صاحبنا وافضل علينا عائذا بالله من النار * (مسلم)

164. **Ibn Omar** reported: When the Apostle of Allah returned from the holy war, or Haj or Umrah, he used to read three Takbirs upon every lofty place and then say: There is no god but Allah, He is One, there is no partner for Him, for Him is the kingdom, and for Him is all praise, and He is powerful over all things—Those who return, those who repent, those who prostrate, those who praise our Lord. Allah has proved His word true and helped His servant and routed the Allies alone. —*Agreed*

عن ابن عمر قال كان رسول الله صلعم اذا قفل من غزو او حج اوعمرة يكبر على كل شرف من الارض ثلث تكبيرات ثم يقول لا اله الا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير آئبون تائبون عابدون ساجدون لربنا حامدون صدق الله وعده ونصر عبده وهزم الاحزاب وحده * (متفق عليه)

165. **Abdullah-b-Abi Aufa** reported: The Apostle of Allah invoked against the infidels on

عن عبد الله بن ابي اوفى قال دعا رسول الله صلعم يوم الاحزاب على

the Day of the Allies. He said: O Allah, Revealer of the Book, Hastener of account. O Allah! defeat the confederates. O Allah! defeat them and give them a shaking. —*Agreed.*

الْمُشْرِكِينَ فَقَالَ اللّٰهُمَّ مُنْزِلَ الْكِتَابِ
سَرِيعَ الْحِسَابِ اَللّٰهُمَّ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ
اهْزِمْهُمْ وَزَلْزِلْهُمْ * (مُتَّفَقٌ عَلَيْهِ)

166. **Abdullah-b-Bosr** reported: The Apostle of Allah came down to my father and then we served before him food and Watbah.[2286] He ate something therefrom. Thereafter date was brought to him and he was eating it and throwing away the seeds in the midst of his fingers and closing up the thumb and the middle fingers. And in a narration: Then he began to throw away the seeds upon the back of his thumb and middle fingers. Then water was brought to him and he drank it. My father said while he was catching hold of the rein of his beast: Invoke Allah for us. He said: O Allah! give them blessing in what Thou hast provided them, forgive them and show mercy on them. —*Muslim.*

عَنْ عَبْدِ اللّٰهِ بْنِ بُسْرٍ قَالَ نَزَلَ رَسُولُ
اللّٰهِ صلعم عَلَى اَبِي فَقَرَّبْنَا اِلَيْهِ طَعَامًا
وَوَطْبَةً فَاَكَلَ مِنْهَا ثُمَّ اُتِيَ بِتَمْرٍ فَكَانَ
يَاْكُلُهُ وَيُلْقِي النَّوَى بَيْنَ اِصْبَعَيْهِ وَيَجْمَعُ
السَّبَّابَةَ وَالْوُسْطَى وَفِي رِوَايَةٍ فَجَعَلَ يُلْقِي
النَّوَى عَلَى ظَهْرِ اِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى
ثُمَّ اُتِيَ بِشَرَابٍ فَشَرِبَهُ فَقَالَ اَبِي وَاَخَذَ
بِلِجَامِ دَابَّتِهِ اُدْعُ اللّٰهَ لَنَا فَقَالَ اَللّٰهُمَّ
بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ -
(مُسْلِمٌ)

167. **Talhah-b-Obaidullah** reported: When the Prophet saw a new moon, he used to say: O Allah! make it shine upon us with security, faith, peace and resignation. My Lord and your[2286a] Lord is Allah. —*Tirmizi* (*Approved, Rare*).

عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللّٰهِ اَنَّ النَّبِيَّ
صلعم كَانَ اِذَا رَاَى الْهِلَالَ قَالَ اَللّٰهُمَّ اَهِلَّهُ
عَلَيْنَا بِالْاَمْنِ وَالْاِيمَانِ وَالسَّلَامَةِ وَالْاِسْلَامِ
رَبِّي وَرَبُّكَ اللّٰهُ * اَلتِّرْمِذِيُّ (حَسَنٌ غَرِيبٌ)

2286. Watbah is a kind of light food.

2286a. Your Lord means the Lord of the new moon.

168. **Omar-b-al-Khattab** and Abu Hurairah reported that the Apostle of Allah said: There is no man who sees one afflicted and says: 'All praise is for Allah who pardoned me from what He afflicted you with and gave me excellence over many out of those He created,' except that that calamity will not overtake him wherever it might be.[2286b]

—*Tirmizi, Ibn Majah.*

عن عمر بن الخطاب وابي هريرة قالا قال رسول الله صلعم ما من رجل رأى مبتلى فقال الحمد لله الذي عافاني مما ابتلاك به وفضلني على كثير ممن خلق تفضيلا الا لم يصبه ذلك البلاء كائنا ما كان - (الترمذي وابن ماجة)

169. **Omar** reported that the Apostle of Allah said: Whoso enters a market and says: There is no deity but Allah, He is one, there is no partner for Him, for Him is the kingdom, and for Him is all praise, He gives life and causes to die, and He is alive and will not die, in His hand there is good and He is powerful over everything,' Allah writes for him 1000,000 virtues, and effaces from him 1000,000 sins, and raises for him 1000,000 ranks, and builds for him a building in Paradise.

—*Tirmizi, Ibn Majah (Rare).*

عن عمر ان رسول الله صلعم قال من دخل السوق فقال لا اله الا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو حي لا يموت بيده الخير وهو على كل شيء قدير كتب الله له الف الف حسنة ومحا عنه الف الف سيئة ورفع له الف الف درجة وبنى له بيتا في الجنة* الترمذي وابن ماجة (غريب)

170. **Mu'az-b-Jabal** reported that the Prophet heard a man invoking by saying: O Allah! I seek to Thee perfection of gift. He asked: What thing is the perfection of gift? He said: An invocation with which I hope for good. He said: Verily the perfection of gift is the entry in

عن معاذ بن جبل قال سمع النبي صلعم رجلا يدعو يقول اللهم اني اسألك تمام النعمة فقال اي شيء تمام النعمة قال دعوة ارجو بها خيرا فقال ان من

2286b. Ibn Majah narrated from Ibn Omar.

to Paradise and salvation from the Fire. And he heard a man say: O One possessing glory and honour. He said: You have been responded to. So beg. The Apostle of Allah heard a man say: O Allah! verily I beseech Thee of patience. He said: You have beseeched Allah of disaster! beseech Him of peace. —*Tirmizi.*

تمام النعمة دخول الجنة والفوز من النار وسمع رجلا يقول يا ذا الجلال والاكرام فقال قد استجيب لك فسل وسمع النبي صلعم رجلا وهو يقول اللهم اني اسألك الصبر فقال سألت الله البلاء فسله العافية *

(الترمذي)

171. Abu Hurairah reported that the Apostle of Allah said: Whoso sits in an assembly wherein there is much vain discourse and says before he gets up, 'Glory be to Thee, O Allah, and praise to Thee, I bear witness that there is no god but Thou, I seek forgiveness from Thee, and I return to Thee' except that he is forgiven of what he commits in that assembly of his. —*Tirmizi, Baihaqi*

عن ابي هريرة قال قال رسول الله صلعم من جلس مجلسا فكثر فيه لغطه فقال قبل ان يقوم سبحانك اللهم وبحمدك اشهد ان لا اله الا انت استغفرك واتوب اليك الا غفر له ما كان في مجلسه ذلك *

(الترمذي والبيهقي)

172. Ali reported: A beast was brought to him that he might ride on it. When he put his legs on the stirrup, he said: In the name of Allah. When he sat upon its back, he said 'All praise is for Allah.' Then he said: Glory be to One who has made this subservient to us, and we have got no power over it and we shall certainly return to our Lord. Afterwards he said thrice 'Praise is for Allah' and 'Allah is greatest' thrice, and 'Glory be to Allah.' I have been unjust

عن علي انه اتي بدابة ليركبها فلما وضع رجله في الركاب قال بسم الله فلما استوى على ظهرها قال الحمد لله ثم قال سبحان الذي سخر لنا هذا وما كنا له مقرنين وانا الى ربنا لمنقلبون ثم قال الحمد لله ثلاثا والله اكبر ثلاثا سبحانك اني ظلمت نفسي فاغفرلي

to myself, so forgive me, and verily none but Thou can forgive sins. Thereafter he laughed. I asked : What thing do you laugh at, O Commander of the Faithful ? He said : I saw the Apostle of Allah doing what I have done. Then he laughed. I asked : For what you have laughed, O Apostle of Allah ? He said : Verily your Lord is certainly pleased with His servant when he says : O my Lord ! pardon me of my sins. Then Allah says : He knows that none but Myself can forgive sins.

—*Ahmad, Tirmizi, AbuDaud*

فانه لا يغفر الذنوب الا انت ثم ضحك فقيل من اي شيء ضحكت يا امير المؤمنين قال رايت رسول الله صلعم صنع كما صنعت ثم ضحك فقلت من اي شيء ضحكت يا رسول الله قال ان ربك ليعجب من عبده اذا قال رب اغفر لي ذنوبي يقول الله يعلم انه لا يغفر الذنوب غيري *

(احمد والترمذي وابوداود)

173. **Ibn Omar** reported : When the Prophet bade farewell to a man, he used to take hold of his hand and used not to let it off till the man let off the hand of the Prophet, and he used to say : I entrust to Allah your religion, your safety and the end of your deed (and in a narration, the seals of your actions).

—*Tirmizi, Abu Daud, Ibn Majah*

عن ابن عمر قال كان النبي صلعم اذا ودع رجلا اخذ بيده فلا يدعها حتى يكون الرجل هو يدع يد النبي صلعم ويقول استودع الله دينك وامانتك واخر عملك وفي رواية وخواتيم عملك *

(الترمذي وابوداود وابن ماجة)

174. **Abdullah alkhatmi** reported : Whenever the Apostle of Allah wished to bid farewell to his army, he used to say : I entrust to Allah your religion and your safety and the seals of your actions. —*Abu Daud*

عن عبد الله الخطمي قال كان رسول الله صلعم اذا اراد ان يستودع الجيش قال استودع الله دينكم وامانتكم وخواتيم اعمالكم * (ابوداود)

175. **Anas** reported : A man came to the Prophet. He said :

عن انس قال جاء رجل الى النبي

O Apostle of Allah, I intend to undertake a journey, so pray for my blessing. He said : May Allah provide you with piety. He said : Incease (prayer) for me. He said : May He forgive your sins ! He said : Increase (prayer) for me ; my father and mother be ransomed to thee ! He said : May He make good easy for you wherever you stay. —*Tirmizi* (*Approved, Rare*).

صلعم قال يارسول الله اني اريد سفرا فزودني فقال زودك الله التقوى قال زدني قال وغفر ذنبك قال زدني بابي انت وامي قال ويسرلك الخير حيث ما كنت * الترمذي (حسن غريب)

176. **Abu Hurairah** reported that a man said. O Apostle of Allah ! I wish to go on a journey, so give me instruction. He said : You should take to piety and Takbir at every lofty place. When the man departed, he said : Shorten the distance for him and make the journey easy for him. —*Tirmizi.*

عن ابي هريرة ان رجلا قال يارسول الله اني اريد ان اسافر فاوصني قال عليك بتقوى الله والتكبير على كل شرف فلما ولى الرجل قال اللهم اطوله البعد وهون عليه السفر * (الترمذي)

177. **Ibn Omar** reported : When the Apostle of Allah went on a journey and the night came on, he used to say : O world ! my Lord and your Lord is Allah, I seek refuge to Allah from thy evils, and the evils of what is in thee, and the evils of what has been created in thee, and the evils of what haunts thee, and I seek refuge to Allah from tiger and black animals, from serpents and scorpions, and from the evils of the inmates of the world and the evils of the begetter and what he begets. —*Abu Daud.*

عن ابن عمر قال كان رسول الله صلعم اذا سافر فاقبل الليل قال يا ارض ربي وربك الله اعوذ بالله من شرك وشر ما فيك وشر ما خلق فيك وشر ما يدب عليك واعوذ بالله من اسد واسود ومن الحية والعقرب ومن شر ساكن البلد ومن شر والد وما ولد * (ابوداود)

178. **Anas** reported : When the Prophet fought, he used to

عن انس قال كان رسول الله صلعم

say: O Allah! Thou art my arm and my helper, and I take strength from Thee, and I attack with Thy help, and with Thy help I fight.

—*Tirmizi, Abu Daud.*

اذا غزا قال اللهم انت عضدي ونصيري بك احول وبك اصول وبك اقاتل *

(الترمذي وابوداود)

179. **Abu Musa** reported: When the Prophet feared a people, he used to say: O Allah! we put Thee in front of their attack, and we seek refuge to Thee from their harms.

—*Ahmad, Abu Daud.*

عن ابي موسى ان النبي صلعم كان اذا خاف قوما قال اللهم انا نجعلك في نحورهم ونعوذبك من شرورهم *

(احمد وابوداود)

180. **Omme Salamah** reported: Whenever the Holy Prophet came out of his house, he used to say: In the name of Allah, I resign upon Allah. O Allah! we seek refuge to Thee lest we slip away, or are misguided, or are unjust, or oppressed, or we ignore or we are ignored. *Ahmad, Tirmizi and Nisai narrated it, and in a narration of Abu Daud and Ibn Majah, Omme Salamah said*: The Apostle of Allah did never come out from my house but raised up his look towards heaven and said: O Allah! I seek refuge to Thee lest I go astray or I am misguided, or I oppress or I am oppressed, or I ignore or I am ignored.

عن ام سلمة ان النبي صلعم كان اذا خرج من بيته قال بسم الله توكلت على الله اللهم انا نعوذبك من ان نزل او نضل او نظلم او نظلم او نجهل او يجهل علينا (احمد والترمذي والنسائي) وفي رواية ابي داود وابن ماجة قالت ام سلمة ما خرج رسول الله صلعم من بيتي قط الا رفع طرفه الى السماء فقال اللهم اني اعوذبك ان اضل او اضل او اظلم او اظلم او اجهل او يجهل علي *

181. **Anas** reported that the Apostle of Allah said: When a man comes out of his house and says: In the name of Allah, I resign upon Allah, there is no strength, and no power except

عن انس قال قال رسول الله صلعم اذا خرج الرجل من بيته فقال بسم الله توكلت على الله لا حول ولا قوة الا

through Allah,' he is addressed at that time: You are guided, you are given ample means, and you are protected. The devil turns away from him. Another devil says: How are you in comparison with a man who is guided, given means and is protected.[2286c] —*Abu Daud.*

بالله يقال له حينئذ هديت وكفيت ووقيت فيتنحى له الشيطان ويقول شيطان آخر كيف لك برجل قد هدي وكفي ووقي * (ابوداود)

182. **Abu Malek al-Ashari** reported that the Apostle of Allah said: When a man enters his house, let him say: O Allah, I seek from Thee a good entry and a good coming out. In the name of Allah, we enter; and to our Lord Allah, do we resign. Thereafter let him salute his family —*Abu Daud.*

عن أبي مالك الأشعري قال قال رسول الله صلعم اذا ولج الرجل بيته فليقل اللهم اني أسألك خير المولج وخير المخرج بسم الله ولجنا وعلى الله ربنا توكلنا ثم ليسلم على أهله - (ابوداود)

183. **Abu Hurairah** reported: When the Prophet wished to bless a man when he marries, he used to say: May Allah bless thee, and may He bless thee both and unite thee both in good.

—*Ahmad, Tirmizi, Abu Daud, Ibn Majah.*

عن أبي هريرة أن النبي صلعم كان اذا رفأ الانسان اذا تزوج قال بارك الله لك وبارك عليكما وجمع بينكما في خير * (احمد والترمذي وابوداود وابن ماجة)

184. **Amr-b-Shuaib** reported from his father who from his grandfather who from the prophet who had said: When some one of you marries a girl or purchases a servant, let him say: O Allah! I beseech Thee of her good and the good of what Thou hast created for her, and I seek refuge to Thee from her evils and the evils of what Thou hast

عن عمرو بن شعيب عن أبيه عن جده عن النبي صلعم قال اذا تزوج أحدكم امرأة أو اشترى خادما فليقل اللهم اني أسألك خيرها وخير ما جبلتها عليه وأعوذ بك من شرها وشر

2289c. Tirmizi also narrated this hadis upto —'the devil turns away from him'.

created for her; when he purchases a camel, let him catch hold of the lofty portion of its hump and let him say like that. And in a narration about a girl and a servant: Then let him catch her forelock and let him invoke for blessing. —*Abu Daud, Ibn Majah*

ما جبلتها عليه واذا اشترى بعيرا فليأخذ
بذروة سنامه وليقل مثل ذلك وفى
رواية فى المرأة والخادم ثم ليأخذ
بناصيتها وليدع بالبركة (ابوداود وابن ماجة)

185. **Abu Bakrah** reported that the Apostle of Allah said: The invocations of an aggrieved man are: 'O Allah! Thy mercy I hope for, so don't leave me to myself for even the twinkling of an eye, and make my entire affairs good for me. There is no god but Thou. —*Abu Daud*

عن ابي بكرة قال قال رسول الله
صلعم دعوات المكروب اللهم رحمتك
ارجو فلا تكلني الى نفسي طرفة عين
واصلح لي شاني كله لا اله الا انت
(ابوداود)

186. **AbuSayeed al khodri** reported: A care-worn man said: O Apostle of Allah! Anxieties and debts have been constantly upon me. He said: Shall I teach you a word? If you recite it, Allah will remove your grief and pay your debts on your behalf. I said: Yes. He said: Say when you get up at dawn and when you enter at dusk: O Allah! I seek refuge to Thee from anxieties and grief, and I seek refuge to Thee from weakness and indolence, and I seek refuge to Thee from miserliness and cowardice, and I seek refuge to Thee from crushing debts and oppressions of men. He said: Then I did that. So Allah removed my cares and

عن ابي سعيد ن الخدري قال قال
رجل هموم لزمتني وديون يارسول الله
قال أ فلا اعلمك كلاما اذا قلته اذهب
الله همك وقضى عنك دينك قلت بلى
قال قل اذا اصبحت واذا امسيت اللهم
انى اعوذبك من الهم والحزن واعوذبك
من العجز والكسل واعوذبك من البخل
والجبن واعوذبك من غلبة الدين وقهر
الرجال قال ففعلت ذلك فاذهب الله

paid my debts on my behalf
—*Abu Daud.*

هي وقضى عني ديني * (ابوداود)

187. Ali reported that a covenanted slave came to him and said : Verily I am unable to pay my price of freedom, so help me. He said : Shall I not teach you some words which the Apostle of Allah had taught me ? If there be debt due from you like a huge mountain, Allah will pay it on your behalf : Say, O Allah ! save me with Thy lawful things from Thy unalwful Things and give me riches by Thy grace from those besides Thee.
—*Tirmizi, Baihaqi*

عن علي انه جاءه مكاتب فقال اني عجزت عن كتابتي فاعني قال الا اعلمك كلمات علمنيهن رسول الله صلعم لو كان عليك مثل جبل كبير دينا اداه الله عنك قل اللهم اكفني بحلالك عن حرامك واغنني بفضلك عمن سواك
(الترمذي والبيهقي)

188. Ayesha reported : When the Apostle of Allah sat in an assembly or prayed, he used to utter some words. I asked him about the words. He said : If you talk good, it will be a seal on them up to the Resurrection Day ; and if you talk evil, it will be an expiation for him : 'Glory be to Allah, O Allah, and praise to Thee, there is no god but Thou, I seek forgiveness from Thee and I turn to Thee.
—*Nisai*

عن عائشة قالت ان رسول الله صلعم كان اذا جلس مجلسا او صلى تكلم بكلمات فسألته عن الكلمات فقال ان تكلم بخير كان طابعا عليهن الى يوم القيمة وان تكلم بشر كان كفارة له سبحانك اللهم وبحمدك لا اله الا انت استغفرك واتوب اليك -
(النسائي)

189. Qatadah reported : It reached him that when the Apostle of Allah saw a new moon, he used to say thrice : A new moon of good and guidance, a new moon of good and guidance, a new moon of good and guidance. I put

عن قتادة بلغه ان رسول الله صلعم كان اذا رأى الهلال قال هلال خير ورشد هلال خير ورشد هلال خير ورشد آمنت

faith in One who created thee. Thereafter he used to say: All praise is for Allah who has taken away such a month and brought in such a month.
—*Abu Daud*

بالذي خلقك ثلاث مرات ثم يقول الحمد لله الذي ذهب بشهر كذا وجاء بشهر كذا * (ابوداود)

190. **Jaber** reported: Whenever we ascended, we used to recite Takbir; and whenever we alighted, we used to recite Tasbih
—*Bukhari*.

عن جابر قال كنا اذا صعدنا كبرنا وإذا انزلنا سبحنا * (البخاري)

191. **Anas** reported: Whenever any affair gave the Apostle of Allah anxiety, he used to say: O the Ever-living, the Ever-subsisting, I seek help with Thy mercy.
Tirmizi (*Rare*)

عن انس ان رسول الله صلعم كان اذا كربه امر يقول ياحي ياقيوم برحمتك استغيث * الترمذي (غريب)

631w. **Ibn Mas'ud** reported that the Apostle of Allah said: Whoso has got excessive anxietes, let him say: O Allah! I am Thy servant, and the son of Thy servant, and the son of Thy mate, and in Thy hold there is my forelock; and in Thy hand, there are my past (things), Thy order is just, Thy decree is for me, I implore Thee with each name with which Thou hast named Thyself or which Thou hast revealed in Thy Book, or which Thou hast taught to some one of Thy creations or selected him in the preserved secrets near Thee to make the Quran the fountain of my heart and a dispeller of my cares and anxieties. No servant uttered it but Allah removed his anxiety and gave joy to him in its place.
—*Razin*

عن ابن مسعود ان رسول الله صلعم قال من كثر همه فليقل اللهم اني عبدك وابن عبدك وابن امتك وفي قبضتك ناصيتي بيدك ماض في حكمك عدل في قضاؤك اسألك بكل اسم هو لك سميت به نفسك او انزلته في كتابك او علمته احدا من خلقك او استأثرت به في مكنون الغيب عندك ان تجعل القرآن ربيع قلبي وجلاء همي وغمي ما قالها عبد قط الا اذهب الله غمه وابدله به فرحا (رزين)

632w. **Abu Sayeed al-Khodri** reported: We said on the Day of the Ditch: O Apostle of Allah! is there anything for us to recite? And indeed the hearts have reached the throats. 'Yes,' said he, 'O Allah! cover our secret faults and save us from the fearful things.' He narrated: Then Allah had smitten the faces of his enemies with wind and Allah inflicted defeat with wind.

—*Ahmad*

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قُلْنَا يَوْمَ الْخَنْدَقِ يَا رَسُولَ اللهِ هَلْ مِنْ شَيْءٍ نَقُولُهُ فَقَدْ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ قَالَ نَعَمْ اللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا قَالَ فَضَرَبَ اللهُ وُجُوهَ أَعْدَائِهِ بِالرِّيحِ وَهَزَمَ اللهُ بِالرِّيحِ * (أحمد)

633w. **Boraidah** reported: When the Apostle of Allah entered a market, he used to say: In the name of Allah, O Allah, I seek good of this market to Thee, and the good of what is therein, and I seek refuge to Thee from the evils of what is therein. O Allah! I seek refuge to Thee lest I am affected with a losing concern.

—*Baihaqi*

عَنْ بُرَيْدَةَ قَالَ كَانَ النَّبِيُّ صلعم إِذَا دَخَلَ السُّوقَ قَالَ بِسْمِ اللهِ اللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هٰذِهِ السُّوقِ وَخَيْرَ مَا فِيهَا وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُصِيبَ فِيهَا صَفْقَةً خَاسِرَةً * (البيهقي)

SECTION 9

2287. Seeking refuge to Allah

192. **Abu Hurairah** reported that the Apostle of Allah said: Seek protection from Allah from the turmoils of calamities, attacks of misfortune, evils of decree and joys of enemies.

—*Agreed.*

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صلعم تَعَوَّذُوا بِاللهِ مِنْ جَهْدِ الْبَلَاءِ وَدَرَكِ الشَّقَاءِ وَسُوءِ الْقَضَاءِ وَشَمَاتَةِ الْأَعْدَاءِ * (متفق عليه)

193. **Anas** reported that the Prophet used to say: O Allah, I

عَنْ أَنَسٍ قَالَ كَانَ النَّبِيُّ صلعم يَقُولُ

seek refuge to Thee from cares, anxieties, weakness, indolence, ungratefulness, miserliness, burden of debt and attack of men. —*Agreed*

اللهم اني اعوذبك من الهم والحزن والعجز والكسل والجبن والبخل وضلع الدين وغلبة الرجال * (متفق عليه)

194. Ayesha reported that the Prophet used to say: O Allah! I seek refuge to Thee from idleness and infirmity and debts and sins. O Allah! I seek refuge to Thee from chastisement of the Fire, and the trial of the Fire, and the trial of the grave, and from the punishment of the grave, and from the evils of the trial of riches, and from the evils of the trial of poverty, and from the evils of the trial of one-eyed Dajjal. O Allah! wash off my sins with the water of ice and cold and cleanse my heart as the white cloth is cleansed from impurities, and keep a distance between me and my sins as Thou hast kept the distance between the east and the west. —*Agreed.*

عن عائشة قالت كان النبي صلعم يقول اللهم اني اعوذبك من الكسل والهرم والمغرم والمأثم اللهم اني اعوذبك من عذاب النار وفتنة النار وفتنة القبر وعذاب القبر ومن شر فتنة الغنى ومن شر فتنة الفقر ومن شر فتنة المسيح الدجال اللهم اغسل خطاياي بماء الثلج والبرد ونق قلبي كما ينقى الثوب الابيض من الدنس وباعد بيني وبين خطاياي كما باعدت بين المشرق والمغرب * (متفق عليه)

195. Zaid-b-Arqam reported: The Prophet used to say: O Allah! I seek refuge to Thee from inability, indolence, cowardice, miserliness, infirmity and punishment of grave. O Allah! give my soul its piety and its purity. Thou art good to those who purify it. Thou art its guardian and its friend. O Allah! I seek refuge to Thee from a learning which gives no benefit, and from a heart which is not

عن زيد بن ارقم قال كان رسول الله صلعم يقول اللهم اني اعوذبك من العجز والكسل والجبن والبخل والهرم وعذاب القبر اللهم آت نفسي تقوها وزكها انت خير من زكها انت وليها ومولها اللهم اني اعوذبك من علم لا ينفع ومن

humble, and from a passion which is not satisfied, and from an invocation which is not responded to. —*Muslim.*

قلب لا يخشع ومن نفس لا تشبع ومن دعوة لا يستجاب لها * (مسلم)

196. **Abdullah-b-Omar** reported: It was of the invocations of the Apostle of Allah: O Allah! verily I seek refuge to Thee from the dispparance of Thy gifts, and the change of Thy pardon and the suddenness of Thy punishment and all Thy displeasures. —*Muslim.*

عن عبد الله ابن عمر قال كان من دعاء رسول الله صلعم اللهم اني اعوذبك من زوال نعمتك وتحول عافيتك وفجاءة نقمتك وجميع سخطك * (مسلم)

197. **Ayesha** reported: The Apostle of Allah used to say: O Allah! I seek refuge to Thee from the evils of what I have done and the evils of what I have not done. —*Muslim*

عن عائشة قالت كان رسول الله صلعم يقول اللهم اني اعوذبك من شر ما عملت ومن شر ما لم اعمل * (مسلم)

198. **Ibn Abbas** reported that the Apostle of Allah used to say: O Allah! to Thee I resigned, and in Thee I put faith, and upon Thee I relied, and to Thee I turned, and with Thee I dispute. O Allah! I seek refuge to Thy honour. There is no god but Thou, lest Thou shouldst misguide me. Thou art the Ever-living One who will not die while Jinn and man will die. —*Agreed.*

عن ابن عباس ان رسول الله صلعم كان يقول اللهم لك اسلمت وبك امنت وعليك توكلت واليك انبت وبك خاصمت اللهم اني اعوذ بعزتك لا اله الا انت ان تضلني انت الحي الذي لا يموت والجن والانس يموتون * (متفق عليه)

199. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! verily I seek refuge to Thee from four (things)—from a learning which brings no benefit, from a heart which does not fear (Allah), from a passion which

عن ابي هريرة قال كان رسول الله صلعم يقول اللهم اني اعوذبك من الاربع من علم لا ينفع ومن قلب لا يخشع

is not satisfied, and from an invocation which is not responded to. [2287a] —*Ahmad, Abu Daud, Ibn Majah, Tirmizi.*

ومن نفس لا تشبع ومن دعاء لا يسمع ۔
(احمد وابوداود وابن ماجة والترمذي)

200. **Omar** reported that the Apostle of Allah used to seek refuge from five (things): from cowardice, miserliness, evils of age, trials of breast and punishment of grave.

—*Abu Daud, Nisai.*

عن عمر قال كان رسول الله صلعم يتعوذ من خمس من الجبن والبخل وسوء العمر وفتنة الصدر وعذاب القبر *
(ابوداود والنسائي)

201. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! verily I seek refuge to Thee from poverty, scanty means, and disgrace, and I seek refuge to Thee lest I should oppress or I should be oppressed.

—*Abu Daud, Nisai.*

عن ابي هريرة ان رسول الله صلعم كان يقول اللهم اني اعوذبك من الفقر والقلة والذلة واعوذبك من ان اظلم او اظلم *
(ابوداود والنسائي)

202. **Same** reported that the Apostle of Allah used to say: O Allah! I seek refuge to Thee from opposition, hypocrisy and bad character.

—*Abu Daud, Nisai.*

عنه ان رسول الله صلعم كان يقول اللهم اني اعوذبك من الشقاق والنفاق وسوء الاخلاق *
(ابوداود والنسائي)

203. **Same** reported that the Apostle of Allah used to say: O Allah: I seek refuge to Thee from hunger which is the worst companion, and I seek refuge to Thee from breach of trust which is the worst secret habit.

—*Abu Daud, Nisai, Ibn Majah.*

عنه ان رسول الله صلعم كان يقول اللهم اني اعوذبك من الجوع فانه بئس الضجيع واعوذبك من الخيانة فانها بئست البطانة *
(ابوداود والنسائي وابن ماجة)

204. **Anas** reported that the Apostle of Allah used to say: O Allah, I seek refuge to Thee from leprosy, elephantisis, insanity

عن انس ان رسول الله صلعم كان يقول اللهم اني اعوذبك من البرص والجنون والجذام ومن سيء الاسقام *

2287a. Tirmizi narrated from Abdullah-b-Amr and Nisai from both.

and virulenit dseases.

—*Abu Daud, Ni ai.*

(ابوداود والنسائي)

205. **Qutbah-b-Malek** reported that the Apostle of Allah used to say: O Allah! I seek refuge to Thee from undesirable manners, actions and passions. —*Tirmiz*

عن قطبة بن مالك قال كان النبي صلعم يقول اللهم اني اعوذبك من منكرات الاخلاق والاعمال والاهواء *

(الترمذي)

206. **Shutair-b-Shakal** reported: I asked: O Prophet of Allah, teach me a formula of refuge with which I shall take refuge. He said: Say, O Allah, I seek refuge to Thee from the evils of my ears and the evils of my eyes, and evils of my tongue and the evils of my heart, and the evils of my semen.

—*Abu Daud, Tirmizi, Nisai.*

عن شتير بن شكل قال قلت يانبي الله علمني تعويذا اتعوذ به قال قل اللهم اني اعوذبك من شر سمعي وشر بصري وشر لساني وشر قلبي وشر منيي -

(ابوداود والترمذي والنسائي)

207. **Abul Yasr** reported that the Apostle of Allah used to supplicate: O Allah! I seek refuge to Thee from extreme old age, and I seek refuge to Thee from my doubt, and from drowning, burning and extreme old age and I seek refuge to Thee from the troubles of the devil at the time of death, and I seek refuge to Thee from my death in holy war by fleeing, and I seek refuge to Thee from my dying being bitten (by snakes).

—*Abu Daud, Nsai.*

عن ابي اليسر ان رسول الله صلعم كان يدعو اللهم اني اعوذبك من الهرم واعوذبك من التردي ومن الغرق والحرق والهرم واعوذبك من ان يتخبطني الشيطان عند الموت واعوذبك ان اموت في سبيلك مدبرا واعوذبك من ان اموت لديغا *

(ابوداود والنسائي)

208. **Ayesha** reported that the Apostle of Allah looked at the full moon and said: O Ayesha! seek refuge to Allah from the evils of this (moon). Verily it brings darkness when it sets in.

—*Tirmizi*

عن عائشة ان النبي صلعم نظر الى القمر فقال ياعائشة استعيذي بالله من شر هذا فان هذا هو الغاسق اذا وقب *

(الترمذي)

109. **Imran-b-Hussain** reported: The Apostle of Allah said to my father : O Hussain ! how many deities have you worshipped to-day ? My father replied : Seven , six in this world and one in heaven. He asked : Which of them do you count for your hope and goal ? He replied : One who is in heaven. He said : O Hussain, listen. If you accept Islam, I would teach you two words which will give you benefit. He narrated : When Hussain had accepted Islam, he said : O Apostle of Allah, teach me the two words which you have promised me. He said: Say, O Allah ! inspire in me guidance and protect me from the evils of my passion.

—*Tirmizi*.

عَنْ عِمْرَانِ بْنِ حُصَيْنٍ قَالَ قَالَ النَّبِيُّ صلعم لِأَبِي يَاحُصَيْنُ كَمْ تَعْبُدُ الْيَوْمَ إِلٰهًا قَالَ أَبِي سَبْعَةً سِتًّا فِي الْأَرْضِ وَوَاحِدًا فِي السَّمَاءِ قَالَ فَأَيُّهُمْ تَعُدُّ لِرَغْبَتِكَ وَرَهْبَتِكَ قَالَ الَّذِي فِي السَّمَاءِ قَالَ يَاحُصَيْنُ أَمَا إِنَّكَ لَوْ أَسْلَمْتَ عَلَّمْتُكَ كَلِمَتَيْنِ تَنْفَعَانِكَ قَالَ فَلَمَّا أَسْلَمَ حُصَيْنٌ قَالَ يَارَسُولَ اللهِ عَلِّمْنِي الْكَلِمَتَيْنِ اللَّتَيْنِ وَعَدْتَّنِي فَقَالَ قُلِ اللّٰهُمَّ أَلْهِمْنِي رُشْدِي وَأَعِذْنِي مِنْ شَرِّ نَفْسِي * (اَلتِّرْمِذِي)

210. **Amr-b-Shuaib** reported from his father who from his grand-father who from the Prophet who said : When someone of you gets up frightened in sleep, let him say : I seek refuge with the perfect words from His wrath and His punishment, and the evils of His servants, and from the whisperings of the devils and from what they bring. Then they cannot injure him. There was Abdullah-b-Amr who used to teach it to those of his children who attained puberty, and for those who did not attain puberty

عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ صلعم قَالَ إِذَا فَزِعَ أَحَدُكُمْ فِي النَّوْمِ فَلْيَقُلْ أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ فَإِنَّهَا لَنْ تَضُرَّهُ وَكَانَ عَبْدُ اللهِ بْنُ عَمْرٍو يُعَلِّمُهَا مَنْ بَلَغَ مِنْ وَلَدِهِ وَمَنْ لَمْ يَبْلُغْ مِنْهُمْ كَتَبَهَا فِي صَكٍّ ثُمَّ عَلَّقَهَا

from them, he used to write it is a tablet and hung it up in their necks. —*Abu Daud, Tirmizi.*

في عنقه * (ابوداود والترمذي)

211. **Anas** reported that the Apostle of Allah said : Whoso seek Paradise to Allah thrice, Paradise says : O Allah! admit him in Paradise. And whoso seeks protection from the Fire thrice, the Fire says: O Allah ! save him from the Fire. —*Tirmizi, nisai*

عن انس قال قال رسول الله صلعم من سال الله الجنة ثلث مرات قالت الجنة اللهم ادخله الجنة ومن استجار من النار ثلث مرات قالت النار اللهم اجره من النار * (الترمذي والنسائي)

212. **Muslim-b-Abi Bakrah** reported : My father used to say at the end of each prayer : O Allah ! I seek refuge to Thee from infidelity, proverty and punisment of the grave. Then I used to recite them. **He** said : O my darling ! from whom have you taken this ? I replied : From you. He said : Verily the Apostle of Allah used to recite them at the end of a prayer.

—*Nisai, Tirmizi, Ahmad.*

عن مسلم بن ابي بكرة قال كان ابي يقول في دبر الصلوة اللهم اني اعوذ بك من الكفر والفقر وعذاب القبر فكنت اقولهن فقال اي بني عمن اخذت هذا قلت عنك قال ان رسول الله صلعم كان يقولهن في دبر الصلوة *

(النسائي و الترمذي)

213. **Abu Sayeed** reported : I heard the Apostle of Allah say : I seek refuge to Allah from infidelity and debt : A man asked : O Apostle of Allah, do you make infidelity equal to debt ? 'Yes' said he. And in a narration : O Allah, I seek refuge to Thee from infidelity and poverty. A man said : Are they equal ? 'Yes' said he.

عن ابي سعيد قال سمعت رسول الله صلعم يقول اعوذ بالله من الكفر والدين فقال رجل يارسول الله اتعدل الكفر بالدين قال نعم وفي رواية اللهم اني اعوذبك من الكفر والفقر قال رجل ويعدلان قال نعم * (النسائي)

634w. **Muaz** reported from the Prophet who said : Seek refuge to Allah from greed which leads to destruction.

Ahamd, Baihaqi.

عن معاذ عن النبي صلعم قال استعيذوا بالله من طمع يهدي الى طبع *

(احمد والبيهقي)

635w. **Qa'qa** reported that Ka'ab al Ahbar said: But for some words I recite, the Jews would have made me an ass. It was questioned to him: What are those? He said: I seek refuge to the countenance of the Almighty Allah than whom there is no greater thing, and to the perfect words of Allah which no pious man or transgressor should miss, and to the good names of Allah which I know and which I do not know, from the evils of what He created, spread and made fit. —*Malek.*

عَنِ الْقَعْقَاعِ اَنَّ كَعْبَ الْاَحْبَارِ قَالَ لَوْلَا كَلِمَاتٌ اَقُوْلُهُنَّ لَجَعَلَتْنِي يَهُوْدُ حِمَارًا فَقِيْلَ لَهُ مَا هُنَّ قَالَ اَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ الَّذِي لَيْسَ شَيْءٌ اَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِي لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ وَبِاَسْمَاءِ اللّٰهِ الْحُسْنٰى مَا عَلِمْتُ مِنْهَا وَمَا لَمْ اَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَاَ وَبَرَاَ * (مَالِكٌ)

SECTION 10.

2288. All-embracing invocations

214. **Abu Musa al-Ash'ari** reported from the Prophet that he used to supplicate with this supplication: O Allah! forgive me of my sins, ignorance and extravagance in my affairs, and what Thou knowest best about it from me. O Allah! forgive me of my earnestness and frivolity, my mistakes and intentions and everything of what is with me. O Allah! pardon me of what I sent in advance and what will send in future, and what I kept secret and what I disclosed, and Thou knowest about it better than myself. Thou art the First, and Thou art the Last, and Thou art powerful over all things. —*Agreed.*

عَنْ اَبِي مُوسَى الْاَشْعَرِيِّ عَنِ النَّبِيِّ صلعم اِنَّهُ كَانَ يَدْعُوْ بِهٰذَا الدُّعَاءِ اَللّٰهُمَّ اغْفِرْلِي خَطِيْئِي وَجَهْلِي وَاِسْرَافِي فِي اَمْرِي وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّي اَللّٰهُمَّ اغْفِرْلِي جِدِّي وَهَزْلِي وَخَطَائِي وَعَمْدِي وَكُلُّ ذٰلِكَ عِنْدِي اَللّٰهُمَّ اغْفِرْلِي مَا قَدَّمْتُ وَمَا اَخَّرْتُ وَمَا اَسْرَرْتُ وَمَا اَعْلَنْتُ وَمَا اَنْتَ اَعْلَمُ بِهِ مِنِّي اَنْتَ الْمُقَدِّمُ وَاَنْتَ الْمُؤَخِّرُ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ * (مُتَّفَقٌ عَلَيْهِ)

215. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! make good for me my religion which is a protection of my affairs, and make good for me my world wherein there is my livelihood, and make good for me my hereafter wherein there is my return, and make the life longer for me in every good deed, and make death a consolation for me from every evil. —*Muslim.*

عن ابي هريرة قال كان رسول الله صلعم يقول اللهم اصلح لي ديني الذي هو عصمة امري واصلح لي دنياي التي فيها معاشي واصلح لي اخرتي التي فيها معادي واجعل الحيوة زيادة لي في كل خير واجعل الموت راحة لي من كل شر * (مسلم)

216. **Abdullah b-Mas'ud reported** from the Apostle of Allah who used to say: O Allah! I beseech Thee for guidance, piety, self-abnegation and contentment. —*Muslim.*

عن عبد الله بن مسعود عن النبي صلعم انه كان يقول اللهم اني اسالك الهدى والتقى والعفاف والغنى * (مسلم)

217. **Ali** reported that the Apostle of Allah said to me: O Allah! guide me, give me strength, and remember with guidance Thy way of guidance, and with exactitude with the exactitude of an arrow. —*Muslim.*

عن علي قال قال لي رسول الله صلعم قل اللهم اهدني وسددني واذكر بالهدى هدايتك الطريق وبالسداد سداد السهم * (مسلم)

218. **Abu Malek al-Ash'jayi** reported from his father who said: When a man accepted Islam, the Prophet taught him prayer. Afterwards he directed him to invoke with these words: O Allah! pardon me, and show me mercy, and guide me, and forgive me and give me provision. —*Muslim.*

عن ابي مالك ن الاشجعي عن ابيه قال كان الرجل اذا اسلم علمه النبي صلعم الصلوة ثم امره ان يدعو بهؤلاء الكلمات اللهم اغفرلي وارحمني واهدني وعافني وارزقني * (مسلم)

219. **Anas** reported: The invocation of the Prophet mostly

عن انس قال كان اكثر دعاء النبي

was: O Allah, give us good in this world and good in the hereafter, and save us from the punishment of the Fire. —*Agreed.*

صلعم اللهم آتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار (متفق عليه)

220. **Ibn Abbas** reported that the Apostle of Allah used to invoke by saying: O Lord! give succour to me but not against me, help me but help not against me, contrive for me but contrive not against me, and guide me and make guidance easy for me, and help me against one who has rebelled against me. O Lord! make me to be thankful to Thee, to remember Thee, to be devoted to Thee, obedient to Thee, humble to Thee, hopeful in Thee, repentant, oft-returning; O Lord! accept my repentance, wash off my sins, respond to my invocation, confirm my proof, strengthen my tongue, guide my heart, and unloosen the tie of my breast.
—*Tirmizi, Abu Daud, Ibn Majah.*

عن ابن عباس قال كان النبي صلعم يدعو يقول رب أعني ولا تعن علي وانصرني ولا تنصر علي وامكر لي ولا تمكر علي واهدني ويسر الهدى لي وانصرني على من بغى علي رب اجعلني لك شاكرا لك ذاكرا لك راهبا لك مطواعا لك مخبتا إليك أواها منيبا رب تقبل توبتي واغسل حوبتي وأجب دعوتي وثبت حجتي وسدد لساني واهد قلبي واسلل سخيمة صدري * (الترمذي وأبو داود وابن ماجة)

221. **Abu Bakr** reported that the Apostle of Allah stood upon the pulpit and thereafter wept. He said: Seek pardon of Allah and peace of mind; and nobody has certainly been given a better thing after faith than peace of mind.

—*Ibn Majah (Approved; Rare)*

عن أبي بكر قال قام رسول الله صلعم على المنبر ثم بكى فقال سلوا الله العفو والعافية فإن أحدا لم يعط بعد اليقين خيرا من العافية * (الترمذي وابن ماجة (حسن غريب))

222. **Anas** reported: A man came to the Holy Prophet and said: O Apostle of Allah!

عن أنس أن رجلا جاء إلى النبي

which invocation is best? He said: Implore your Lord for peace of mind and pardon in this world and the hereafter. Then he came to him on the second day and said: O Apostle of Allah! which invocation is best? He replied to him like that. Afterwards he came to him on the third day. He replied to him like that. He said: When you have been given peace of mind and pardon in this world and the hereafter, you have indeed attained salvation. —*Ibn Majah, Tirmizi, (Approved, Rare)*

صلعم فقال يارسول الله اي الدعاء افضل قال سل ربك العافية والمعافاة في الدنيا والاخرة ثم اتاه في اليوم الثاني فقال يارسول الله اي الدعاء افضل فقال له مثل ذلك ثم اتاه في اليوم الثالث فقال له مثل ذلك قال فاذا اعطيت العافية والمعافاة في الدنيا والاخرة فقد افلحت * الترمذي وابن ماجة (حسن غريب)

223. **Abdullah-b Yezid al-Khatmiy** reported from the Apostle of Allah that he used to say: O Allah, give me provision of Thy love, and the love of one whose love will do me benefit in Thy sight. O Allah! make what Thou hast provided me out of what I love a strength in me for what Thou dost love. O Allah! make what Thou hast deprived me of what I love a leisure for me for what Thou dost love.

—*Tirmizi*

عن عبد الله بن يزيد الخطمي عن رسول الله صلعم انه كان يقول في دعائه اللهم ارزقني حبك وحب من ينفعني حبه عندك اللهم ما رزقتني مما احب فاجعله قوة لي فيما تحب اللهم ما زويت عني مما احب فاجعله فراغا لي فيما تحب * (الترمذي)

224. **Ibn Omar** reported: The Apostle of Allah rarely departed from an assembly till he invoked with these invocations for his companions: O Allah! give us a share of fear for Thee with which Thou shouldst intervene between us and

عن ابن عمر قال قلما كان رسول الله صلعم يقوم من مجلس حتى يدعو بهؤلاء الدعوات لاصحابه اللهم اقسم لنا من خشيتك ما تحول به بيننا وبين معاصيك

Thy sins, and of obedience to Thee with which Thou shouldst take us to Thy Paradise, and of sure faith with which Thou shouldst make disasters of this world easy for us, and provide us with our ears, and our eyes, and our strength so long Thou dost keep us alive and make him an heir from us, and fix our attack upon those who oppress us, and help us against those who are hostile to us, and do not put calamities in our religions, and make not the world a greater object of our anxieties, and the termination of our knowledge, and don't make those who will not show kindness on us to prevail over us.

—*Tirmizi* (*Approved*, *Rare*).

وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتَكَ وَمِنَ الْيَقِينِ مَا تُهَوِّنُ بِهِ عَلَيْنَا مُصِيبَاتِ الدُّنْيَا وَمَتِّعْنَا بِأَسْمَاعِنَا وَأَبْصَارِنَا وَقُوَّتِنَا مَا أَحْيَيْتَنَا وَاجْعَلْهُ الْوَارِثَ مِنَّا وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمَنَا وَانْصُرْنَا عَلَى مَنْ عَادَانَا وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا وَلَا مَبْلَغَ عِلْمِنَا وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا *

اَلتِّرْمِذِي (حَسَنٌ غَرِيبٌ)

225. **Abu Hurairah** reported that the Apostle of Allah used to say: O Allah! give me benefit with what Thou hast taught me, and teach me what will give me benefit, and increase my knowledge. All praise is for Allah in every circumstance, and I seek refuge to Allah from the plight of the inmates of the Fire.

—*Tirmizi*, *Ibn Majah*, (*Rare*).

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَسُولُ اللهِ صلعم يَقُولُ اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَعَلِّمْنِي مَا يَنْفَعُنِي وَزِدْنِي عِلْمًا اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ وَأَعُوذُ بِاللهِ مِنْ حَالِ أَهْلِ النَّارِ *

اَلتِّرْمِذِي وَابْنُ مَاجَةَ (غَرِيبٌ)

226. **Omar b-al Khattab** reported: Whenever a revelation came to the Prophet, a silent noise was heard near his face like the humming of bees. One day,

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ كَانَ النَّبِيُّ صلعم إِذَا نُزِلَ عَلَيْهِ الْوَحْيُ سُمِعَ عِنْدَ وَجْهِهِ دَوِيٌّ كَدَوِيِّ النَّحْلِ فَأُنْزِلَ عَلَيْهِ يَوْمًا

there came the revelation to him and we stayed for an hour. He was pleased with it and turned his face towards the Ka'ba. He raised up his hands and said: O Allah! give us more and not less, and give us honour and not disgrace, and give us gift and don't deprive us, and choose us and choose not against us, and please us and be pleased with us. Afterwards he said: Ten verses have been revealed to me. Whoso observes them, will enter Paradise. Afterwards he read: 'Successful indeed are the believers'—till he finished the ten verses. [2239]

—Ahmad, Tirmizi (Rare)

فمكثنا ساعة فسري عنه فاستقبل القبلة
ورفع يديه وقال اللهم زدنا ولا تنقصنا
واكرمنا ولا تهنا واعطنا ولا تحرمنا واثرنا
ولا تؤثر علينا وارضنا وارض عنا ثم
قال انزل علي عشر آيات من اقامهن
دخل الجنة ثم قرأ قد افلح المؤمنون
حتى ختم عشر آيات - (احمد و الترمذي)

227. **Osman-b-Hunaif** reported: A man short of sight came to the Prophet and said; Pray to Allah that He may pardon me. He said: If you wish, I invoke; and if you wish you may be patient which is better for you. He said: Invoke Him. He narrated: Then he ordered him to make ablution and to make it good and to invoke with this invocation: 'O Allah! I beseech Thee and turn my face towards Thee with Thy Prophet Muhammad, the Prophet of mercy. Verily I turn my face with you towards my Lord that He may fulfil this need

عن عثمان بن حنيف قال ان رجلا
ضرير البصر اتى النبي صلعم فقال ادع
الله ان يعافيني فقال ان شئت دعوت
وان شئت صبرت فهو خير لك قال
فادعه قال فامره ان يتوضاء فيحسن
الوضوء ويدعو بهذا الدعاء اللهم اني اسألك
واتوجه اليك بنبيك محمد نبي الرحمة
اني توجهت بك الى ربي ليقضي لي

2239. The ten verses run from 23:1 to 32:0Q.

of mine for me. O Allah ! accept his intercession for me. — *Tirmizi* (*Approved, Correct, Rare*)

228. **Abu Darda'a** reported that the Apostle of Allah said : Of the invocations of David, it is (one) : O Allah ! I seek Thy love, the love of those who love Thee, and the deeds which will take to me Thy love. O Allah ! make Thy love deirer to me than my soul, my proptey, my family, and (even) than cold water. He narrated that when he ne ntioned of David talking about him, the Apostle of Allah said : He was the most pious of the mortals. —*Tirmizi* *Approved*, (*Rare*)

229. **Ata'a-b-Sayeed** reported from his father who said : Ammer b-Ya'ser said prayer with us and shortened it. Some peopple asked him : You have made the prayer light and short ! He said : Listen to me about that. I have indeed invoked therein with the invocations which I heard from the Apostle of Allah. When he stood, a man who was my father from among the people followed him, except that he adopted a surname for himself. He asked him about the invocation. Thereafter he came and communicated it to the people : O Allah ! with Thy secret knowledge and Thy

فِي حَاجَتِي هٰذِهِ اللّٰهُمَّ فَشَفِّعْهُ فِيَّ * اَلتِّرْمِذِي (حسن صحيح غريب)

عَنْ اَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللّٰهِ صلعم كَانَ مِنْ دُعَاءِ دَاوُدَ يَقُولُ اَللّٰهُمَّ اِنِّي اَسْئَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ اَللّٰهُمَّ اجْعَلْ حُبَّكَ اَحَبَّ اِلَيَّ مِنْ نَفْسِي وَمَالِي وَاَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ قَالَ وَكَانَ رَسُولُ اللّٰهِ صلعم اِذَا ذَكَرَ دَاوُدَ يُحَدِّثُ عَنْهُ يَقُولُ كَانَ اَعْبَدَ الْبَشَرِ * اَلتِّرْمِذِي (حسن غريب)

عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ اَبِيهِ قَالَ صَلَّى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلٰوةً فَاَوْجَزَ فِيهَا فَقَالَ لَهُ بَعْضُ الْقَوْمِ لَقَدْ خَفَّفْتَ وَاَوْجَزْتَ الصَّلٰوةَ فَقَالَ اَمَا عَلَى ذٰلِكَ لَقَدْ دَعَوْتُ فِيهَا بِدَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللّٰهِ صلعم فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ هُوَ اَبِي غَيْرَ اَنَّهُ كَنَى عَنْ نَفْسِهِ فَسَأَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَاَخْبَرَ بِهِ الْقَوْمَ اَللّٰهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ اَحْيِنِي مَا

power over creation, keep me alive so long as Thou knowest that the life would be better for me, and take my life when Thou knowest that death would be better for me. O Allah! I seek to Thee to fear Thee secretly and openly, and I seek to Thee the word of truth in pleasure and wrath, and I seek to Thee moderation, in poverty and riches, and I seek to Thee gifts which will not finish, and I seek to Thee solace of my eyes which will not be cut off, and I seek to Thee contentment after decree, and I seek to Thee a happy life after death, and I seek to Thee the pleasure of seeing Thy face and a desire to meet Thee but with no crushing injury and a misguiding trial; O Allah! adorn us with the adornment of faith and take us to the guidance of those who were guided.—*Nisai*

عَلِمْتَ الْحَيٰوةَ خَيْرًا لِّي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِّي اَللّٰهُمَّ وَأَسْئَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْئَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ وَأَسْئَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنٰى وَأَسْئَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْئَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْئَلُكَ الرِّضَا بَعْدَ الْقَضَاءِ وَأَسْئَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ وَأَسْئَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ اَللّٰهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ * (النَّسَائِيُّ)

230 Omme Salamah reported that the Apostle of Allah used to say at the end of Fajr prayer: O Allah! verily I seek to Thee profitable knowledge, and acceptable action and pure provision.

—*Ahmad, Ibn Majah, Baiyaqi.*

عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ صلعم كَانَ يَقُولُ فِي دُبُرِ الْفَجْرِ اَللّٰهُمَّ إِنِّي أَسْئَلُكَ عِلْمًا نَافِعًا وَعَمَلًا مُتَقَبَّلًا وَرِزْقًا طَيِّبًا * (احمد وابن ماجة والبيهقي)

231 Abu Hurairah reported: (As or) an invocation, I have committed it to memory from the Apostle of Allah and I shall not give it up: 'O Allah! make me such as I can be much thankful to Thee, increase Thy remembrance, follow Thy injunctions and remember Thy instructions.—*Tirmizi.*

عَنْ أَبِي هُرَيْرَةَ قَالَ دُعَاءٌ حَفِظْتُهُ مِنْ رَسُولِ اللّٰهِ صلعم لَا أَدَعُهُ اَللّٰهُمَّ اجْعَلْنِي أُعْظِمُ شُكْرَكَ وَأُكْثِرُ ذِكْرَكَ وَأَتَّبِعُ نُصْحَكَ وَأَحْفَظُ وَصِيَّتَكَ * (التِّرْمِذِيُّ)